BRIDGEWATER, VIRGINIA

The Missionary Visitor

2254

CHURCH OF THE BRETHREN

The Forward Movement

HEARKEN, beloved! The time is far overdue for the witnesses of the Lord Jesus to reach "the uttermost part of the earth." Every man, woman and child throughout the whole world has a right to know "the love that sought him and the blood that bought him." The God of heaven expects us to evangelize the world fully in our generation. It can be done, if the whole church of Christ will; it must be done, if we would be true to our Master's trust; it will be done, if every child of God does his best. Nothing but the best is worthy to offer Him Who gave His all for us. "Man is God's method." He needs you; your gifts without yourself will not suffice. This is the time of supreme need; we must meet it with supreme sacrifice. The world is bleeding, groaning, dying. Heed the call of the hour. Give yourself, your children, your all. Reserve nothing. The world must know the love of Jesus and life eternal, and must know it now. So may we unitedly go forward in the power of God's Spirit to lift our share of the burdens of humanity.

J. M. Blough.

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JANUARY, 1919

The Missionary Visitor

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The Missionary Visitor

Volume XXI JANUARY, 1919 No. 1

Editorial

An Appreciation

We congratulate the Visitor readers for this issue, in the fact that Bro. J. M. Blough, of India, has very kindly collected the material written regarding their work, has prepared the editorials and forwarded all to us along with the illustrations. We have enjoyed the messages and know that all will who carefully peruse them. May the spirit breathed forth from these touch the hearts of our readers.

And a Happy New Year to all.

Editor.

Remember Jan. 1, 1919. On that day begins the great Forward Movement in our church. Let every congregation and every college and every individual enter upon it with holy enthusiasm at once, never to grow weary until God's great work is done. But remember that all effort without Spirit-guidance is worthless.

We are glad to present to the Visitor readers an educational number, dealing with the conditions in the India mission field, in the hope that it may prove a spur and a blessing to the Forward Movement program.

Sin, ignorance and superstition hold a billion souls in a worse slavery than the bondage which holds the prisoners of war. "Ye shall know the truth and the truth shall make you free."

The object of all learning should be to know the truth for the purpose of obeying it and proclaiming it.

Some years ago, Lord Minto, then Viceroy of India, said: "Education is the greatest problem we have to face in India today. Upon its solution the future of this country largely depends."

Almost 90 per cent of the population of India, i. e., about 275,000,000, are illiterate. This is one of the hindrances to the rapid evangelization of India.

In the census of 1911 on an average ten females to every thousand were classed as literate. In the best part of our field a little over 2½ per cent are literate. Do you pity your Indian sisters?

In 1914 a little over 2½ per cent of the population of India were under instruction, as against about 22 per cent in U. S. A. In Surat District it is less than 5 per cent, but in the Dangs it is only a half per cent.

In 1917 our mission conducted only seventy-six schools, in which the entire enrollment was 1,738. Think of the 133,000 children in our field that might be in school if we could supply the need!

The great fault I have with our mission schools and colleges is, that they are too few and undermanned.—Rev. J. Duthie.

At present we have fewer than 150 girls in our boarding schools. We should have room for at least 500. Who will supply the needed funds?

The education we, as missionaries, seek to give is not given by any other agency.—Rev. W. C. Penn.

The effect of Christian instruction imparted by mission schools has been very marked. The truths of Christianity and salvation through Jesus Christ alone have been made known widely; faith in Hinduism has been shaken.—Sir Henry Ramsay.

India has five medical colleges and fourteen medical schools for her 300,000,000 people.

The boarding school is the best agency in the mission for producing teachers and all classes of mission workers. About half of our present number of workers came from our orphanages or boarding schools. Moreover, they are a splendid evangelizing agency; hence, instead of 350 pupils we should have at least 1,000 in our boarding schools.

Forty per cent of the people of India live in areas where the proportion of Christian workers to the population is only one in 115,000.

One million dollars! What a magnificent Bicentennial Memorial! And how appropriate! One million dollars as a thank offering to the Lord for the enlightenment and evangelization of the poor and depressed classes in our mission fields! How noble! Perhaps ten members will come forward with $100,000 each. This is the opportunity for the liberal giver. Lay your thousands before the Lord.

About 12 per cent of all the schools in India are Protestant mission schools. Thirty per cent of the India college students are found in mission colleges. About 12 per cent of all the girls in the schools of India are Christians.

Among the Christian women of India on an average one out of eight can read and write, while among Hindu women only one out of every 200, and among Mohammedans one out of 328.

Only half of the Christian children in India are in school. Many of these that are in school are in the mission boarding schools, their parents being too poor to support them fully while in school.

Educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished and influential converts and have done more than all else combined to undermine heathen superstitions and false systems of belief.—Dr. John R. Mott.

Among the 300 villages in the Dangs there are thirteen Christian schools. All our Christians live in twelve villages. What a field before us!

Think of our Marathi field. Only some over 2 per cent of the people are literate. In the best part of the field 4.26 per cent are literate.

Our needs are many. Our boarding schools are too small. Most of them require larger and better buildings. The Marathi field requires a Bible and Normal Training School. Teachers must be trained. Doctors and nurses and compounders must be trained. Almost any number of village schools might be opened.

The rate of baptism in all Protestant missions in India is 10,000 a month. With sufficient workers it might be 50,000.—Rev. B. T. Badley.

Pray not only for the Forward Movement in America, but also in India, especially the evangelistic weeks in February.

In Memoriam

Just as we are about to go to press there come the sad tidings of the death of Sister Nora Arnold Lichty, wife of our dear brother, D. J. Lichty. With her husband Sister Lichty went to the field in 1902, and at the time of her death she, with her husband, was in America and attending college at Mt. Morris. We regret her death so much and at the same time rejoice that one so lovely in character, so devoted in life to the Master's cause, could have lived and labored so long. Our sympathy goes out to Bro. Lichty in this lonely hour. Death occurred on Thursday, December 12, at Mt. Morris. A more extended notice will appear in the February Visitor.

Our Marathi Field

J. M. Pittenger

TO any who may care to read this article, it takes for granted, on their part, that—

1. They have had at least **some** of the benefits of education bestowed upon them.

2. These benefits have proven **priceless** to them.

3. Because they **are** priceless, they would have had far less **real** pleasures in life without them, and would, therefore, have been so much less useful, in life, to society and themselves.

4. Because they **know**, now, the benefits and blessings of education, they are not only **willing** but **anxious** to make possible its benefits for others;

5. They comprehend, in a greater or less measure, the following:

(a) The worth of the splendid system of **free** education in the common schools at home;

(b) The ever increasing opportunities, for higher education, offered there;

(c) The splendid equipment used in schools and colleges to produce the best results obtainable, whether in the primary or high schools or colleges. This equipment consists of, or, is found in:—

1. A sufficient number of well-prepared teachers;
2. Laboratories with their necessary apparatus;
3. Adequate number of schools and buildings to house them;
4. Almost **universal** public sentiment in favor of schools, primary and high, and, higher institutions of learning.

Over against these facts it is the purpose of this article to show how the cause of education is, in India, and very surely on the sections where our mission is working, just in its infancy. Along with this proof, the reader will note, in reading the comparisons, that there is so little in common between the problem of education, as we are compelled to meet and try to work it out successfully here, and the present high state of efficiency in educational work at home. Will the reader please bear in mind the four points given in the preceding paragraph?

Twelve years of service in India has led me into the daily habit of comparing the splendid advantages, educationally and otherwise, enjoyed by the people in the homeland with those of the people among whom our mission labors.

In one of the thirteen district schools of a certain Ohio county was my schooling begun. This county has twelve townships whose district schools do not total over 120. Besides these district schools are the splendid grade and high schools of Piqua, Troy, Covington and a number of smaller towns. Besides the goodly number of schools of this county, let the reader not forget how well they are equipped with a well-tried system of education, the best of textbooks, plenty of apparatus, a sufficient number of thoroughly prepared teachers, and, behind all these, the never-failing moral and financial support of an admiring and educated public. And please remember that there is not a single child, of school age, in that county, but has open to it the very **best free** educational advantages.

Now to the scene on this side of the waters:

Our Marathi field covers about 3,000 square miles, and has a population of at least 350,000 living in more than 700 villages. Among these many thousands of people our mission has but thirty schools, in as many villages. Government has established schools in quite a number of the largest villages, and a few enterprising citizens have, on their own initiative, started a school in their own village. I have not been able to get the exact number of schools in the two classes last named, but in comparison with the total population and its increasingly urgent needs, educationally, the number is pitifully small.

Most of the teachers in the government schools are graduates of one of the Government Normal Colleges, of which there are two in the Bombay Presidency. The mission has but a few teachers who have had a partial or whole course in normal training. The large majority are poorly prepared for their very important work. Only in the very best of the government schools is the neces-

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sary apparatus to be found, the most being only partially or poorly equipped. The missions and the private schools lack sadly in equipment.

Now let us look at some figures and then make what will prove to be some very interesting comparisons:

1. Our field has 350,000 people and, let us say, 120 schools of all classes and an average of three teachers to each school. (The number of schools and teachers is less than the number here given.) This gives a population of 2,750 to each school and almost 1,000 to each teacher.

2. The Valis, a caste of aborigines, number 111,364 in this (Thana) district, a part of which is within our Marathi field. Of this large number but 347 are literate, or just a bit over one-third of one per cent of these splendid people have had a chance to learn to read and write! Among this number of literates are forty-eight females. Among this large number of Valis are 14,251 boys and 13,075 girls between the ages of 5 and 15. What a wonderful field of opportunity to educate! These figures give, for educational purposes, almost one-fourth of the entire population to us.

3. Using this proportion as a working comparison, our Marathi field will give to us, for educational endeavor, the astounding number of 87,500, out of which number we are actually helping less than the eighty-seventh part! This number will give each of the present number, or total of all teachers, 243 pupils.

4. The Dangs, which are another section of our Marathi field, on this basis will yield nearly 7,500. There are fifteen teachers in the thirteen schools which have been established there. This number of pupils will furnish 577 for each school and 500 for each one of the teachers working in these schools.

5. Out of a total population of 350,000, there are 8,489 literates who constitute over 2 per cent of the entire population. Dahanu Taluka (county), all of which is in our field, has 3,606 literates, or 4.26 per cent of its population. This is the highest percentage of literacy in our entire Marathi field.

6. There are 121 literates in the Dangs, in a population of 29,345. This is less than one-half of 1 per cent of the population. A large percentage of these few literates are not indigenous.

7. There ought to be one school for each group of fifty children. Do you, reader, think this is an extravagant estimate and request? And there must be one teacher for each school. Is not this so? Then how many schools ought we to establish over and above the number already given? Fifty pupils for each school gives 1,750, less 120, which leaves 1,630 schools that should be established. With $100 for each school, we can start and get on nicely for a year. But where shall we find the teachers? We must raise them up; i. e., train or prepare them—from among these uneducated 87,500, or more, boys and girls, thousands of whom are eagerly waiting for some one to render this service to them. Shall we become the ones to render this service? Yes, if you, reader, become our hearty helper and supporter in it.

"Come now, and let us reason together" about these things.

At home:

1. Such an abundance of financial and moral support for education;

2. Plenty of schools—buildings—for each and all of school age;

3. An abundance of finely-trained teachers, and then still more to act as "supply";

4. Plenty of aids, such as maps, charts, and other apparatus in abundance;

5. Splendid courses of education and educated, enthusiastic parents, eager to have their children receive the benefits of these courses.

Here:

1. So little of either financial or moral support;

2. One hundred and twenty schools among 350,000 people;

3. Three hundred and sixty teachers, say, for 87,500 pupils;

4. Schools poorly or scantily supplied with aids;

5. Splendid courses, too, but next to none of eager parents to send their children to secure the benefits accruing from pursuing these courses of study. The children are eager to have an education.

"What do you need to make these two tables more nearly equal," do you ask? Listen!

We need:

1. Twenty thousand dollars for each of our three stations in the Marathi to start

two boarding schools, one for boys and one for girls; in these the other 1,630 teachers will be prepared for the 1,630 schools yet to be established;

2. Twenty-five thousand dollars each for building a Bible and a Normal School in which to give the final and best, most useful and vital training for these teachers;

3. Enough properly-qualified missionaries and Indian Christians to furnish a teaching staff for this Bible and Normal Training School;

4. When needed, the sum required for each of those 1,630 to be established. That sum will be required yearly;

5 Over and above all these, your sympathy and help as you can mightily exert both through prayers fervently uttered at your family and public affairs.

Dahanu, Thana District, Aug. 17.

Bulsar Boarding School
Class No. 1 and Primaries Ready for Play

The Education of Girls

Eliza B. Miller

AMONG the various activities relating to our mission work in India none is more important than the education of the girls. What an army of them there is! We would love to gather them all in from the villages and cities and place them under the influence and instruction of Christian schools, where they might unfold as does the bud when turned to the warmth and light of the sun. That there are wonderful possibilities wrapped up in the lives of these India girls was long ago proven, and we need not go outside our own mission to find these beautifully developed characters.

The girls of today are to be the women of tomorrow, either to be lifted above the present status held for women or to be dragged down to lower depths. Therefore, it behooves wise and prudent leaders of both state and church to do the very best for the girls of the present.

Government and missions are united in providing education for girls. Frank acknowledgment must be made that without government grants-in-aid, inaugurated in 1854, the great extension of missionary education that has occurred during the past half century could never have taken place.

Bulsar Boarding School
Class No. 2 at Drill

In our own mission a number of schools are grant-in-aid schools. They receive not only government inspection, but aid in a financial way. Furthermore, all of our trained men and women teachers have received their full course of training in government training colleges. We can but feel grateful for the aid and encouragement that government has given and is still giving. At the present time there is a movement on foot to establish many more government schools—especially primary schools for the common people.

Our own effort in education for girls has not been extended beyond the primary school. I mean to say that our girls' schools are all primary schools, wherein only the vernacular is taught. These primary schools take the pupil only through the sixth grade. This means a knowledge of reading, writing, arithmetic, grammar, history, geography, composition, simple drawing, elementary hygiene, singing, and needlework. From this grade any girl can pass on to the preparatory department of either government or mission training colleges. After this grade also the pupil can take the seventh grade prescribed for boys and prepare for the examination known as the vernacular or final, given at district headquarters, and for which is given, if passed, a teaching certificate. If this examination is passed the pupil can take the entrance examination to training college without taking the preparatory course.

So far three of our girls have completed the training course. One finished the first year and then chose matrimony to a continuation of study; a thing from which she is bitterly repenting now, realizing that she could have completed her course and married later. At present one girl is a junior in the Normal Training College (Methodist) and two are in the preparatory department of the same college, continuing their studies in the vernacular. So long as the masses of the people of India are even uneducated in their own language the bulk of the teaching must be in the vernacular; hence, the great need of trained teachers in the India languages. Two girls, after completing the primary school, took up the study of English preparatory to nurses' training. They are now juniors in the Mission High School (Presbyterian), and will be ready to begin their course in 1919. English is required for

Bulsar Boarding School
Class No. 3 Cleaning Grain

the course in nursing. Not having schools beyond the primary stage we must depend upon other missions and government for the advanced training.

We are planning for a first-class school wherein our girls may have both the normal training and the high school course. This it will take years to develop and bring to perfection. At present, with a difficult financial situation, it would almost seem at times as though mission work would have to be abandoned rather than carried forward; so we can not do much more than make plans at present and gather into our small schools as many as the equipment will accommodate.

The capacity of the Vyara Boarding School is fifty. Bulsar can, with crowding, take sixty. Anklesvar is already full with forty; so it will be seen how much more room will be needed to accommodate the four hundred or five hundred girls we want for the first-class school mentioned above. There is no doubt that many girls, more than the present number, could be gotten in had we the accommodations for them and could keep recruiting agents at work all the time. With all the hindrances, we firmly believe that the above number could soon be secured. The establishing of the first-class school will, for equipment, demand $15,000, which we believe is even now available from the home base. There are, no doubt, among the readers of the Visitor, those who would give this sum. Let the Board hear from you in the matter in which you will have both the hearty coöperation of the Board and the missionaries on the field.

The maintenance of this school with, say, five hundred girls, fully equipped with a teaching staff, boarding arrangements, and accommodation for day pupils, would involve an expense of $1,000 per month. That would be only $2 a month for a girl, at the above number stated. At present there are sixty-three boarding and day scholars (girls) and sixteen boys in the Bulsar school. All this is kept in running order at a smaller rate than above stated. For this school we receive an allowance of $83. This pays the teachers and other helpers about the school, and furnishes board, clothing and incidental expenses for the thirty-seven boarders.

Hundreds of girls in our field are upon

our hearts day after day. We want the support of young women, experts in educational work, from the home base in this work. With them we want to train a staff of India girls who will be able to assist in the primary school, the training department and the English department. Furthermore, we want the financial support from the home base and to raise as much as possible of the funds for maintenance on this side. The great need is qualified teachers and educational experts. I am willing to become a recruiting agent as soon as there comes to the field those who will look after the technical and material side of the schools, to superintend the teaching staff and the boarding department.

There are two aims in the Christian education of girls. The first is to train them to be wives and mothers, and the second to prepare them for teaching or some other profession. And with these two aims we shall not forget the three general aims for Christian education:

1. The conversion of the pupil.
2. The development of the Christian community.
3. The general diffusion of Christian influence and ideas.

Hitherto we have worked with this end in view, and we believe we have not far from succeeded. Should you pass through the Christian homes of the land and then compare them with the non-Christian homes we believe you would say that Christian women are better wives and mothers than the non-Christian women. That we have brought forth a few well-trained teachers and other workers only spurs us on to help others to the same position; for they are so much needed. Perhaps there is no greater need than trained workers, so this is why we desire so earnestly to gather in the children. The boarding school is the place for the girls, because it counteracts the reactionary home influences surrounding the child out of school hours.

Bulsar.

The cost of one broadside from the newest dreadnaught was more than an entire Conference in India gets from America to run the work of a whole year.

No matter where you turn or from what angle you approach the subject, world safety demands the spread of the religion of Jesus Christ. Only the love of God in the nation's heart will safeguard the world.

Bulsar Boarding School
Class No. 4 at Study

Education of Girls

Olive Widdowson

EDUCATION of girls is becoming a live subject in India. The British Government and the missionaries were the leaders in advocating the training of girls. Now the educated Indian men—those of training and ability—are beginning to see the need of it. The need, the kind of training required and the hindrances they encounter to get this training I think will interest us.

Indian men, interested in their country and the welfare of their people, are beginning to see how helpless their uneducated wives are. I suppose this is brought to them more vividly as they associate with educated women of other countries and note their ability to do for themselves. In many cases the Indian women do not care well for their children. The simplest rules of health are entirely unknown to them, and, of course, as to starting or helping their children in book learning that is quite beyond them. They can neither read nor write. Nothing will drive away the dark cloud of superstition and undermine the awful caste system, to which the women cling more tenaciously than the men, like Christian education. All the hideous crimes done in the name of the Hindu religion in India are fostered and protected by the caste system. Child-marriage will be impossible with a good running educational system. Unless the girls of this generation are enlightened through Christian educational influences, we will have another generation in which caste will be dying about as hard as it is in this one. It will mean another generation in which the mothers will be clinging to superstition and caste, unconsciously doing all they can to give their girls misery in this life and send them to destruction in the next. The non-Christian Bhil says, "You send your girl to the mission school and she will soon take off her anklets and become a Christian." That is just what happens. Caste must go when Christianity comes. (The anklet or kulla is the caste sign among the Bhils.)

It seems to me that the education of Indian girls for some time to come should be very practical. They should learn to do their part in making and keeping a home in which children may get the training necessary to fit them for the life struggle before them. The wife should be able not merely to sit and await the command of her husband, to wear this kind of clothing, or cook rice this way and make ready that kind of vegetable, but to be able to think and act for herself; to be a real helper, to be able to cook, sew, care for children, make her own bargains, etc. She should receive training in all that will fit her to be a mother in a good Christian home. One can see no more encouraging sight than a young, educated Indian Christian able to care for herself and help others.

As we supply the schools in which the girls may get this training it is necessary also to help them in their struggle to overcome the numerous hindrances which keep many of them from entering these schoolrooms. The mothers have given us more trouble than the fathers in this section. The mother says, "I must have that girl to care for the baby, else how can I go to work in the fields?" (The mothers who do not have girls take the babies with them to the fields.) Or she says, "Who would take our cattle to graze? We cannot afford to pay anyone to graze our cattle." Here is a problem. Can you solve it? "If I keep my girl home to graze cattle, she will graze our own cattle and get two annas [four cents] a day for grazing the cattle of others. She will need scarcely any clothing, and the poor, scanty food she gets costs very little. If I send her to the mission school, I am asked to furnish clothing [two jackets and two skirts] and pay three rupees [about a dollar] a year, and will need to pay some one to keep our cattle in pasture." You say, "But how about the training she gets?" The average Bhil mother has not learned to take that into account. However, there are some Bhil mothers who have, and more fathers who are anxious to have their girls trained, so we are getting a start among the girls here. I am speaking especially about the boarding school, for so far our village schools in this district have not produced results worth while among the girls. The teachers and caretakers are most important factors in

retaining in school these girls whose mothers would sooner coax them out than keep them there. The desire of the girl to be in school often gets the better of the mother's prejudice. If the teacher or caretaker is not tactful, and has not helped to increase that desire, the girl generally goes. She is a most valuable helper who can meet these girls with sympathetic assistance which makes it unnecessary to say in words "I am glad you are here."

Remember us in your requests to our Heavenly Father, that we may do our part and not cause one of these little ones to stumble.

Anklesvar.

Bulsar Boarding School
Class No. 5 Sewing

Girls' Schools

Sadie J. Miller

EDUCATION for girls in India is, for the most part, elementary, and in our own mission we can say schools are, as yet, only primary. When our girls outgrow these it is imperative that any higher work be secured outside our own mission. Hence we owe a vote of thanks to our neighbor missions which have, thus far, so kindly admitted our girls into their institutions, high schools, normals or colleges, as the case happened to be.

We have need of the best-educated ladies in our church schools in America for work among girls in India. More than a year ago there was demand in a native state near us for a lady to act as principal of a non-Christian high school for girls. I know no better or wider influence for good one could have than in such a position. I contend that one learning the language could at the same time hold such a place. This does not say one who has the language could not fill it, but usually our workers are all occupied and could not be spared for such work.

Unlike China's easily-acquired girls, in India we have difficulty in getting them, be it for village school or boarding school.

The former takes them to school in their own community, so they can be at home, while the latter has them from home except on holiday occasions, which are not a few in India.

Our workers, of course, and other Christian people, send their daughters to our schools, without using persuasion, but our difficulty is to get the girls from the villages and from among the backward classes. These are sadly neglected. They are the very ones for whom we should make an effort, and to get them does require a great effort, to say the least.

Parents see no need of education for girls. There are reasons and serious ones—I mean serious in the sense that it is hard to convince them of the need. First, mothers or parents are the leaders in the early marriage propaganda, and this, together with their ignorance and superstition, accounts for their indifference as well as opposition in educating their daughters. When we do succeed in getting them it is with—shall I say?—considerable camouflage. Often when a girl is well started and we have her life work mapped out, expecting that the girl will make a grand mark some day, behold, the parents have arranged for her marriage and take her from us.

Second, mothers are lazy, and wish to keep their daughters with them to do the work. The mothers too often carry on the work that belongs to the witches, so called, among these backward classes, and of whom their fellow-men have such a fear. Fathers, too, have their part against the good of their daughters. They are always looking out for the money they can get for the girl they sell to the highest bidder when they give her in marriage.

But India is awaking. Her girls and women are coming to the front, in spite of the purdah system and all other hindrances, many of which I am not mentioning. These are only a very few of them. There are those who have gone for the higher work, even among those not Christians. Today they are using every influence for the betterment of their sisters. This has done much toward breaking down the walls of caste and various unfortunate customs.

Perhaps one of the most convincing arguments for education is the fact that young educated men are seeking educated girls for their wives. When this becomes universal—and the idea is growing—mothers will be forced to the education of their daughters, for in their estimation no greater calamity than to remain single could befall them.

The British Government and Christian missions have done a great work along educational lines for India. We are bound to get girls and have them in school. Hence it is only fair that the home church should help us educate them, else we will have educated boys, but no girls equal to them for their wives.

I would suggest that people in America who have the money, give, say, $5,000 each, for two girls' schools in India. This would build and equip them well for use and be of infinite value to the work.

There are, in all India, 158 high schools and fourteen colleges for girls only. Remember, we have no coeducation in India, except in primary schools. I suppose there is no State in the Union with but 158 high schools. That would mean that all other States were without. Fancy conditions with such a dearth of schools! Remember, too, that while India is only about one-third the size of the United States, in square miles, she has three times the population.

THE PASSING OF ALL THESE

The Man Who Apologizes. Today's missionary platform has no place for the speaker who faces his audience apologetically as he hesitatingly announces, "This is one subject that we all dislike to mention, but we have now come to the unpleasant part of our program. We must have money and it is necessary for us to take up a collection, so we will do it now and have it over with."

The Counterfeit Widow. There have been times in the past when big, able-bodied men have doled out a pittance to missions and called it "the widow's mite." Good old Daniel Webster held and recorded for our enlightenment that a widow is a woman who has lost her husband by death, yet many churches still show an amazing aggregation of widows who are not widows indeed. Shameful camouflage this, by which men who have large estates and women who have husbands and bank accounts seek to disguise their bank accounts by the giving of mites and the withholding of missions.

Educational Foundation

A. W. Ross

FOLLOWING closely on the end of this war, a mighty reconstruction program must be carried out—not only the reconstruction of the widely devastated battle areas, but a reconstruction program reaching the thought and life interests of the entire world. The war has shaken the world out of its dreams and pleasantries. Many things that were satisfying are now abhorrent. The "world safe for democracy," safe for free peoples, the right of every people to determine its own destiny, righteousness as a basis for world relations —all are beacon lights of hope to many oppressed.

Already the throb of freedom is felt in the hearts of multitudes of the people of the Orient. Men's faith in old things has been shaken. New things, new life, and new faiths are taking their place. This war has brought the golden opportunity to the church. Never before were the principles of Christ made the standard of international relations. That religion must dominate the thought and activities of the world statesmen and those who conduct the affairs of state is an acknowledged necessity.

Here in India tremendous changes in government, industries, education, social life and in religion are taking place, and even the village classes are being affected. Prominent religious leaders are urging the abolition of caste. The Christian teacher was never better received than now. The present is full of tremendous possibilities for good and for Christ's cause.

Christian education is the pillar of our work. Our mission will have permanent results in proportion as we grapple with the great educational problem. Success in the evangelistic work enlarges and makes more urgent the educational. The work of the past several years has made accessible to our teaching a large portion of the 500,000 aboriginal peoples in our field. At several of our stations it is not a question of how many we can reach, but of how many teachers we can get to shepherd the many hundreds and even thousands who are ready to be taught.

Illiteracy (the all-too common condition in all India) and superstition abound. They are without religious teachers and ideals, and as yet are untaught in the tenets of Hinduism. From these people come the students for our boarding schools. To most of them it is the first real chance in life they have had, and when given this chance very many of them develop splendidly. Think of the largeness of the opportunity! The new generation of these 500,000 people! We must plan for greater things. Our institutions must be larger and our educational activity of wider scope. We have worked too much on the plan of keeping expenditure as low as possible. Having not planned as a church for the larger things, and consequently with no funds to care for such an effort, we have been working too much on the plan of cutting the coat according to the cloth.

Instead of the 350 in all our boarding institutions, we must have at the very least one thousand pupils, besides the day scholars. As the number in the primary grades is larger we can hope for greater numbers in our higher institutions. Now there are hardy enough to make it worth while to equip and staff them. High school, Bible, teacher-training, industrial and agricultural are all possible fields of large influence, as yet largely untouched by us. Then there are the village schools, where our workers and teachers come into direct contact with people. Each of these is as a Christian light in the heathen darkness.

Brethren, if we as a church are to do our part in this time of unprecedented world awakening, we must plan for a great educational forward move. These people are reaching out for an education, and are looking for freedom from their social and economic enslavement. Without our help many of them will grope in the darkness, never to see the light. Others will somehow or other get out, but at the same time we will not have won them for Christ. To win them to Christ is the heart of our program. Will you help us do it? A five-year program, for raising $1,000,000 for an Educational Foundation to make it possible to do this,

may seem to some a bit staggering, for it is considerably bigger than anything we have undertaken. But these are days of big things. The Methodists are out with a program for $40,000,000, and other churches have big plans too. They see that armies, navies, and material things are not going to make this sin-ridden world any better, and that it is up to the Christian churches to make Jesus Christ a Living Reality in the lives of the people.

How fittingly that, in memory of the landing in America of our liberty-loving fathers, we should take up this task of raising an Educational Foundation to care for the educational work in our foreign fields! The task is not too big for us. We can do it if we will. God help us!

"Your Young Men Shall See Visions, and Your Old Men Shall Dream Dreams"

Wilbur B. Stover

THE period of reconstruction that follows a prolonged time of war calls for the ablest thought of good men. What sort of reconstruction we will be equal to when the time comes, we must consider now. If we would be ready then, we must get ready now.

Looking to larger endeavor, larger plans and larger capacity, perhaps the first suggestion I would venture is that two additional members, good men of business, who are enthusiastic church workers and givers, yet not preachers, be added to our present General Mission Board. I cannot do more than suggest in an article as short as this must be.

Further, I would suggest that our Standing Committee be made such in fact, for at present it is about the only committee we have which is not a standing committee. I would suggest that by virtue of their office, the chairmen of the several District Mission Boards be regularly elected members of the Standing Committee, say two years out of three. This would mean much to the District Boards, besides guaranteeing the missionary complexion of the Standing Committee. The idea, I think, is a good one, but I cannot discuss it now.

When I look about and see others using their young people for the church, in active mission work during vacation time from college, I have a tremendous feeling that we must go forward by leaps and bounds in this matter. Our colleges are happily swarming with student volunteers who are willing to canvass, to sing, to preach, or to plow corn, only so it be to the glory of the Lord. They are ready for the altar or the plow. They ought not to be asked to build the altar nor to make the plow. There should be from 100 to 200 employed by the Board every vacation, preaching, singing, selling Bibles, selling our own books, working for the colleges, stirring up indifferent congregations, going into new fields, and while doing the work getting an experience which would be of great value, cultivating the instinct for the initiative which would be of greater value, and developing the idea of leadership which would be of greatest value to them in future.

The every-member canvass is pronounced a splendid success by all the churches which have tried it. We have our every-member canvass annually in the deacon's visit, but it is usually to find out if we are all at peace with each other. In all honesty I think we have about outgrown the need of that phase of the canvass. Why not revise our list of questions for the deacon's visit, and make it the official every-member annual canvass, and insert this question, or words to like effect: "Do you give at least a tenth of your income for the advancement of the kingdom of God upon the earth?"

There ought to be a great enlargement of effort in the foreign fields we already occupy. Here in India we could well have a high school, a normal school, and other advanced schools, but more than all, primary schools of high character. The Dewan of Nandod has just written, asking me if we cannot find a lady teacher for the Raj Pipla State Girls' English School. Bro. Arnold has recently been approached with the re-

quest that an independent Anglo-vernacular school be taken over by the mission. Other school doors are open to us. Schools, schools, schools! Roman Catholic advance is made through her schools. We ought to see doors when they are wide open to us, and we ought to enter in.

Besides entering the open doors of the fields we now occupy, and strengthening our work there, we ought to be ready and prepared to enter new fields as they open to us at the close of the war. Personally, I have a feeling that Russia will be one of the most fruitful fields of the world very soon. There are also other lands. Shall we not do our part in the greatest works, when we easily can?

Looking these conditions straight in the face, feeling keenly the divine challenge which opportunity thrusts upon us, and realizing that so great a part of all this work is educational, it seems to me the normal thing for us to do now is to build up a million-dollar educational endowment for foreign work. It is not that we want to be more lavish in our financial expenditure than we have been in the past. No. We want to continue our policy of rigid economy and incessant labor. But we must work on a larger scale. We must be better equipped. We must deal with more men, and, therefore, normally have an increased expenditure. We do not want to farm less carefully, but we want more land, which is easily available. The doors are open, and it is within better than without. The surging sea of human opinion more and more yields itself to the genius of men who are missionaries at heart. Pray that we may be on the crest of the wave when the tide comes in!

Now is it a vision or a dream? Why not make it a realization of fact?

The Present Status and Subsequent Needs of Medical Education on the India Mission Field

A. Raymond Cottrell, M. D.

THERE is in India a very small but increasing number of students being given training in medical schools whose courses of study are based on medical science as taught in the colleges and universities of Europe and America. This group of doctors, along with the missionary and other physicians who have come from Europe and America, are spoken of as having "western" medical training. They are thus distinguished from those so-called doctors who carry on their work according to the ancient customs of the people. The Indian name for a native doctor is "vaid" or "hakim." The better class of these have had more or less training according to the Ayurvedic or the Unani system. These "eastern" systems are indigenous to the country and have, along with a minimum of good things, a great mass of irrational and unscientific practices based on ignorance and superstition. Thousands of these vaids and hakims have never seen the inside of a classroom, and their ignorance and unsanitary practices are in some cases almost beyond belief. Yet the great mass of India's three hundred millions of people must of necessity submit to the ministrations of these so-called "doctors," for the simple reason that there are not nearly enough real physicians to serve more than a very small proportion of the population.

The United States has ninety-six medical colleges for one hundred million people. India has five medical colleges for three hundred million people. In addition to the five medical colleges there are fourteen other institutions, called "medical schools," which give a less complete training. However, not even the five medical colleges give enough training to grant the M. D. degree, that degree being obtained only in England.

The medical councils of the various presidencies and states of India have in the last few years awakened to the need of higher standards for the medical registration of western trained physicians. This is commendable, but in framing the regulations they have imposed conditions which in many cases disqualify missionary and other doctors, even though graduates of good schools. Owing to these new regulations only those

who have graduated from a strictly-first-class (class "A") medical college, and who have had an interneship in a good hospital, should be sent as mission doctors. For nurses, only those having R. N. qualifications.

On the other hand thousands of illiterate and untrained people are permitted to practice medicine (?) indiscriminately and unrestrained. To an outsider it seems chaotic. The government makes no demands from, and places no restrictions on, the untrained native doctor or midwife, but as soon as the practitioner claims to have a western degree, especially M. D., and to conduct an organized dispensary or hospital or a training school for nurses, the restrictions and regulations multiply.

The need for western-trained physicians has been so great that three missionary medical schools have been opened, one for women at Ludhiana, in northern India, and one for men at Miraj, in western India. The third school, for women, is being opened this year at Vellore, in south India. Our mission has now one young man in his fourth year of training at Miraj and one young woman in her second year at the Ludhiana school. Both of these young people are members of the Church of the Brethren. Two young girls are now studying English with the expectation of later entering a nurses' training class at Bulsar. At Bulsar we are also having to train a young man as a compounder or dispenser of medicines, this often being preferable to getting one who has been elsewhere. To assist us in our work we must have trained workers, native helpers. These are being added as rapidly as time and circumstances permit, for the kind of helpers we need and must have can rarely be had from other missions. They need all they can get for their own work. This means that most of our helpers will have to be trained either by us or for us. In addition to the ones mentioned above another young man should be in training as a doctor. Of native nurses we will need all that we can secure for some years to come. We need to be remembered by you in your prayers, that the right persons may be selected for this work and that we may ever hold before them its true purpose.

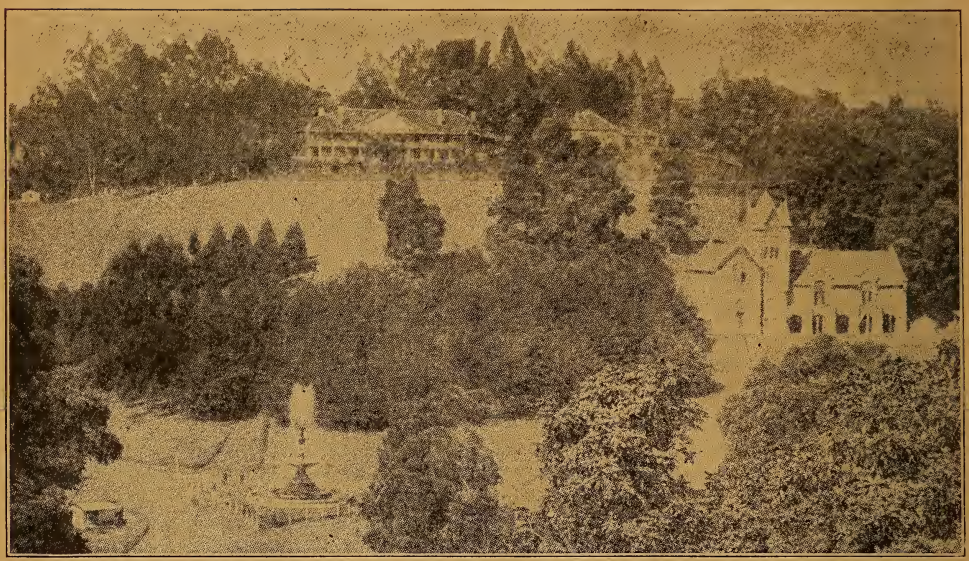
Bulsar.

Our Village Schools

J. B. Emmert

WE have within the territory of Jalalpor Station some very good village schools and some that are very ordinary. The largest and most successful one is at Bhat, a fishermen village by the sea. Their sailboats go far in quest of fish or in hauling freight, and they have found that the ability to read and write and count are valuable, hence we have no difficulty in keeping the boys in school. A hundred of them sometimes are enrolled, but only three or four girls. They think that girls need no education, and years of effort on our part have failed to convince them to the contrary. There are pupils in each standard up to the fifth. The school is registered in the Government Educational Department and is inspected once a year by an official inspector. He speaks well of the work done, and last year secured us a grant of Rs. 110. The grant was several rupees less the two preceding years. Each year he also allows Rs. 15 for use in buying books and slates for the pupils. These presents are distributed at the time of the inspection. All other books and supplies are purchased by the pupils, and last year the fees paid by them amounted to Rs. 45. Two years ago the villagers contributed Rs. 250 towards the erection of a new schoolhouse. There is no known objection to the daily Bible lesson, and each year a large percentage of the pupils pass in the Sunday-school Examination. There are three teachers in this school and the monthly expense to the mission is about $13.

Another good school is at Machad, four miles west of Jalalpor. The people are farmers, but during the dry season most of the men go out on railway construction work, bridge building or other such labor. Many go to South Africa or New Zealand to seek their fortunes, and now during the war many have gone to the labor corps of

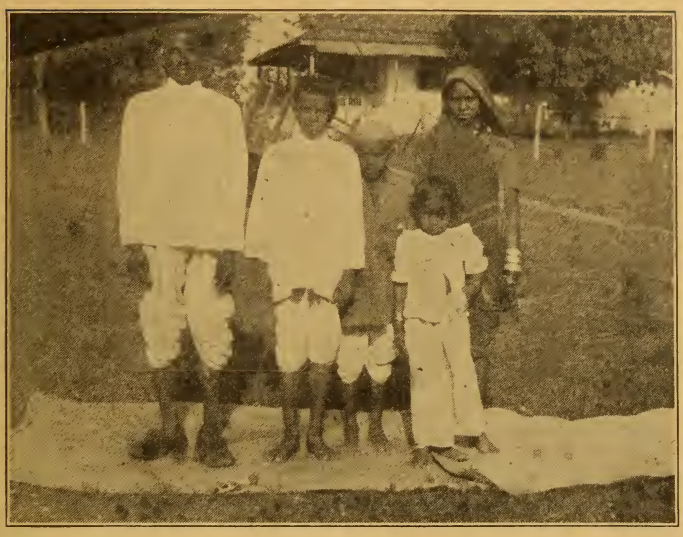


Charing Cross, Ootacamund, Showing Breeks School and Surroundings
School on Top of Hill, Church at Right. School for Boys and Girls.
Boarding Homes a Little Distance Away

the army in France and Mesopotamia. In these occupations they need some education, and our school is well attended. In this village there has been some opposition to the religious teaching, and some requested the government to give them a school. We heard recently that a large section of the village prefers our school on account of the religious and moral teaching. This is encouraging to us. Two men have become Christians and there is a decided interest on the part of others. This morning an influential man came to the bungalow and wanted to buy a New Testament. Three teachers are required in this school to care for its seventy-five pupils who are studying in each grade up to the fifth. The monthly expense is about the same as that of the Bhat school.

An interesting case is working out just now regarding another school, which was opened about eighteen months ago at the request of the villagers. Now the government offers them a school. My first thought was to encourage the move and withdraw in favor of the government school, as the village is at one side of our territory and difficult to supervise properly. A few days ago a delegation of four men, including a petty government officer, came twenty-five miles to consult me about it. They desire that I petition the government to register our school for a grant-in-aid, thus making it a recognized school under our control. I consented to consider the matter favorably, if the villagers sign a petition to that effect. They went back well pleased and confident that they could easily secure such a petition. I await the outcome with considerable interest because of the favor or disfavor it will show towards our work.

Some other schools in this territory are not as prosperous or as well attended as those described above. The cause is sometimes the lack of efficient teachers and sometimes the ignorance, indifference and poverty of the parents. But things are improving. Teacher material is in training in boarding schools and training classes, and the people are awakening to the advantage of an education. We have every reason to expect large and increasing success in all lines of our work in the near future, and oh, it is such a joy to be helping a race to come into the fuller inheritance of life and light, as made possible by the life and death of our blessed Lord!



A Family from the Backward Classes

Village Schools

J. I. Kaylor

Opening a Village School

"WELL, James, where did you go today?"

"I went out to Mandva."

"What did the people say about taking a school?"

"They want a school and will give a room for it until the rains are over, and then will help build a house; but now there is no place for the master to live. So what to do?"

"How many children will come if we open a school?"

"Only eight or ten."

We tried to get an empty government room there but could not, so we stopped trying for a school in this village for the present, and arranged for this man to start a school in another village, where there had been a government school, which for some reason was closed.

When we go into a village and ask if they want a school, they don't fear to say they do if they know of us and our work. But if they are not acquainted, and even may want a school very much, they will have many doubts and fears about the "padri people," as they call us. Sometimes some village will know of our schools in other villages; then they will come to us and ask for a school, which makes it easy to open one in their midst.

Conducting a Live School

When the school is opened it takes care and tact on our part to get the largest number of children to come regularly, to do well in their studies, and to keep in favor with the people. The masters are not all perfect by any means, and often do things that the people do not like. There needs to be close supervision of the school in order to keep the master up in his work and to see the progress of the children. The missionary, who has the general station work to look after, the building work going on, or a "thousand and one" other things to take his attention, can not do the inspection as it ought to be done. An educational missionary cannot be found for every station, and a properly qualified Indian man is hard to find. If the master likes his work and is faithful, fair results can be expected with ordinary inspection.

Purpose of the Village School

When the work at a station is new the purpose is to open schools among the peo-

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ple to educate their children, thus showing them that we are here for their good, and so get acquainted with them and win their confidence. Then the way is opened for our greater work—evangelizing them. We have this experience, that, when touring in a section where we have no schools, it takes much time to get a little acquainted and win a hearing even. But where they know of our schools and know our masters they are at once friendly and open.

When, in the territory of a station, the work develops, in that the people begin to become Christian, and later if a mass movement begins, then the purpose radically changes to that of educating Christian children only, and the master to be the spiritual leader of the village. Many, many missions are up against this very problem—how to supply teachers and caretakers for the villages where few or more have become Christians. Many times baptism must be postponed because of the lack of these leaders.

So one great need on the mission field is to train such workers that the village school, the connecting link between the missionary and the people, can mean all possible, first, in the evangelization of the people, and then in the developing of the Christian community.

One Hundred and Thirty-three Thousand Children in Our Field Who Might Look Like These After a Few Years of Training

The Village Schools

S. Ira Arnold

THE village school of India furnishes various opportunities for the teacher in charge. The children of the ignorant and uneducated, the children of those who know not what education is, are in his hand. If he is disposed to "sit on his time," make a pretense, draw his wage and be called master, the opportunity is his unless the school is frequently inspected. But if his mind is to work for the benefit of the village people, they are there to receive what he can give them. He reports well. Yes, school is going; fifteen names on the roll. Of these ten are regular in school. Also a night school of eight children for which he asks kerosene and extra pay. Why not have all attend the day school? Well, he could ask for neither kerosene nor extra pay if all

came by day, for his work is to teach the day school. Thus to divide the school, have some come by day, and some by night, is the only chance for free oil and extra wage.

Let us visit his school. A ride of several miles through hills and jungles brings us to the village. We come suddenly and unannounced to the master's house, where the school sits on the veranda. Four half-naked children, with torn books and dirty slates in hand, are sitting on the floor, going over their "ka, kha, ga, ghas" of the alphabet. Had they known we were coming they could have made a better showing—also could have had a better dinner prepared for us. But we came not for dinner, and we have come to see the work and have caught the teacher "sitting on time," sitting on mission time, on the time of the village, and on his own precious time for doing good.

But let us ride an equal distance in the opposite direction. We arrive unannounced at the new schoolhouse, built of poles that the government granted free of tax for school purposes. The new house has two rooms. In one of these the teacher lives. The school uses the other room and the veranda. It is school-time. More than twenty children are sitting, studying. The teacher is busy helping them. His wife also has taken some of the classes and is helping the good work along. Yes, the children are poorly clad, some of them naked, but they are busy. They also study aloud, for all of the schools are of the "blab school" kind. In contrast with the quiet of the American school-room, the Indian school is the most noisy of places. We examine the roll book. Twenty-three names, twenty-two present today, and we are inclined to believe the master's statement of 95 per cent being present during the month.

But the school is not conducted without difficulties. The father, who earns ten cents a day, or farms his own three acres of land, finds work for the hands of his children to do. The people are not only ignorant of the value of schools, and indifferent about sending their children, but they are poor, oh, so poor! The grain from last year is exhausted, and until nature provides food from the fields they must exist on wild roots. We had read stories in childhood of animals living on roots during hard times, but never such of human beings. The girl of seven must care for the baby of two, that the mother may join the food-earning force. The boy of eight must do his part at herding the village cattle. With the rains come the new crops, but no less rapidly spring up the grass and weeds to choke out the grain. The mother weeds for four cents per day; the father drives the plow for eight cents, and

(Continued on Page 25)

Backward Classes Assembled for a Wedding

Mission Boarding Schools

Wilbur B. Stover

IN the early years of our India mission work, primarily because of the immediate demands of the famine, we opened three boarding schools, one at Bulsar, one at Navsari, and one at Anklesvar. The reason for opening only three was that there were only three stations, with Bro. McCanns at Anklesvar, Bro. Forneys at Navsari, and ourselves at Bulsar. The work was urgent.

Looking towards economy, desired by the Board, after a time the one at Navsari was closed, sending the boys to the other two schools. After further time the one at Anklesvar was closed, sending some of the boys to the farms in Raj Pipla State, and others to school and carpentry work in Bulsar. Bro. McCann protested against the closing of the boarding school at Anklesvar, saying it was a great evangelizing agency, if not the greatest available.

For some years I felt that, while we can start boarding schools to any extent we want to, if we have the money, yet the best idea of a boarding school on the mission field is to have it for the children of Christians, with a few others welcome. Others felt to get all we can, for it is good mission work. Thus our boarding schools have grown.

Now we have a boarding school at practically every mission station. These can be made just as large as we wish, but to spend money lavishly in any direction is not wise, because it has an unmoral effect on the community. Instead of feeling that they must give, that the work in part depends on them, the people come to feel in the presence of lavish expenditure that the supply is inexhaustible, and their part is only to receive!

A boarding school at every station is a normal condition in a mission. This boarding school should be for the children of Christians, with a hearty welcome for the children of others. The children of Christians may be greatly in the minority, but I think the idea should be maintained. It is easy of explanation.

The religious education given in a mission school is the only reason for its existence. But for this, the money could be spent by giving it to children and telling them to go to the government schools in their village, or elsewhere. That would be less trouble. It would also be less wholesome. For the sake of the religious teaching, for the sake of teaching discipline, ethics, system, the mission school exists. On one occasion at Anklesvar the boys wanted leave to go to a Hindu festival in a near village. We do not dismiss school on Hindu holidays, so our reply was that there was to be school on that day. Then parents came and asked for leave for their boys. We told them there was to be school. In the evening previous, and in the morning of that day, nearly all the boys ran off. We were up against it. How about discipline? Perhaps the school would be broken up. After prayer, we decided to send word to all the runaways that on their return they should each bring a fine of four annas. Most returned promptly with the fine, but two delayed, and then came empty handed. We told them to return at once and bring the money for the fine. It worked splendidly. They brought it. The victory was ours.

You may plant a tree in a few minutes, but it takes years to grow. If raw material brought into the church could have old and well established homes the next day, the need for the mission school would be small. Men are like trees. Ideals are like trees. They are planted in a short time, but the growing is a different thing. For the sake of the daily Scripture lesson, for the daily prayers, for the avoidance of obscene language, for cultivating reverence for the Lord's Day, for discipline, for cleanliness, to inculcate home ideals, to teach more than "book-larnin'," and even more than the needful first principles of farming and carpentry, the mission boarding school is a very great factor in the evangelizing of any mission field.

Jesus came "to seek and to save that which was lost." We cannot do our whole duty by merely seeing to it that we are saved ourselves. If others had done that way, we ourselves would not be saved. If others are saved it will be because those who are saved carry the Gospel to them.

Education of Missionaries' Children---Present Facilities

Effie V. Long

THERE are many schools for English and American children in India, all, so far as I know, in the hills, at an altitude of 4,000 to 7,000 feet above sea-level, and so having an even, temperate climate, about 80 degree F. in summer; some having frost, and a few, snow in winter.

Some hill stations have several schools, but usually only one good school is at a place. Some of the hill schools are for boys alone, others for girls only (little boys up to ten years being always admitted to girls' schools), and a few have coeducation. Many schools are denominational, founded and maintained by mission boards at home. Some are private enterprises.

At least a few of these hill schools may be called really good schools. The kindergarten is weak—not up to American ideals—but other grades are well taught. Several schools are especially for missionaries' children. There are many English government officials in India whose children make up the bulk of some schools.

Woodstock school, at Landour, for instance, under the American Presbyterian Board, is for girls, from kindergarten to high school, and also has a college for girls adjoining it. All English children are welcome to attend this school, and many children, of seven years and up, are there as boarders, because the climate is so much better than that found on the plains of India. The same conditions obtain at other schools.

Unfortunately, the hill schools are far from our mission, the nearest one being 300 miles and not as desirable as some others. The majority are about 1,000 miles distant.

Woodstock Girls' School

The schools are in session nine or ten months of the year, having their vacations in the winter, when the climate is pleasant for the children to be at home.

The expense is not exorbitant, being about $12 to $17 per month for board and tuition—music, etc., being extra.

Since already there are good schools, and large schools, and well-equipped schools, it

does not appear to be wisdom for our home board to establish a school on the hills; but, rather, we should patronize some school of our choice, having a good matron to mother and care for the children, making a home for them in our own bungalow near the school. They would attend as "day scholars," and be at "home" the remainder of the time, and so be under the religious influence we wish them to have.

Our School at Machad

A Sample Hour When Mother Teaches at Home

Gertrude E. Emmert

GOOD morning, children, come right in. You are very prompt this morning, for it is just nine o'clock. Sit down. What shall we sing?"

"Oh, let's sing, 'I am a stranger here.'" "No," says another, "let's sing, 'Columbia, the gem of the ocean.'" So they sang both of the songs, for all three children greatly enjoy singing. A chapter is then read from the Bible, in course, and each pupil repeats a verse from memory. A short prayer follows.

"Now we are ready for our lessons. Lloyd, bring your arithmetic."

"Salaam, madam saheb, do you have ringworm medicine?" calls a voice from without.

"Lloyd, go and give them the medicine. Anna, you may recite instead of Lloyd."

A few minutes later a crowd of women are seen going past the bungalow with baskets on their heads; and as eggs and butter are needed, Mary, who is too small to go to school, is sent out to call egg and butter women. The recitation again begins and interest is secured, when another voice is heard.

"Mama, I called an egg woman; another has butter, too." So school had to stop until Mary came with several other women, each having four or six eggs.

"That will do, Anna; you may now prepare your geography lesson while Lloyd has his arithmetic."

About the time this recitation was finished the cook came from the market, so his account had to be taken and he instructed what to prepare for breakfast.

"Anna, bring your geography." At this juncture Mary rushes in and cries, "O Mama, Sundarbai is coming and she has several women from her village with her." They are on their way to the market and wish to say salaam to the madam saheb, and chat awhile. An old woman also comes to sell bananas and to talk. After ten minutes all is ready for school again.

"Now come, children, let's finish our work." But where are the children? Anna has gone to play with Mary and Lloyd has slipped out to his garden. They come bounding back when called and the work goes on again. By noon the lessons have all been recited and work assigned for another day.

Why Teach Our Children at Home?

Mary E. Stover

OUR little ones grow up about us, leave babyhood behind, and one by one are ready for school. We think of the schools at home, and the parents who may well rejoice that a good school is always near at hand. We compare this with the advantages here. There are good schools for the India people, but for obvious reasons they are not suitable for our children, who are to be taught in English. We send them for a time to Gujarati or Marathi schools, and they learn to read and write in the vernacular. But this answers for a short time only. However, to have acquired the first principles of the language is good for the children.

There are schools for the children of Europeans at hill stations, and such children from all parts of the country, from isolated places as well as from cities, are in attendance there. They come from various homes, Christian and non-Christian. We could send our children to one of these schools which we might choose, and see them once a year when they have vacation for a month or more at Christmas time. To the present, however, none of us have done so except for short periods.

Our eldest boy, Emmert, attended such a school for two years. He was 13 years old when he first went. When he was nearly 15, Miriam 10, and James 7, we went on furlough, and they were able to continue their schooling in America. With the exception of the two years for Emmert, referred to above, all the schooling they got until that time was at home.

Companionship is to us a great blessing, as our circle of friends of our own kind is small. Our family even is divided, our three older children now being in America for study. As time goes on other families may find it necessary to be divided for the same reason. We hesitate to consent to separation from our remaining two little ones. Other parents feel the same with respect to their children. For this reason, we mothers have school at home, for the present, as best we can. This is not always the most successful, for there are constant interruptions and other duties demanding one's time. But the children are with us; they join in family prayers; we direct their early religious impressions; we know their companions, and we keep watch over their health. I think no one understanding these things can suggest that we are selfish, in thus desiring, for their greatest good, to keep them with us.

In short, at present the matter seems to me to be well worded by a dear friend of mine who has much to do with the children

(Continued on Page 26)

Sans Souci Home

Florence Baker Pittenger

"HOME, sweet home!" Home, the word so dear to every true heart! Yet in this land the same word is used for home that is used for house. Sans Souci is the name of the house which is the "Home" of the Alliance Mission's children while they are in school. This home is in Panchgani, a hill station where there are two high schools—one for boys and one for girls. Both of these schools are boarding schools, under Church of England direction.

Sans Souci is a real house, under the care of one of the mission's single ladies. She is by nature prepared for just such work. She is a mother to every child, enters into their very life in its every detail. She plays with them, loves them, directs their spiritual and physical interests, and manages the home with order and care. She is no idler. Just as a true mother looks after her own child's food, clothing, etc., so in this home each child receives personal attention, even to having turns in sitting on "auntie's lap."

It was my privilege to spend a few days in the "home," and my heart was filled with admiration to see with what skill this one woman looks after fourteen growing, lively children, ranging in ages from seven years to eighteen years.

Each child takes its turn in conducting the daily family worship and in giving thanks at mealtime. Each evening "good-night" Scripture verses are repeated and all retire with joy and gladness in the heart.

A regular Sunday-school is conducted in the home. Then all attend the services in the church.

During vacation between school years all children go to their individual homes on the plains. Sans Souci is a success. We think the plan as nearly ideal as anything we can have for the children of our own mission.

Our Home on the Hills

Flora M. Ross

DURING the summer of 1916 our school-girls were with their parents and other missionaries who were at Landour for a rest. When the missionaries came home in June, Angeline Pittenger and our Nina went into the school as boarders for a couple of months until we could go and make a home for them. We arrived there the first days of August, but the two girls stayed at the school, since it was rainy and hard for them to come and go, the school being situated down the side of the mountain much lower than where we were living.

About the time we were intending to take them out we heard that there were cases of measles in the school, so we brought them home at once. We feared they might be quarantined and have to stay in a long time, which would be hard for them, since they were counting on coming out and were jubilant over the thought.

Angeline had had measles, so we had no thought that she might take them. Nina took them first, but to our surprise Angeline took them and at the same time Ruth, too, took them. Ruth said she would run so fast that the measles could not get her, but when the allotted time arrived, down came Ruth with them, and she was more sober and quiet for a number of days than she usually is. Angeline became very sick, and we had a mission doctor, who was there at the time, come to see her several times. There was the added anxiety that we might not be able to do as much for another's child as her own parents might do. But all got through nicely and then they went each day for school.

Landour is the upper part of Mussoorie, which is in the Himalaya Mountains. It is built on the sides of the mountains, the houses being constructed wherever they could make a level spot large enough for them.

In autumn it gets quite cool. The houses in India, even on the mountains, are poorly arranged for heating; and fuel being very expensive we found it rather difficult to keep comfortably warm. We used to gather as closely as possible around the open fire in the evenings until bedtime. The last of November Bro. Ross came up to help us come home, and help we did need, since other parents asked us to bring their children from the school, it being vacation time,

In 1917 Brethren Longs and Pittengers were at Panchgani through the hottest months. Nina and Ruth accompanied the Pittengers and stayed with them till they came home, and then for a couple of weeks they were with the Longs till we could come there and keep all the girls with us in the home. This time there were Angeline Pittenger and Esther Long and Nina and Ruth, all four going to school. Angeline and Esther were a bit homesick for a few days, but soon they got over that and settled down to good solid work in school. When I found that one of them was homesick, a story or some side attraction soon dispelled that and they got along nicely.

I always tried to get most of my work done while the girls were in school, so that I might be able to help them when out of school. The first thing, when they came home, was to prepare lessons for the next day; then they could have their play. Our home there was just across the road from the school, so they got little exercise coming and going, and I had to look out for them that they got it in some other way.

At one side of the town, and much higher and overlooking the surrounding country, is a great tableland of rock, which is kept as a public playground, and a fine and popular place it is. When the weather was fit the girls enjoyed so much going up there to gather flowers or to watch the sports.

Panchgani is built on a ridge of mountains, and to look down into the valleys and up to the waterfalls on other mountains is a beautiful sight. The place is much like a park, with large yards and plenty of nice trees around the buildings, though the beautiful lawns we see at home are not in evidence.

After supper we had time for prayers, Scripture lessons and stories. Often one and sometimes all four of the school girls would lead in prayer, always remembering their own and each other's parents, brothers and sisters, uncles and aunts and grandparents. Nor must we forget little Evelyn, of one and a half years. She was the sunbeam of the home, and often there was some rivalry as to who was to fondle her for the time.

Sometimes they would get up a surprise on "auntie." Usually it was decorating the table or dining room with roses and flowers from the yard. Then I was not allowed to go into the room until all was ready. One evening while I was out they and the cook made lemonade of lemons they got from a tree near the steps. The whole house smelled of lemons, and when I guessed the surprise they wondered how I knew.

About a month before we came home Ruth contracted whooping cough, and then Evelyn took it. Looking after them, especially at night, made extra care. But on the whole the experience I had in making a home on the hills for the children while in school was a happy one, and I was glad to have the privilege of having them all together in our home.

THE VILLAGE SCHOOLS

(Continued from Page 19)

grain for their supper is four cents a pound, so the chidren over five years must join in the work if they would eat. But many are making the sacrifice and sending their children to school.

To be the only learned man in the village is quite an honor. We recently visited a village where the people requested a school for their children. We asked how many educated men there were in the village? "One," was the reply, pointing to one of their number sitting in the circle on the ground. How far has he studied? He had not finished, but had read part of the first reader. He was the only learned man in that village! We are sorry we have not been able as yet to give them a school.

Vali, Post Umalla, via Anklesvar.

Peter said he thought it was his duty to stir his people up, as long as he lived. And yet, strange to say some folks resent anything which disturbs them in their easy-going ways. I guess every church and every member in it needs to be stirred up frequently, whether they like it or not.

The Special Week of Evangelism

I. S. Long

JUDGING from the various mission reports of the work done during this week, in the several years gone by, one is led to believe this "week" a real fixture among us. For instance, the General Assembly of the Presbyterian Church in India says that the third week of February, '18, was "the greatest week ever experienced by our church in India."

Why a special week? may be asked. Such a week of effort provides a definite object, and seeks to call forth all the forces of the community. The whole thought and prayer of the church are centered on the one work of winning men and women to Christ.

The results are everywhere much the same. For instance, one has written, "Our Church has had a new vision of India's need, of the great opportunity for the Gospel of Christ, of its wonderful power to save the lost; and moreover we have received a new baptism of zeal and earnestness." Or, "The church has just now begun to realize her duty in the matter of evangelism. Voluntary work has greatly increased. Some parishes have taken up special missionary work, at a distance. There are many Hindu enquirers," etc., etc.

When the church members become really in earnest about soul saving, and souls are really graciously saved, who does not know from experience the reflex influence in the lives of the members?

As we go from village to village, giving simple testimony concerning His power to save, and singing simple yet inspiring hymns of praise, we are ofttimes amazed at how poorly some intelligent Christians testify, amazed at what a poor experience of grace they must enjoy, and equally amazed at the ease and power with which others tell of what Jesus has done for them. In other words, we "find" ourselves. But if by such a week many learn to witness for Christ, learn that the winning of the world is not alone the work of the paid workers, but their work also, it is certainly worth while to set apart this time when all are invited to devote themselves to the work of the Lord.

I may honestly say, I think, that our own mission helpers in the several weeks observed, in the last several years, made a commendable effort, worked hard at no little sacrifice in some instances, and the blessing bestowed and received was commensurate with their effort and sacrifice. As they returned, band after band, telling of their work, of the surprising welcome received at the hands of the caste people even, of the wondrous way the Holy Spirit led them out into testimony—being able to testify and preach what they never knew before, by a Power from without themselves—we were led to praise the Lord, all together, and to realize that the effort is most blessedly worth the while. No doubt your prayers figured largely in the blessings obtained, and you are hereby invited to have this your part in God's work entrusted to us during the second and third weeks of each February, as it comes, year by year.

During our last week some twenty odd thousand heard the Word. There were over 100 inquirers. Nearly 4,000 Gospel portions, 1,500 religious tracts, fifty-one New Testaments and thirteen Bibles were sold, in addition to handbills given away.

It will be of interest to you to know that Mr. Sherwood Eddy, who has been so graciously used in several visits to China, is expected in India in February of '19. He will first visit Western India and will be in Gujarat during February. His time will be given to the several centers of India from February to August. He is an earnest and most forceful speaker. We long to see the intelligent classes of India wrought upon by the Spirit of God, as in China. By intercessory prayer in behalf of this messenger of Christ among us you will do a noble part.

WHY TEACH OUR CHILDREN AT HOME?

(Continued from Page 23)

who attend a certain boarding school on the hills. She writes: "The children are all well, and for the most part happy, and make good progress in their studies, but when I think of your little ones, I am really glad that you are keeping them yet in the 'home nest.'"

Evangelistic Prayer List---India (Continued)

Vali: Pray that,

1. The teachers of our village schools may have a real concern for the souls of the children they teach, and that wage may become a secondary matter.

2. The children (many of them get no farther than the first grade) may learn something of more value than letters.

3. The boys in our boarding school may develop into material of real value in mission work.

4. Our educational work may become more helpful to our real work, evangelistic.

S. I. Arnold.

Vali Medical:

I would be thankful for the prayers of God's people to the end that I might have wisdom, strength, and guidance in the medical and evangelistic work, especially among the women. The medical work is growing and will soon be heavy unless the shortage of crops keeps the people from coming for want of money. Ida Himmelsbaugh.

Jalapor:

The following may be mentioned as requests for prayer:

1. That the evangelists may be more consecrated and have a larger vision of their work.

2. That the Spirit may work mightily in convicting power with a family of three brothers who are leaning toward Christ.

3. That the larger pupils in our schools may be brought to realize their need of salvation and turn to the Lord for it.

4. That men's hearts may be turned to the Lord by the suffering that is likely to follow the shortage of rainfall this year.

J. B. Emmert.

Dahanu:

1. Pray that each Christian, daily, by word as well as by conduct, bear testimony of the Lord's unfailing love for him as for all the world.

2. Pray that the Holy Spirit shall lead the entire caste of Mitnas to confess the Lord as their Savior.

3. Pray that those who work among these Mitnas shall be endowed with special power by the Spirit to witness in word and conduct, so as to be used of Him to bring to pass the conversion of this caste.

J. M. Pittenger.

Dahanu Medical:

1. Pray for the medical work, that, as the people come for physical help, they may come to realize their spiritual need, and seek the Great Physician.

2. Pray that a registered nurse, qualified spiritually and professionally for the training of native nurses, may soon come to us.

Dr. Nickey.

Bulsar Medical: Pray for

1. Hospital evangelists, Lellubhai Kalidass and his wife, Salomiebai, that as they give the Gospel Message they may be directed by the Holy Spirit.

2. The hospital staff, that as they minister to the sick they may do it all with the Spirit of Christ.

3. For the patients and their friends who come, that as they hear the story of Christ they may become seekers after the Word.

4. Drs. Cottrell, that they may be given wisdom for their work, that the ones they serve may know the Christ, the Great Physician. Drs. Cottrell.

Vada:

During the winter season the great subject for prayer will be the Evangelistic Campaign.

1. For the unity of the church, a feeling of greater responsibility, greater zeal, more willingness to sacrifice for the cause.

2. For direction as to where to go and to whom to speak.

3. For production of conviction in hearts

(Continued on Page 32)

During the month of November the Board sent out 63,400 pages of tracts.

The following contributions to the Board's funds have been received during the month of November:

WORLD-WIDE

Ohio—$455.10

Northwestern District, Congregations
Baker, $30; Pleasant View, $111.10, .. $ 141 10

Individuals
Claude G. Vore and wife, $75; L. H. Cook, $1.50; Mrs. S. A. Kintner, $50; Jonas Groff and wife, $35; Mrs. Mary Newcomer, 50 cents; L. F., $12, ... 174 00

Northeastern District, Individuals
Hannah Longanecker, $10; Simeon Longanecker, $10; Mr. and Mrs. C. L. Dodge, $5; Anna Leeser, $1; Maurice Zellner, $1; Mrs. Clara A. Holloway, $1, ... 28 00

Southern District, Individuals
Mrs. D. E. Hoover, $5; C. H. Shock, $7; A. E. S. & C. M. S., $100, ... 112 00

Indiana—$360.64

Northern District, Individuals
Cyrus Steele, 50 cents; Paul Eaton, $25; Mr. and Mrs. Lee R. Cory, $30; Thomas Cripe, $25; Mrs. Arly Smith, $5, ... 85 50

Middle District, Congregations
Flora, $40.06; West Manchester, $44.45; Solomon's Creek, $9.78, ... 94 29

Christian Workers, Logansport, ... 3 15

Individuals
J. D. Rife, $1.20; Levi Zumbrum and wife, $50; W. H. Gauntt, $4; Lottie Hummel, $1; A Brother, Roann, $12; A Brother, $6; A Brother and Sister, $10; Mary E. Strauser, $5, ... 89 20

Southern District, Individuals
Austin Himes, $60; Harry A. Smeltzer, $13.50; Clara Metzger, $5; Arthur Dodge and wife, $5; Mrs. Elizabeth Miller, $1.80; Catharine Bowman, $1; Shutin Sister, $1; Joseph Clingenpeel, 20 cents; Mrs. Hanna Metzger, $1, ... 88 50

Kansas—$225.00

Northeastern District, Congregations
Morrill, $23.30; Topeka, $15; Armourdale Mission, $6.50, ... 44 80

Individuals
A. E. Riffey, $100; Mrs. Lydia Kimmel, $10. ..... 110 00

Northwestern District, Congregation
Belleville, ... 20 00

Individual
Mary R. Mohler, ... 90

Southwestern District, Aid Society
Conway Springs Aid, ... 25 00

Individuals
Mrs. Naomi R. Hupp, $1.30; A Sister, $5, ... 6 30

Southeastern District, Individuals
A. B. Lichtenwalter, $15; Fannie Stephens, $3, ... 18 00

Arkansas—$171.50

Individuals
A. J. Burris, $156.50; J. M. Blackquell, $15, ... 171 50

Pennsylvania—$145.24

Western District, Individuals
W. N. Myers and wife, $10; Mrs. J. M. Fyock, $2; Mrs. Anna Beechy, $3; Lydia Umbel, $3.50; Thomas Hardin and family, $1; S. U. Shober, 50 cents; Anna M. Garber, $2; Rebecca Wousettler, $1; The Lord's Tenth, $15, ... 38 00

Southern District, Individuals
Mrs. George White, $2.75; Rachel P. Zeigler, $1; Mary A. Paul, $1; Chas. King, $3; Mr. and Mrs. Ross Sappington, $5; J. R. Davis, $1; H. J. Shellenberger, $4.37; M. O. Myers, $6; Barbara Leitner, $1, ... 25 12

Middle District, Congregation
Leamersville, ... 16 82

Individuals
L. W. Wineland and family, $10; Joseph Crawford and wife, $5; Mrs. S. P. Brumbaugh, $5; Mrs. Eliza Brumbaugh, 40 cents; Susan Rouzer, $10, .. 30 40

Eastern District, Christian Workers.
Palmyra, ... 21 90

Individuals
A Brother and Sister, Little Swatara, $10; Sister Shank, $2; Lizzie Lerew, $1, 13 00

Iowa—$177.24

Northern District, Individuals
A Brother, $100; L. W. Berkey, 50 cents; W. S. Rodeffer, $20, ... 170 00

Middle District, Individual
S. Schlotman, ... 3 00

Southern District, Sunday-school
Osceola, ... 4 24

West Virginia—$139.55

First District, Congregation
White Pine, ... 1 00

Sunday-school
Lime Rock, ... 14 00

Individuals
Martha A. Riner, $2; Mrs. Margaret Shell, $4.25; Geo. T. Leatherman, $5; Rosser Waggy, $20; William Waggy, $10, ... 41 25

Second District, Individual
A Brother, ... 10 00

Northern District, Congregation
Unity, ... 38 55

Individuals
Benj. Wine, $15; Bettie F. Lamb, $5, 20 00

Southern District, Sunday-school
Moscow, Elk Run Cong., ... 2 75

Individuals
Mrs. B. W. Wimmer, $10; J. W. Sumner, $2, ... 12 00

North Dakota—$137.50

Congregation
Rock Lake, Harvest Meeting, ... 104 50

Individuals
Roy S. Parker, $10; A Brother and Sister, $5; J. M. Fike, $3; J. F. Hudson and wife, $10; Shively Family, $5, ... 33 00

California—$98.55

Northern District, Individuals
D. S. Musselman, $2.15; Ira Studebaker, $50; C. C. Gish, $15; Jacob I. Huffman and wife, $15, ... 82 15

Southern District, Individuals
A Brother, $10.40; A Sister, $5; D. E. Lyon, $1, ... 16 40

New Mexico—$89.00

Congregation
Pecos Valley, ... 89 00

Idaho—$67.10

Congregation
Clearwater, ... 1 10

Individuals
S. L. Gross and wife, $50; Mrs. Mary C. Jones, $5; Fred Parker, $5; Ethel Mudge, $1; Myrta Bowers, $5, ... 66 00

Illinois—$47.26
Northern District, Congregation
Elgin, ... 6 50
Christian Workers
Hickory Grove, ... 3 26
Individuals
Daniel Barrick, $1.50; Julia Ellen Porter, $3; W. S. Christner, $5; Jacob T. Hallam, $10; Ezra Flory, $1, ... 20 50
Southern District, Individuals
Martin Gergens, $7; Mrs. R. A. Forney, $5; Sister at Hudson, $3; Bernice J. Ashmore, $2, ... 17 00
Tennessee—$45.10
Congregation
Knob Creek, ... 5 00
Individuals
Mrs. D. T. Keebler, $17; A Brother, $16.10; Maggie Satterfield, $5; Mrs. J. J. Emmert, $2, ... 40 10
Missouri—$43.00
Northern District, Individuals
Emma Schildknecht, $5; A Sister, $2, 7 00
Middle District, Congregation
Mound Valley, ... 25 00
Individuals
Sister M. D., $1; Jas. P. Harris and wife, $5, ... 6 00
Southern District, Individuals
Earl Harvey and wife, ... 5 00
Nebraska—$31.00
Congregation
Kearney, ... 26 00
Individual
Catharine Musselman, ... 5 00
Colorado—$40.00
Individuals
Mr. and Mrs. Aaron Essig, $30; H. P. Talhelm, $10, ... 40 00
Oklahoma—$25.11
Congregation
Washita, ... 23 11
Individual
Marshall Ennis, ... 2 00
Louisiana—$25.00
Individuals
John and Lucy Metzger, ... 25 00
Delaware—$20.00
Individuals
J. B. Hostedler and family, ... 20 00
Montana—$19.00
Sunday-school
Fairview Union, ... 9 00
Individual
Mrs. R. D. Clark, ... 10 0
Maryland—$14.00
Eastern District, Individuals
R. Wade Grosnickle and wife, $5; Sallie Wingard, $3; J. M. Henry, $1, ... 9 00
Middle District, Individual
Adline Nighswander, ... 5 00
Texas—$10.00
Individual
L. J. Porter, ... 10 00
Michigan—$6.00
Congregation
Berrien, $3; Blue Ridge, $1, ... 4 00
Sunday-school
Mt. Pleasant (U. B. Cong.), ... 1 00
Individuals
A Sister, ... 1 00
Canada—$5.00
Individual
H. B. Maldies, ... 5 00
Wisconsin—$5.00
Individual
Mabel Shuckhart, ... 5 00
Florida—$5.00
Individuals
J. V. and Sarah Felthouse, ... 5 00
Minnesota—$5.00
Individual
W. S. Ramer, ... 5 00
South Dakota—$5.00
Individuals
C. I. Myers and wife, ... 5 00
South Carolina—$2.40
Individual
J. I. Branscom, ... 2 40

Total for the month, ...$ 2,419 29
Previously reported, ... 87,835 67

For the year so far, ...$90,254 96

INDIA MISSION

Pennsylvania—$3.50
Eastern District, Individual
In Jesus' Name, ...$ 2 50
Southern District, Individual
Arthur Myers, ... 1 00
Minnesota—$18.20
Congregation
Greenleafton Ref., ... 18 20
Indiana—$7.50
Middle District Individuals
A Sister, $5; Lottie Hummel, $1, ... 6 00
Southern District, Individual
Oscar E. Haynes, ... 1 50
Oregon—$2.00
Individuals
A. E. Troyer and wife, ... 2 00
Missouri—$1.00
Middle District, Individual
Sister M. D., ... 1 00
Ohio—$5.00
Northwestern District, Individual
J. E. Young, ... 5 00

Total for the month, ...$ 37 20
Previously reported, ... 1,335 12

For the year so far, ...$ 1,372 32

INDIA BOARDING SCHOOL

Pennsylvania—$166.25
Western District, Congregation
Elbethel, ...$ 140 00
Southern District, Sunday-schools
Sunbeam Class, Carlisle S. S., $6.25; Ida Fitzwater's Class, Green Tree Congregation, $20, ... 26 25
Virginia—$50.00
Northern District, Sunday-school
Willing Workers Class, Mill Creek S. S., ... 25 00
Aid Society
Western Mill Creek, ... 25 00
Ohio—$26.25
Northeastern District, Sunday-school
Primary Dept., Hartville S. S., ... 6 25
Aid Society
Springfield, Springfield Cong., ... 20 00
Texas—$32.00
Sunday-school
Manville, ... 32 00
Colorado—$25.00
Individual
In Memory of Frank Dick, ... 25 00
Maryland—$25.00
Eastern District, Sunday-school
Willing Workers Bible Class, Woodberry, ... 25 00
Indiana—$25.00
Middle District, Sunday-school
Willing Workers Class, Flora, ... 15 00
Aid Society,
North Manchester, ... 10 00
Kansas—$11.90
Southwestern District, Sunday-school
Primary Department, ... 11 90
Michigan—$8.00
Sunday-school
Sunfield, ... 8 00
Missouri—$6.25
Northern District, Sunday-school
Loyal Sons Class, ... 6 25
Illinois—$6.65
Northern District, Congregation
Elgin, ... 45
Sunday-school

Little Boys' Class, Champaign S. S., 6 20

Total for the month, ...$ 382 30

Previously received, ... 4,989 58

For the year so far, ...$ 5,371 88

INDIA BOARDING SCHOOL BUILDING

Pennsylvania—$355.20
Western District, Congregation
Elk Lick, ...$ 10 00
Eastern District, Congregation
Big Swatara, $70.20; Harrisburg, $50, 120 20
Sunday-schools
Heidlersburg, Tulpehocken Cong., $20;
Primary Class, Union S. S., Little Swatara, $10; Annville, $50, ... 80 00
Christian Workers
Palmyra, Spring Creek Cong., ... 50 00
Aid Society
Annville, ... 10 00
Individuals
Fannie N. S. Etter, $5; Ella Groff, $10; Meyer J. Gribble, $10; Ezra Wenger, $50; Amos K. Curry, $10, ... 85 00

Total for the month, ...$ 355 20
Previously reported, ... 6,996 04

For the year so far, ...$ 7,351 24

INDIA HOSPITAL

Missouri—$1.00
Middle District, Individual
Lutie Holloway, ...$ 1 00
Iowa—$1.00
Individual
Forrest Miller, ... 1 00
Total for the month, ...$ 2 00

Previously reported, ... 138 50

For the year so far, ...$ 140 50

INDIA WIDOWS' HOME

Indiana—$41.44
Northern District, Congregation
Elkhart City, ...$ 8 01
Christian Workers
West Goshen, $5.25; Walnut, $3.50, .. 8 75
Southern District, Christian Workers
Anderson, $11.50; Plevna, $7; Antioch, $3.18; Rossville, $3, ... 24 68
Kansas—$19.93
Northeastern District, Christian Workers
Chapman Creek, ... 1 53
Southwestern District, Christian Workers
East Wichita, $7.50; Larned Country Church, $7.37; Newton, $3.53, ... 18 40
Illinois—$21.74
Northern District, Christian Workers
Waddams Grove, $12; Lanark, $3.86; Polo, $2.43, ... 18 29
Southern District, Congregation
Allison Prairie, ... 3 45
Maryland—$15.00
Eastern District, Congregation
Long Green Valley, ... 9 00
Christian Workers
Meadow Branch, ... 6 00
Ohio—$9.13
Northwestern District, Christian Work.
Black Swamp, ... 2 88
Southern District, Christian Workers
Greenville, ... 6 25
Missouri—$8.29
Northern District, Christian Workers
Wakenda, ... 5 29
Southern District, Christian Workers
Carthage, ... 3 00
Cuba—$10.00
Christian Workers
Omaja, ... 10 00
Iowa—$11.42
Middle District, Christian Workers
Brooklyn, ... 4 42
Southern District, Individual
Ellen Moss, ... 7 00
Pennsylvania—$7.54
Middle District, Christian Workers
Leamersville, ... 3 54
Southern District, Christian Workers
Boiling Springs, ... 4 00
Virginia—$6.37
Eastern District, Christian Workers
Manassas, ... 4 00
Southern District, Christian Workers
Laurel Branch, ... 2 37
Nebraska—$4.43
Christian Workers
Lincoln, ... 4 43

Total for the month, ...$ 155 29
Previously reported, ... 75 17

For the year so far, ...$ 230 46

QUINTER MEMORIAL HOSPITAL

Pennsylvania—$147.50
Western District, Aid Society
Pleasant Hill, $50; Viewmont, $12.50, $ 62 50
Eastern District, Aid Society
Ephrata, $50; Tulpehocken, $25, ... 75 00
Southern District, Aid Society
Lake Ridge, ... 10 00
Indiana—$75.00
Northern District, Aid Society
Elkhart City, ... 50 00
Middle District, Aid Society
North Manchester, ... 25 00
Virginia—$75.00
Northern District, Aid Society
Greenmount, ... 50 00
Middle District, Aid Society
Western Mill Creek, 25 00
Ohio—$27.50
Northwestern District, Aid Society
Silver Creek, ... 25 00
Southern District, Aid Society
Beaver Creek, ... 2 50
Kansas—$25.00
Southwestern District, Aid Society
Conway Springs, ... 25 00
Illinois—$20.00
Southern District, Aid Society
Woodland, ... 20 00

Total for the month, ...$ 370 00
Previously reported, ... 2,467 81

For the Year so far, ...$ 2,837 81

CHINA MISSION

Ohio—$10.00
Northwestern District, Individual
Individual
J. E. Young, ...$ 5 00
Southern District, Individual
Edith Riley, ... 5 00
Maryland—$11.00
Western District, Individual
Cora Shaffer, ... 2 00
Eastern District, Congregation
Long Green Valley, ... 9 00
Pennsylvania—$10.50
Eastern District, Christian Workers
Lebanon, ... 8 00
Individual
In Jesus' Name, ... 2 50
Montana—$7.50
Sunday-school
Fairview Union, ... 7 50
California—$7.00
Northern District, Christian Workers
Reedley, ... 7 00
Washington—$6.00
Individuals
J. W. Graybill and family, ... 6 00

Michigan—$5.80
Congregation
Riverside, ... 5 80
Texas—$5.00
Individual
Pvt. Eugene L. Moss, ... 5 00
Missouri—$1.00
Middle District, Individual
Sister M. D., ... 1 00
Indiana—$1.00
Middle District, Individual
Lottie Hummel, ... 1 00

Total for the month, ...$ 64 80
Previously reported, ... 1,542 23

For the year so far, ...$ 1,607 03

CHINA ORPHANAGE

Washington—$15.00
Christian Workers
Wenatchee City, ...$ 10 00
Individual
Helen Hatfield, ... 5 00
Michigan—$11.00
Aid Society
Woodland, ... 11 00
Nebraska—$7.93
Christian Workers
Kearney, ... 7 93
Pennsylvania—$7.03
Eastern District, Christian Workers
Palmyra, Spring Creek Cong., ... 7 03

Total for the month, ...$ 40 96
Previously reported, ... 382 12

For the year so far, ...$ 423 08

CHINA BOYS' SCHOOL

Indiana—$30.00
Northern District, Sunday-school
Oak Grove, ... 30 00
Ohio—$8.00
Southern District, Sunday-school
Willing Workers Class, Laramie S. S., 8 00
Illinois—85 cents
Northern District, Congregation
Elgin, ... 35
Christian Workers
Lanark, ... 50

Total for the month, ...$ 38 85
Previously reported, ... 340 32

For the year so far, ...$ 379 17

CHINA GIRLS' SCHOOL

Indiana—$5.00
Southern District, Christian Workers
Fairview, ...$ 5 00
Pennsylvania $5.00
Middle District, Christian Workers
Roaring Spring, ... 5 00
Maryland—$5.00
Eastern District, Christian Workers
Westminster, ... 5 00
Washington—$4.00
Individual
Dora Adams, ... 4 00
Idaho—$2.00
Sunday-school
Mary Sherfy Class, Twin Falls Sunday-school, ... 2 00
Illinois—55 cents
Northern District, Congregation
Elgin, ... 55

Total for the month, ...$ 21 55
Previously reported, ... 353 71

For the year so far, ...$ 375 26

CHINA HOSPITAL

Canada—$50.00
Individual
Mrs. Mary Rhodes, ...$ 50 00

Colorado—$2.00
Congregation
First Grand Valley, ... 2 00

Total for the month, ...$ 52 00
Previously reported, ... 163 65

For the year so far, ...$ 215 65

SWEDEN RELIEF

Washington—$5.00
Individual
Sallie Hatfield, ...$ 5 00
Pennsylvania—$2.00
Eastern District, Individuals
A Brother and Sister, ... 2 00

Total for the month, ...$ 7 00
Previously reported, ... 83 58

For the year so far, ...$ 90 58

OKLAHOMA MEMORIAL BOARDING SCHOOL

Oklahoma—$30.00
Individuals
Prentice Twins, $20; Sister Slife, $10, $ 30 00

Total for the month, ...$ 30 00
Previously reported, ... 121 60

For the year so far, ...$ 151 60

ITALIAN MISSION, BROOKLYN

Ohio—$1.90
Northeastern District, Individual
A Sister, ...$ 1 90

Total for the month, ...$ 1 90
Previously reported, ... 1,004 00

For the year so far, ...$ 1,005 90

RELIEF AND RECONSTRUCTION COMMITTEE'S REPORT FOR NOVEMBER, 1918

ARMENIAN AND SYRIAN RELIEF FUND

California
John K. Shively, Los Angeles, ...$ 65
Idaho
Mrs. Mary C. Jones, Caldwell, ... 5 00
Illinois
Mrs. B. S. Kindig, Onarga, $10; Jacob T. Hallam, Chicago, $10; Elgin Cong., 10 cents; Champaign Cong., $19, ... 39 10
Indiana
J. L. and Ida Cunningham, Flora, $10; Jessie Dick, Corunna, 55 cents; David Bower, Flora, $5; Mrs. David Bower, Flora, 50 cents, ... 16 05
Iowa
A. F. Rieste, Adel, $5; C. O. Gibson, Kinross, $10; Osceola S. S., $5.38, ... 20 38
Kansas
Olathe S. S., $5.65; East Wichita C. W. Society, $23; A. B. Lichtenwalter, Columbus, $15; Mrs. Lydia Kimmel, McLouth, $10, ... 53 65
Maryland
Floyd Umbel, Selbysport, ... 3 50
Missouri
Mary M. Cox, Sweet Springs, ... 2 00
Nebraska
A Sister, Lincoln, ... 5 00
Ohio
Ruth Beltz, Massillon, $15; Springfield Sisters' Aid Society, $20; Walnut Grove S. S., $7; Mrs. Aaron Sollenberger, Union, $10; Canton Center Cong., $23.16, .. 75 16
Pennsylvania
Esther B. Stayer, Woodbury, $25; H. M. Carpenter, New Oxford, $5, ... 30 00
Tennessee
Mrs. J. J. Emmert, Rogersville, ... 2 00
Virginia
Jennie Lintecum, Hillsville, $1; Mollie S. Foltz, Stanley, $4, ... 5 00

Washington
Sallie Hatfield, Wenatchee, $5; Dora Adams, Cashmere, $3.00; Enterprise S. S., $5, ... 13 00
West Virginia
Chestnut Grove Cong., $35.07; Pleasant View S. S., $50, ... 85 07
Wisconsin
J. M. Fruit, Viola, ... 10 00

Total for the month, ...$ 365 56

RELIEF AND RECONSTRUCTION FUND

Indiana
J. L. and Ida Cunningham, Flora, $10; A Brother, Roanoke, $5; Nappanee Cong., $16.86, ...$ 31 86
Kansas
Verdigris Cong., ... 75 35
Maryland
West Point Mission, $11; John E. Dotterer, Annapolis Junction, $10; David R. Dotterer, Eccleston, $20, ... 41 00
Missouri
Smithfork Cong., ... 102 88
Nebraska
A Sister, Lincoln, ... 5 00
North Dakota
Wm. H. McCoy, Leal, $25; Wm. H. McCoy, Leal, $25, ... 50 00
Pennsylvania
A Sister, Elizabethtown, ... 5 00
Texas
Mrs. A. Rupp, Flowella, ... 50 00
Washington
Sallie Hatfield, Wenatchee, ... 5 00
West Virginia
John W. and Elva May Hevener, Hosterman, $10; John W. and Elva May Hevener, Hosterman, $50.20, ... 60 20

Total for the month, ...$ 426 29

BELGIAN RELIEF FUND

Indiana
J. L. and Ida Cunningham, Flora, $10; Susan Ecklebarger, Goshen, $10; Thomas Cripe, Goshen, $25, ... 45 00
Iowa
Dallas Center Sisters' Aid Society, .. 10 50
Kansas
Mrs. Martha Frantz, Conway Springs, $5; Susan Crumpacher, Hiattville, $5,.. 10 00
Louisiana
Mrs. Cora Cox, Sweetville, ... 2 00
Maryland
C. F. Fifer, Rehobeth, ... 25 00
Michigan
Amanda Wertenberger, South Haven, 3 00
Nebraska
Mrs. M. E. Hildebrand, Du Bois, ... 2 00
Ohio
Walnut Grove S. S., $7; J. E. Young, Tiffin, $10, ... 17 00
South Dakota
Hazel Dumpman, Montrose, $3; Roy Dumpman, Montrose, $3; A Sister, Montrose, $10, ... 16 00
Washington
Helen Hatfield, Wenatchee, ... 5 00

Total for the month, ...$ 135 50

RED CROSS FUND

Missouri
Knights of Honor Class, Wakenda S. S., ...$ 2 00
Nebraska
A Sister, Lincoln, $5; A. D. Poush, Juniata, $1, ... 6 00
Ohio
Springfield Sisters' Aid Society, $4.30; A Home Department Member of Hartville S. S., $1, ... 5 30

Total for the month, ...$ 13 30

FRENCH CHILDREN RELIEF FUND

Illinois
Ministerial Committee of Northern Illinois, ...$ 30 63
Indiana
Joint S. S. Convention of Logansport, Santa Fe, Pipe Creek, Peru and Mexico Churches, ... 30 87
Kansas
Mrs. Martha Frantz, Conway Springs, 5 00
Ohio
N. D. Groff, New Weston, ... 10 00
Oklahoma
Clara A. Dodd, Perry, $1.20; Mr. and Mrs. R. H. Stuart, Guthrie, $5, ... 6 20
Pennsylvania
A Sister, Elizabethtown, ... 5 00
Washington
Helen Hatfield, Wenatchee, ... 5 00

Total for the month, ...$ 92 70

Y. M. C. A.

Illinois
F. H. Slater and wife, Sterling, ...$ 2 00

Total for the month, ...$ 2 00

WISCONSIN FOREST FIRE RELIEF FUND

Virginia
E. H. Jones, Sweetnam, ...$ 5 00

Total for the month, ...$ 5 00

WEEKLY PRAYER HOUR

(Continued from Page 27)

of hearers and a deep desire to search for the truth and way of salvation.

4. Then for **courage** to break away from old ways and caste ties, that they may start the new life. J. I. Kaylor.

Pray for the EVANGELISTIC CAMPAIGN, and especially for the last two weeks of February, which the Christian church throughout India generally observes by self-denial, prayer and fasting and through the organized forces of the laity, millions hear the Gospel for the first time. As a matter for praise here are some of the results of the efforts our church put forth last February: From our nine churches there went out forty-six evangelistic groups, who visited 291 old villages and 153 new ones. They held 671 meetings and spoke to nearly 17,000 people. From these efforts fifteen are reported baptized, 119 candidates for baptism; 3,978 books and Scripture portions were sold; 29 villages asked for schools; 2,770 pamphlets were distributed, and 13 Bibles and 51 New Testaments were sold. For the campaign next February and for the District Meeting at Vyara early in March we covet the earnest prayers of God's people.

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
J. J. YODER, McPherson, Kansas.
CHARLES D. BONSACK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.
J. H. B. WILLIAMS, Secretary-Treasurer.

All correspondence for the Board should be addressed to Elgin, Illinois.

ITS FORCE OF FOREIGN WORKERS

SWEDEN

Frösgatan No. 1, Malmö, Sweden.
Buckingham, Ida.
Graybill, J. F.
Graybill, Alice M.

CHINA

Ping Ting Hsien, Shansi, China.
Blough, Anna V.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Byron M.
Flory, Nora.
Heisey, Walter J.
Heisey, Sue R.
Horning, Emma.
Metzger, Minerva.
Rider, Bessie M.
Schaeffer, Mary.
Vaniman, Ernest D.
Vaniman, Susie C.
Wampler, Dr. Fred J.
Wampler, Rebecca C.

Liao Chou, Shansi, China.
Brubaker, Dr. O. G.
Brubaker, Cora M.
Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Pollock, Myrtle.
Senger, Nettie M.
Shock, Laura J.

North China Language School, Peking, China.
Bowman, Samuel N.
Bowman, Pearl S.
Clapper, V. Grace.
Flory, Edna R.
Seese, Anna.
Seese, Norman R.
Wampler, Vida M.
Wampler, Ernest M.

On Furlough.
Bright, J. Homer, R. D. 1, Union, Ohio.
Bright, Minnie F., R. D. 1, Union, Ohio.
Hutchison, Anna, 3435 Van Buren St., Chicago, Ill.

INDIA

Ahwa, Dangs Forest, via Bilimora, India.
Blough, J. M.
Blough, Anna Z.

Anklesvar, Broach Dist., India.
Grisso, Lillian.
Hoffert, A. T.
Mow, Anetta.
Stover, W. B.
Stover, Mary E.
Widdowson, Olive.
Ziegler, Kathryn.

Bulsar, Surat Dist., India.
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Ebey, Adam.
Ebey, Alice K.
Eby, E. H.
Eby, Emma H.
Mohler, Jennie.
Miller, Eliza B.
Ross, A. W.
Ross, Flora N.
Shumaker, Ida C.

Dahanu, Thana Dist., India.
Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella.
Nickey, Dr. Barbara M.
Pittenger, J. M.
Pittenger, Florence B.
Royer, B. Mary.
Swartz, Goldie.

Jalalpor, Surat Dist., India.
Emmert, Jesse B.
Emmert, Gertrude R.

Vada, Thana Dist., India.
Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Powell, Josephine.

Post: Umalla, via Anklesvar, India.
Arnold, S. Ira.
Arnold, Elizabeth.
Himmelsbaugh, Ida.

Vyara, via Surat, India.
Long, I. S.
Long, Effie V.

On Furlough.
Eby, Anna M., Trotwood, Ohio.
Lichty, D. J., Mt. Morris, Ill.
Miller, Sadie J., 3435 Van Buren St., Chicago, Ill.

Please notice—

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

A Forward Movement in the Church of the Brethren

The following Five Year Program, adopted by the General Mission Board, General Sunday School Board and General Educational Board is a goal towards which we are striving, beginning with January 1, 1919. We earnestly solicit the co-operation of every one to make this program a success. Whatever your responsibility may be in the church, please work toward this proposed goal.

The world is calling today for the message of "peace and good will" as never before. The times are challenging the Church for the "whole Gospel to the whole world," for the Christ of Calvary to be made the Savior in every corner of the earth. His followers are called upon for such heroic action as shall justify their professed faith in Almighty God, their claims to the constraining power of their Lord and Elder Brother, and that fearless, trustful going into all the world that assures every one of the constant Abiding Presence. The Master NOW commands every believer, in unmistakable tones, "to launch out into the deep," for there is a great catch awaiting the successors of the fishermen of Galilee.

That this great opportunity may be effectually embraced, every member of the Church of the Brethren is called upon to deepen his spiritual life through systematic Bible study, the restoration of family worship, and the adoption of intercessory prayer in behalf of the world.

Further, the Sunday School, Educational and General Mission Boards have launched the following program, believing it will receive the hearty support of every one who loves the Lord and the souls of the unsaved. The program is for five years (till Jan. 1, 1924), but each statement is based on an average annual growth for the period:

General Goal

1. That in the Brotherhood there be ANNUALLY
   (1) 15,000 added to the Church of the Brethren by baptism.
   (2) 300 aggressive, spiritual young men called to the ministry.

The Sunday School Goal

2. That in the Sunday-school field there be ANNUALLY
   (1) 100 new schools started.
   (2) 15,000 new scholars enrolled and an average attendance of not less than 75% of the enrollment of the main school.
   (3) An earnest, prayerful, consecrated effort to lead every unconverted scholar to a confession of Christ and active church membership.
   (4) $40,000 raised for missions.
   (5) The daily study of the Sunday-school lesson from the open Bible in every home.

The Christian Workers' Society Goal

3. That in the Christian Workers' Society there be ANNUALLY
   (1) The organization of fifty new Christian Workers' Societies.
   (2) A 10% increase in attendance.
   (3) Each Christian Workers' Society to do some definite, practical work.
   (4) $5,000 raised for missions and benevolent work.

The Educational Goal

4. That in our church schools there be ANNUALLY
   (1) 3,500 students enrolled, at least 60% of whom are pursuing regular College courses.
   (2) $300,000 raised for endowment.
   (3) 90% of our students engaged in some form of regular Bible Study.
   (4) 20% of our students looking toward a definite life of Christian Service.
   (5) 50% of our College Graduates dedicating their lives to the ministry or mission work.

The Periodical Goal

5. That our church periodicals increase their circulation ANNUALLY at least 20%, said increase being illustrated by the following:
   (1) 5,000 new subscribers for the "Gospel Messenger."
   (2) 7,500 new subscribers for "Our Young People."
   (3) 5,000 new subscribers for "The Missionary Visitor."

The Mission Goal

6. That ANNUALLY there be
   (1) $250,000 given to missions under the General Mission Board.
   (2) Fifteen new missionaries sent to foreign fields.
   (3) $200,000 raised for District Missions.
   (4) One new missionary station under each District Mission Board.
   (5) Every congregation organized for greatest missionary efficiency.

For fuller information in any department address the General S. S. Board, General Educational Board or General Mission Board, 22-24 S. State St., Elgin, Ill.

83685 KINZIE, EZRA V
APR 6 1919 3435 VAN BUREN ST.
CHICAGO

stal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping—no address. A. S. Burleson, Postmaster General.

The Missionary Visitor

CHURCH OF THE BRETHREN

From Cincinnati Commercial Tribune.

Tired of Giving? We Do Not Know What It Is to Be Tired. Think of the Innocent War Sufferers

Vol. XXI No. 2

FEBRUARY, 1919

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN THROUGH HER GENERAL MISSION BOARD

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Kindly notice, however, that these subscription terms do not include a subscription for every dollar donation, but a subscription for each donation of one dollar or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under same name as in the previous year.

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The Missionary Visitor

Volume XXI FEBRUARY, 1919 No. 2

Editorial

The Forward Movement Program. Does it seem to you that the church is ready for such a program? Or that the times justify it? Or that the church can reach the goals set?

What is the purpose of such a venture, do you ask? The answer is obvious. We have made great drives for the war, to make the "world safe for democracy." Now we should drive forward to "make democracy safe for the world" by Christianizing our nation and all others.

If we have lived when others have died for their country, should we not spend our lives that all mankind may live eternally with Him?

How false would we be to Christ anyhow, if we simply "claimed exemption" in order that we might live little selfish lives for no other purpose than to "join land to land" and call them our own?

The other day we were riding on the train and thinking of the Forward Movement. It is a frequent mental exercise these days. Looking out the car window it was fascinating to see the ever-changing landscape coming into view. Always a different scene and ever joy in contemplation of what lay over the hill. The most distant horizon always approaching.

We turned and lo, the order reversed. An ever-receding landscape, an ever-disappearing horizon. Contemplation gave way to memory. The joy of discovery was lost in the pain of disappearance.

The forward look is the most natural. It always has its advantages. We see the near side of the hill always. We have opportunity to see both sides if we feel so to do. Never can we do so when we are continually looking backward.

In fact we ought to go into this Forward Movement Program even more enthusiastically than anything we have yet undertaken for the kingdom—for conditions demand speed, concentration and self-sacrificing service as never before.

We have learned to appreciate living through giving; may we likewise learn to appreciate eternal ilfe through making it possible for others to receive it?

While we are launching our Forward Movement it will be of interest to note something of what other churches are doing. Southern Baptists are seeking to raise $3,500,000 for missions this year; also a campaign for $15,000,000 for education, to be raised in the next five years is being launched. In 1914 the Disciples of Christ massed their forward movements in a single budget and laid plans to raise $6,300,000. This has been done. The Centenary World Program of the Methodist Episcopal Church, North, includes a national ten-day financial drive, during which time they hope to secure pledges for $80,000,000 to be paid during the next five years; the Methodist Church, South, expects to raise $35,000,000 during the same period. The Presbyterian Church, through its New Era Movement, hopes to raise $75,000,000 during the next five years. These movements all include other than financial points, but we merely mention this much to show that there is almost a concerted drive on for Christ, to continue through the next five years. Other churches are doing likewise.

Pamphlets on the following subjects have recently come from the press and will be sent to anyone who applies for them:

The Mission Goal in the Five Year Forward Movement.

Mission Study Prospectus for 1918-1919.

A Manual for Mission Study Classes.

Other leaflets will soon be issued on the various goals of the Forward Movement and are available for the asking.

We hear of one church that has recently decided to do its full quota in the Forward Movement during the next five years. One entire State District has decided to do likewise. We hope soon to be able to inform our readers as to what may be their full share.

Some time ago we mentioned through the Visitor that we would be glad to assist any churches or pastors needing the service of each other in any way that we could. Thus far we have assisted several pastors to find new churches and shall take pleasure in continuing to do so as names come in to us. We shall be glad to put you in touch with each other if you will send in your names.

As we write these lines a cable message comes from Bro. Jesse B. Emmert, dated January 20, at Bombay, India, stating that they are just sailing by way of the Pacific for the homeland. They had thought to get off about four weeks earlier, but we presume that it was impossible for them to secure reservations earlier.

Dr. Fred J. Wampler and wife and Sister Anna Blough expect to sail from Shanghai, China, on the Steamship "China," on February 9, and are due to arrive in San Francisco on March 4.

The following illustration on prayer, given by a splendid speaker at the Foreign Missions Conference in words more beautiful than these, is suggestive indeed. There was a great spring and the people came to draw water therefrom. Some brought cups, some buckets, barrels, and all brought them away filled. And yet the supply failed not, neither was it diminished. So does the one discover who dips into the great fountain of God. The more we dip from his eternal spring the more exhaustless is the spring revealed to be.

We extend our sympathy in this manner to our many dear friends who have been under the hand of affliction through the dreadful epidemic that has swept over our land. Not only in every part of the country have people succumbed, but the disease has been unusually deadly also on our mission fields. Some of our very best native workers in India have been taken through death. Such a universal visit of the dread reaper should draw the whole world closer to God.

It gives us especial pain to know that the scourge of death is lifting its hydra head so distressingly on our India field. Rains have been scarce and light, thereby bringing famine and starvation. At the time when millions are dying of starvation in war-devastated lands, it is even more serious for famine to strike in the heathen world. This is a time of all times when our missionaries need our prayers and sympathy. May God avert such a calamity!

While no call has come to us from our India workers for famine funds, and while we pray that such may not be required, still our India letter bag holds out no assurance at this time. The picture is dark, indeed. Our people will not give to this unless necessary, but if the unhappy occasion arises, no cause can touch us like the call for food to save starving men.

What about six men for India for 1919, did you ask? We still seek for them. And India still pleads for them. As strong as we are against militarism, and as fervent as we are in behalf of missions, more members of the Church of the Brethren doubtless have died in service in the last twenty months than will risk their lives in mission fields in a generation. Let us listen to the Father's call. "Pray ye therefore"... for laborers for India. Brother, are you one of the six?

There is great diversity in the viewpoints of different people respecting our annuity plan. Here are two possible examples. Brother A. has a large estate

but no direct heirs. He wants to turn his money to the Board, but he bargains as though he were selling it to some trader, even wishing a larger annuity than the money can bear. Brother B. has large wealth, and he wishes the Board to have the same. He figures on the lowest rate of annuity that will support him, desiring the Board to use the remainder in its work. The difference between the two is that one sees the Board as only human beings to bargain with; the other sees the Lord's work as the one benefiting by the gift.

Turn to the financial reports in this Visitor and note the splendid response of our people to the Thanksgiving call for funds. Call was made for $25,000, and this sum easily would have been reached had it not been for the influenza. Surely we are encouraged with the splendid response of our dear brethren and sisters.

Many brethren and sisters do not desire in their gifts to "let the right hand know what the left hand doeth." If there are such that wish their gifts to be entered without their names appearing we shall be glad to make record in the Visitor by receipt number only. Such a method of reporting gifts is employed by many societies, and thus cuts down much space that would be used for reporting the same.

Those attending the Winona Conference this spring will be privileged to meet the largest number of missionaries on furlough that have ever been present at the same Annual Conference. If all goes well there will be the following: From India, J. M. Blough and wife, Jesse B. Emmert and wife, D. J. Lichty, J. I. Kaylor, Sadie J. Miller, Anna Eby and Olive Widdowson; from China, J. Homer Bright and wife, Dr. Fred J. Wampler and wife, Anna Hutchison and Anna V. Blough; from Sweden, J. F. Graybill and wife. Some of these will have just reached America, while others will be returning to the field soon after Conference.

$150,000 Becker Bicentennial Offering

at Winona Lake

At the December meeting of the General Mission Board it was felt that the Brotherhood is keenly anxious to manifest its loyalty to the Lord's cause in a measure somewhat commensurate with its financial gifts for the war and related avenues of mercy and humanity, during those trying months of 1917 and 1918. Also that the church desires to make this year—the two-hundredth of its existence in America—a special occasion for unexampled generosity for the kingdom. Therefore the financial goal for missions, set at $150,000 for the Becker Bicentennial Missionary Offering at Winona Lake. This sum can readily be raised if the Brotherhood coöperates to the extent that every member within its organization is reached with the appeal and contributes to the offering. We pray that the greatest exhibition of united purpose in the history of the church may thus evidence itself in behalf of the Lord's cause, at this great Conference.

Mission School at Wangaon

Higher Education

J. M. Blough

THE older and larger missions in India have done very much to forward higher education among Christians and non-Christians through their high schools, training schools, colleges and seminaries. By many missionaries this is considered a very important and fruitful phase of mission work, as this extract from Rev. J. P. Jones, of the American Madura Mission, shows: "Why is it that the attitude of India today is so much more favorable to the Christ than it was, to my knowledge, a quarter of a century ago? I reply, without fear of contradiction, that this, in large degree, is one of the results of our higher education for Hindus." Of course, no one would argue against educating Christians of ability beyond the primary school, but the above from Rev. Jones is wholly in favor of educating non-Christians likewise. And there is a host of missionaries who believe the same thing, and the number of educational missionaries in India is very large, i. e., those who teach in high schools and colleges where non-Christians attend in larger or smaller number.

Up to the present our mission has established neither high school nor college. We have done comparatively little in higher education, and what we have done has been **wholly for Christians,** but almost wholly in institutions not our own, both Christian and non-Christian. We have spent much effort on primary schools for non-Christians, but thus far absolutely none on higher education for non-Christians. What we have done in higher education I shall discuss under three heads.

1. Bible Training

All that we have done in this all-important phase of training in a concentrated, systematic manner is to graduate one class of ten men and four women from a four years' course. And yet we have over one hundred and fifty workers, but they are untrained. A few were trained in other missions before coming to us. Just as soon as possible we want to have the Bible Teachers' Training School open every year, and all our workers who are able should complete the four years' course, while the others will be given some shorter and easier course. This is an imperative need. There has been a great loss in efficiency because our workers have not been trained in Bible knowledge and spiritual experience. And it is not their fault. It is ours to remedy as speedily as possible. We hope soon to release a missionary for this work entirely, and also to release the workers in turn to receive this training.

2. Training in the Vernacular

There are both Mission and Government Training Schools in the Indian languages established for the specific purpose of training teachers. India is in need of teachers, so these are among the most important schools in the country, but sorry to say, they are not as popular as they deserve to be, for the simple reason that the present pay of vernacular teachers is too low to be attractive to the Indian youth.

These training schools give three-year courses, which are arranged to prepare one to teach in any position, from the kindergarten to the principal. The schools are good and worthy of patronage, but owing to the lack of accommodation the competition has been great, hence only the best students are able to secure this training. However, three of our men and three women have completed this course and are now filling good positions in the mission. To remedy this situation both the Irish Presbyterian and Methodist Missions have opened training schools for women, and the former also for men. This makes it possible for us to send more for this valuable training. This year we have eight boys and five girls in these Gujarati training schools.

In Marathi the situation is similar. For many years the American Marathi Mission has conducted a normal school, in which hundreds of young men have been trained as teachers. This school is of lower standard than the regular Government Training College, but has supplied the need of missions in getting teachers for their primary schools. We have one in this school this year, and some of our Marathi workers were trained in this school before. I wish all our workers had this training.

Last June we opened a normal class at Vyara under the direction of Bro. Long, one of our trained men being the teacher. There are thirteen in this class. They are teachers of a lower grade who will never be able to take the higher course in the regular training schools, and yet who will make good teachers for village schools. As our work grows in the villages we will have need for many of this class, so this is a very important step to secure the kind of teachers that are needed. One great need is for teachers who know how to teach; hence we aim to make it possible for all to get some training. These in the normal class also get Bible teaching, of which they are very much in need. We hope for good results in this work.

3. English Education

There is a great demand for English education, which is most natural, of course, for practically all of the good-paying positions in government, railway and mission require a knowledge of English. Just how much money a mission should spend in supplying this demand is a question before us all the time. There are many mission Anglo-vernacular, and high schools, also colleges. As yet we have none. We have sent our children to others, sometimes mission schools, sometimes private or government. Quite a number have been sent to English, but many dropped out before they completed the high school, and only two thus far were admitted to college. Of these only one continues, and we hope he may finish the college course. There are hard examinations all along the way, so only the brightest pass on up. Comparatively speaking, English education is expensive; so in a country like India it is difficult for the poor to secure it unless some mission makes it possible.

Last year we began an experiment by giving a period to English in the higher classes in the Bulsar Boys' School. If our Christians could learn to speak and read English understandingly it would be a great asset to the community. As yet we cannot tell if this plan will be satisfactory.

Ahwa, Surat District.

Industrial Education

A. W. Ross

IN these modern times there is a widespread effort to introduce industrial education in all countries. As a result of the war the need is more apparent, resulting in more general recognition and the making of industrial education a part of the curriculum of the educational systems.

In the earlier days there was no question

regarding the boy learning to work, or how to plant corn and pumpkins, or to drive a nail and saw a board, or to apply the principles of electricity and steam. The requirements of the home gave the boys and girls practical knowledge and training along the lines of their life experience, and the getting of an education was rather secondary.

But changes have come in all countries, and India has awakened to the fact of new ideas and new visions. There is a stir in the land for modern industries. The industrial and political advancement of Japan has charmed India. The government of India is pressed to give more encouragement to the agricultural and industrial development of the country. Missionaries, too, have in more recent years come to consider that the conditions among the bulk of those whom we reach demand that more attention be paid to industrial and agricultural education.

Some of the advantages to be gained by industrial education are as follows:

It recognizes the industrial instinct in the child, the instinct to construct and produce things; the creative instinct, which is one of the earliest to manifest itself in the life of the child. The plays in which it finds the greatest delight are embryo industries. Give him blocks and sticks and he will build houses, bridges, engines, etc. Why should not the joy of constructing and producing something be carried along into the school life, and he there be ennobled by a knowledge of relations, value of products, and the development of a consciousness of duty towards contributing to human comfort and well-being?

It tends to higher ideals of morality and greater self-respect. Idleness and indolence do not tend to good morals. "An idle brain is the devil's workshop" is as true today as ever. Too often off time from school is spent in absolute idleness and mischief and consequent moral laxity. One of the hardest tasks of missions, which work among a people who are poor and too often do not appreciate the advantages of an education, is to help and yet not pauperize them. Too often, because of lack of competent help, or financial embarrassment, or the great need for workers at the earliest possible moment, necessitating a cramming process of education, the boys and girls have not been kept trained in habits of industry and thrift, and the moral results have been very disappointing. Less charity and more hard work would result in stronger character and better morals. If idle when in school they carry the spirit of idleness into their spiritual work; then the missionary finds it hard to bring about required results, and the worker to endure hardship. To produce and contribute to the common good develops confidence and self-respect, and enthusiasm for larger things.

It trains the pupil to take a larger part in the public interests of the masses of the people. Many a man in public life fires wide of the mark of public welfare, because he lacks personal experience and consequent sympathy with the interests of the people. Industrial education, along with other training, will give wider range and more capable leadership.

It gives greater ability to satisfy the wants of higher ideals and wider outlook on life, resulting from an education. Booker T. Washington said: "The education that brings to a backward people the wants and ideals of a higher and more complex civilization, must somehow or other give them also the courage, the moral force, and material means to pursue them."

It induces respect for manual dexterity and for inventive, practical resources, thus correcting a bias towards excessive admiration for the power to use words and to acquire merely literary attainment. In India, that the educated should not work with their hands, and that labor is undignified, is the common idea.

It imparts interest and variety to the course of instruction, and correlates the regular school work to life activities. The boy will get a new impulse for more diligence in arithmetic when, in working out the measurement in the shop, he finds that he is not equal to the task.

It develops the physical body and helps to keep it strong and healthy, less liable to sluggish habits, ready to face the duties of life, no matter how hard they may be. The physically "soft" find it hard pulling on, and soon wake up to the fact that lounging on their beds does not bring strong bodies, nor food to feed them.

It gives the pupil experience with tools, a knowledge of principles of construction, and places him in the skilled classes of labor,

able to learn more, of larger productive ability. He is better respected and more useful as a citizen. It gives him a trade to fall back on in case of misfortune in his literary or mental pursuits.

Along with industrial education, as commonly understood, should be agriculture and allied subjects. The bulk of our boys are from the farming classes, and the majority will go back to their villages. Knowledge of the simple elements of plant life, easy and attractive demonstrations of plant construction and life, together with practical work in the fields and garden, are to be emphasized.

For the girls, their effort should be along the lines of home making, fitting them to make better, more tidy, more sanitary, better regulated homes than are commonly found. Now and then we find girls who have come out from institutions and did not learn to cook, sew or do the ordinary housework of the Indian home. This is a great mistake, and should not be tolerated in any institution.

As a mission our opportunity for reaching the village classes is large. They are unlearned, untrained, unskilled, with low productive ability, almost without religion, and in a great many cases almost without an earthly home, to say nothing about their lack of knowledge of the possibilities of a heavenly home. In our endeavor and enthusiasm to bring them to a saving knowledge of the Savior we must not overlook the fact that they will have to meet the responsibilities of their earthly life. To make them more able for this and better Christians we must give them industrial and agricultural training.

The Gujarati Field

I. S. Long

Station	Talukas (Counties)	Population	Children 5 to 15 Yrs.	Backward Classes	Backward. C. Children 5 to 15 Yrs.
Vali	Raj Pipla	161,588	32,317	108,197	21,619
Anklesvar	Anklesvar	68,000	14,966	28,094	5,619
	Valacha	27,431	5,482	14,815	2,783
	Wankel	10,812	2,062	5,406	1,081
Jalalpor	Jalalpor	75,252	15,050	28,238	5,659
	Chikhli	62,774	12,755	39,615	7,923
	Bansda	44,594	8,919	38,428	7,685
	Navsari	55,270	11,054	18,423	3,684
	Gandevi	33,058	6,611	11,019	2,204
Bulsar.	Bulsar	89,404	17,880	46,549	9,318
	Dharampore	114,995	22,999	102,444	20,488
Vyara	Vyara	57,477	11,495	31,090	6,216
	Songhad	42,446	8,489	14,425	2,885
	Mahuva	39,741	7,950	20,918	4,184
		882,842	178,029	507,661	101,348

A FEW of the above figures are approximate. These represent the totals for our Gujarati field. Let us grant that the upper-caste populations are not for the present easily reachable. The backward classes "are ours." It is not a case of hope, for they are already in the church and others will come as rapidly as we can properly instruct them.

In the most favored counties about half the children of school-going age are in the government schools. Among the backward classes, statistics show that only one in twenty-two attend school. These classes have few leaders whom we might influence. They are not closely organized, and they have but little appreciation of the value of education, and but little desire, comparatively speaking, for improvement. To create proper desires along all right lines of development is the immediate work of the mission. Judging the future by the past, we safely conclude that government cannot and will not educate these masses. In the mercy of God our lot is cast among them, 507,000 of them, 101,000 of whom are children who

Contrast in Women. A Christian and a Non-Christian

ought to be in school. Ninety-five thousand of these children are growing up in the jungle, in blank darkness, with no knowledge of true life or of their Creator. In all seriousness I ask, "What shall we do for them?"

In the early years of our work we opened schools among peoples who were easily influenced by the Brahmans against our religion and work. The result was that practically all of those schools had to be closed. We worked hard and faithfully, but failed. Nevertheless, we learned a valuable lesson. Paul turned from the persecuting Jews to the Gentiles and met with a splendid reception. We also have turned to the classes who receive us gladly.

A practical example of the receptivity of the people, and of what an earnest teacher may accomplish, is herewith given. Two years ago a non-Christian teacher asked us for a school in his village. He was put in charge and soon had about twenty-five small children in his school. Four months later he became a Christian. A year later about ten other men and women gave their hearts to Christ, and although at the time of testing the applicants for baptism all others present were refused, at the time of baptism six of his schoolboys waded into the river and told the preacher to baptize them. And they were baptized, too. At least fifty others were refused baptism, although they thought themselves ready. That was a good day, and there was joy in that village. It is merely a case of the right teachers, earnest consecrated teachers, instructing and shepherding the flock. The multitudes, too, may more easily be brought to accept Christ than show willingness to continue afterwards in the "apostles' doctrine and fellowship . . . and in prayer." Here is a subject for intercessory prayer.

To all intents and purposes the conditions at Anklesvar and Raj Pipla State, among the Bhils, are very similar to the Vyara condition shown in the above paragraph. And the backward classes about Bulsar and Jalalpor, while a little more strict and rigid, are slowly but surely turning to the Christian religion as the only hope of salvation either for this world or the world to come. Oh, for men of vision this all spells OPPORTUNITY, and opportunity means RESPONSIBILITY, no doubt.

The Children

Children are far more easily won, and make more speed in the Christian life, than the grown-ups; hence your Sunday-schools. In our mission work a school means both a day-school and a Sunday-school, and our Sunday-school children give examinations on six months of the lessons every year. An evangelistic force of the first magnitude, a school is, therefore!

With teachers of inferior grade, as a rule, we are running about fifty schools, touching only the fringe of the garment. We have about three hundred children in boarding

schools, where they get the best instruction we can give, preparatory to life work. The most clever and worthy of these go on for training in the Gujarati Training College, and to our Bible School, and a few go in for high school or college work, in English. As a mission we shall undertake far greater things if your prayers and support make it possible.

The Needs

1. Village schools and houses—the schoolhouse costing about $60 and the school yearly costing about $60. Shall we have $100 or $1,000?

2. We need about four plants for boarding houses and school purposes, costing each $10,000, and less for several smaller boarding school plants. We ought to have 1,000 children preparing for life's work in the best boarding schools we can furnish. Many of these would prepare to be teachers, preachers, Bible women, hence

3. A $3,000 building for training school in methods. Hitherto we have with great difficulty gotten our boys and girls admitted into the government training colleges.

4. Fifteen thousand dollars for initial outlay for high school buildings. Our work is in the vernacular; hence, hitherto we have put emphasis on Gujarati training, and mean to continue to do so. But, seeing there is a great clamor for English among our people, the time is near at hand when we ought to have at least one good high school in the mission.

A Literate Church

At present from 20 per cent to 80 per cent of the Christians at the several stations, depending mainly on the proportion of village people won, are literate. That is, the higher per cent represents mostly our teachers and their children. Where the mass movements are on in this great peninsula, 95 per cent or more are illiterate, and the average for Indian Christians is said to be 85 per cent illiterate. We are praying and hoping for the time, and expecting, too, when the masses about us will clamor for admission into the church of Christ. Only an intelligent church will attract and win. Shall we not make it so? The India mission challenges the home church to raise as a bicentennial offering to the Lord of the harvest a large educational foundation for the promotion of education in the mission fields of the church. "The will of the Lord be done."

Do They Have Spring Fever in Japan?

A Japanese student thus accounts for his absence from school: "Honored Sir: Having been amputated from my family for several months, and as I have complaints of the abdomen, coupled with conflagrations of the internals, with entire prostration from all desire to work, I beg to be excused from orderly work for ten or nine more days, and in duty bound I will always pray for the salubrity of your temper and the enlargement of your family."—World Outlook.

Mission School at Matgaon Three Months After It Was Started

The Twenty-Sixth Foreign Missions Conference of North America

The Editor

DURING the period from January 14 to 17, 1919, the Foreign Missions Conference of North America held its 26th Annual Convention at New Haven, Conn., and in company with Brethren Otho Winger and D. J. Lichty, it was the Visitor editor's privilege to attend, as a representative of our own Board.

Here were gathered for three days a company of more than three hundred people, officially representing fifty-four Mission Boards of our own country and Canada. The purpose of this gathering from year to year is to discuss matters of mutual interest in problems of Missionary Administration; to consider questions of kindred nature that arise on the fields and in the homeland—questions of comity, finance, the securing of missionaries; questions of methods of approach and contact with heathen peoples; questions of the preparation of missionaries for their life work; medical examinations—in fact, any questions which, because of their general character, project themselves into the attention of all Boards to more or less degree.

In addition to this, the inspirational discussions were arranged in such a manner as to afford those in attendance something of a vision of the victories, the labors, and the needs of missionary conquest in various parts of the heathen world. It is at once clear that such a Conference, whose personnel is drawn from all of the largest Boards of our land and Canada, and many from smaller organizations, would include many of the most able missionary statesmen of the world, and many of the best known missionaries now laboring in foreign fields.

The program this year with its general theme relating to Christianity and the New Internationalism, or the relation which Christianity must sustain to the new world conditions caused by the World War, was very strong and especially timely. Indeed, that is one of the hopeful aspects of Christianity. It is sufficiently divine to be adaptable to any situation and every human need that may arise.

To us Westerners the meeting place itself held peculiar interest. Diagonally across the street, Yale University, founded in 1701, is represented by one of its largest buildings. Across the street is the New Haven Green with its three severe looking churches facing toward the sea, with spires mounting heavenward, standing like guardians for the sacred purposes which inspired the early founders of this great institution. On the green the pioneer fathers of New Haven, in 1638, first worshiped. Here was the early burying ground of these stalwart men, as is attested by a few of the early gravestones, dating back at least to 1688, sacredly guarded in an enclosure, the dust of those who sleep beneath them having long since mingled with Mother Earth.

With such a purpose, such speakers, such a program, and in this environment, it is no wonder that the meeting proved such an inspiration to those in attendance.

The opening session was held on Tuesday evening. At this time a proposed united campaign for missions, embracing the efforts of all denominations in a mighty forward surge, was presented, discussed, and unitedly supported, the details, of course, to be acted upon by each separate Board individually. This does not mean an undenominational effort, nor an effort in which all lose their identity, but a forward missionary movement with a similar program, each denomination working through its own channels, for its own ends, and after the attainments of its own highest Christian ideals. Dr. S. Earl Taylor, editor of World Outlook, presented this report. Dr. Charles Watson of Philadelphia presented a paper dealing with the Gains, Losses, and Handicaps of Foreign Missions, occasioned by the war. We could have surely thought that this speaker was talking of our own problems, so completely did it cover what we have experienced in the last four years.

Wednesday forenoon the programs handled by five very able men, had to do with the Basis and Ideals of the New Internationalism. This session, addressed by President Faunce of Providence, R. I., Dr. Haven of the New York Bible Society, and others, enabled us to understand something of the value and necessity of Christian ideals applied to the needs of men. Among the discussions of the afternoon was a survey of German Missions and their present position, given by Rev. St. John, of New York. It was brought out that the war has taken approximately two thousand Protestant missionaries from the field, leaving some seven hundred thousand Christians shepherdless, excepting so far as missionaries from other lands can care for them. This problem, thrust upon Missionary Societies already overtaxed, and upon missionary forces far too inadequate for even pre-war needs, is not one of the least of crying missionary problems.

Evangelistic, Educational and Medical Missions were considered on Wednesday evening in the light of what they contribute to the New Internationalism. Clearly were we brought to see the influence which these agencies bring to bear upon the mission problem in healing the physical, mental, and spiritual sores of the heathen world.

Recognition of the helpfulness of women was evidenced by the fact that the entire forenoon of Thursday was given to discussions by able representatives of various Women's Missionary Boards. We scarcely knew there were so many of these until we saw the numbers of their representatives, and heard the keen, incisive addresses of these women, sympathetic to the needs of our heathen sisters. We were led to wonder whether our church gives proper recognition to the work of our devoted women, and whether she reaps their best, with the little voice they receive in missionary affairs.

That the mission lands need a Christian literature to supplement the work of missionary workers was strongly emphasized. Books of moral teaching, clean stories for children, that wealth of splendid literature so plentiful in America, is all but lacking in most heathen tongues. Here alone is a field for, and worthy of, an army of translators and authors. Who can estimate the influence of good books?

The conference reached a climax on Thursday evening in the addresses of Dr. S. M. Zwemer on the Mohammedan World, and of Dr. Robert E. Speer, on the question as to whether, in view of the New Internationalism, a restatement of the Christian Message to Non-Christian Lands is necessary.

Dr. Zwemer characterized the Moslem world as a great house with doors off their hinges and windows wide open. His masterly review of the present Moslem situation shows the opportunity ripe for mission work. The only limits to what might be done are the limits set by a listless, indifferent Christianity, deaf to the appeals of His children, insensible to the "still small voice."

We hope to reprint Dr. Speer's masterful address some time in the Missionary Visitor, an address to which any words of our own would do injustice. We can only express the wish that every member of our church might have heard him.

Dr. Browning of Uruguay, South America, told us something of the wonderful opportunities now opened in all the lands of South America hitherto all but closed by a corrupt Catholicism. He showed us that the position of America was never so favorable in that continent as now.

The business sessions on Friday—a wonderful address by Dr. S. J. Corey on "Adequate Supply of Properly Trained Workers," and a rapid survey of the "New Opportunities for Service Created by the War," in France, the Balkans, Turkey, Austro-Hungary, Italy, and lastly, by a masterly review of Russia by Dr. John R. Mott, completed the program which closed promptly at 4:30 P. M.

Thus ended this Mountain Top, Upper Room experience.

We have reported this program at some length, but in feeble language. Our apology for length is simply because we desired our readers to understand something of the character of the program. Attendance at such a conference is a privilege not without its responsibility. How to transfuse

this inspiration into the veins of our own Brotherhood; how to make operative in our own church the deepest spiritual principles revealed in this conference; how to relate our loyal, whole-hearted service to this old needy, sin-sick world in a way that will supplement and reinforce all other Christian activities, and in turn be supplemented and reinforced by others; how to help and be helped—all these questions so vital and so beneficial, are worthy of answer only by the wisest effort through much prayer.

To summarize the impressions gained from the conference, we can only mention a few of varying character. The leaders were men of deep piety. A spirit of intense devotion characterized every session. Thirty minutes at the close of most of the sessions were designated as periods of devotion and led by men eminently fitted for this spiritual feast. Some of the grandest men of the missionary world thus shed a holy influence.

No time was given to technical discussions. The program required not a substitute speaker. They were big enough to quit when their allotted time was spent. The inspirational conference of three days had a common moderator, a lesson yet to be learned by many of us. The songs were such as men of spiritual war would naturally sing. The Lord's prayer repeated in concert was used almost at every session. Evangelical mystical Christianity was emphasized and the agency of the Holy Spirit given recognition.

The writer confesses anew the increasing regret that he has for our present church name. No one knew who we were when told that we were members of the Church of the Brethren. In every instance when we qualified it by saying "Dunker" Brethren, folks knew us instantly. We are the only denomination now existent of which the writer is acquainted that has studiously tried to dispense with a name by which it was known for two hundred years, with all the good will and fond traditions which cling thereto in the minds of neighbor folk.

We found, too, that missionary coöperation does not, and is not, in the minds of leaders intended to undenominationalize the work of Mission Boards, but rather to reinforce the efforts of all Boards, through the combined experiences, discoveries, and victories of other like organizations and divisions in the great army of God.

The Field is the World, the tasks of all are related, for they all concern this field. The problems seem insurmountable and impossible, but as Dr. Mott expressed it, "God can do the impossible and only does the impossible things." As He has opened the doors, so may we enter, unitedly, confidently, immediately. Victory is with the children of God.

FORWARD MOVEMENT BULLETIN

The Periodical Goal set for the year 1919 is as follows:

5,000 new Gospel Messenger subscriptions.

5,000 new Missionary Visitor subscriptions.

7,500 new Our Young People subscriptions.

In order that each congregation may easily determine its share in this part of the Forward Movement program the following general rule may be used:

Secure two new Gospel Messenger subscriptions, two new Missionary Visitor subscriptions and three new Our Young People subscriptions for each group of forty members or fraction thereof. Of course, these subscriptions must be over and above what is necessary to make up for losses due to the death of subscribers or other causes.

Will your congregation do its share toward reaching the Periodical Goal set for 1919?

Brethren Publishing House, Elgin, Ill.

You've a right to your deep, high look, my lad,
You have met God in the ways;
And no man looks into his face
But he feels it all his days.
You've a right to your deep, high look, my lad,
And we thank him for his grace.

John Oxenham.

"I follow, though the brambles tear,
And though the mountain track is rough,
Why should I moan a cross to bear?
Christ went this way. It is enough."

Wouldn't the eyes of Bro. Peter Becker twinkle if he were here and could see what the church is doing in the land to which he blazed the path!

Forty-seven organized State Districts in America, with nearly 100,000 members.

One thousand organized churches and missions.

Thirty-one hundred ministers, defenders of the Cross.

More than 120,000 Sunday-school scholars.

A publishing industry distributing millions of pages of reading matter and thousands of books annually.

Hundreds of thousands of dollars spent annually in the homeland for mission work.

Ten colleges, with equipment, buildings, endowment and vision.

Missions in India, China and Scandinavia, manned by more than eighty missionaries, and with a native membership of more than 2,000.

Endowment funds for missions of more than $1,200,000, with a growing interest in the affairs of the kingdom—Missions, Peace, Temperance, Simplicity, Purity, the Word of God.

And to See the Church Inaugurating a Five-Year Forward Movement Program

with Evangelistic, Periodical, Educational, Sunday-school, Christian Worker and Missionary goals set, prophetic of a growing faith and indicative of the healthy spirit of the church.

And to See the Church Planning to Raise $150,000 as a Conference Offering, commemorating the time when Bro. Becker sailed up the Delaware on that day in 1719, in the old passenger boat and dropped anchor at the bustling little village of Philadelphia.

Watch Those Eyes Twinkle!

5-Year Forward Movement Program **$150,000** for Missions, Winona Conference Offering

Ready for the Homes

Three Hundred Thanksgiving Baskets

A Report of Practical Work in Chicago

JESUS suggested how we might use our dinner table to serve Him and bring Heaven's blessing, by inviting those who would be benefited spiritually as well as physically, and from whom a return of the favor could not be expected. Obedience to this teaching was recently manifested by the many boxes and barrels of chickens, noodles, cookies, apples, potatoes, vegetables, flour, canned goods, etc., that were unloaded at our missions Thanksgiving week. In this very practical manner a number of our good people made use of their opportunity.

Bedding and clothing were also received and will be used, in His name, to help the needy ones. The letters from many individuals, Sunday-schools and churches contained money, all of which expressed the generosity of these who gave. Only a portion of this money was used for Thanksgiving, but many destitute cases have already come to our attention, and the needs increase during the winter. As far as our limited fund permits we will care for these physical conditions, because it is by this means only that a message of God's love gains entrance to some hearts.

Our faith led us to do much praying, planning and organizing. On Tuesday our hopes began to be realized when one express truck after another piled its share of boxes, barrels and bags at the curb in front of the Douglas Park and Hastings Street Missions. A zest of enthusiasm and a thrill of joy stirred the students and our local young people as they took out and unwrapped the variety of appetizing contents. Everything was carefully recorded and properly credited to the donors.

Next came the sacking and wrapping of the various provisions which were then arranged conveniently for the basket fillers.

Other years we had served a large dinner at the Hastings Street Mission, and also one at Douglas Park. Last year at Hastings Street this meant the preparation, cooking and serving of dinner to over eight hundred people; and that with only very inadequate equipment. This year, because of the influenza epidemic, as well as for other good reasons, we decided that it would be best to take basket dinners to the homes. A committee had prepared a list of the needy homes, which we felt under obligation to help.

Now began the filling of the baskets, by one group of helpers. Dozens were soon

well filled and each was tagged for its respective home. From 5 to 10 P. M. a constant stream of baskets went forth into the homes about these two missions. More than one hundred shared in this labor of love, which served to bring them into closer and more sympathetic touch with hundreds whose bodily needs faintly typify their spiritual dearth. Our local young people served as very efficient guides to the basket brigades, in finding the different streets and numbers and the dark gangways, stairways, etc.

One address led down a dark stairway and through a gangway into quarters that sunshine never reaches. Tears filled the poor widow's eyes as she and her three children eagerly surveyed the contents of the basket, and they insisted on kissing the hands of those who carried your gift to them. On another street four or five flights of stairs led to small attic quarters with meager furnishings, but clean. Oh, the joy that spread over the faces of these little, bright, fatherless girls, as they began taking the things from their basket! The mother's face, too, showed much more gratitude than her few broken English words could tell. In a little old frame house, back on a very ill-kept alley, live a Lithuanian widow and her five children, the youngest five weeks. The little space outside and inside the house was strung full of wet clothes and she was bending over the washtub in her little kitchen, at a late evening hour. This was her method of earning something to help supply the many wants of that little brood of hers. The thin, pale faces of these children proved their need of a nourishing Thanksgiving dinner. One old grandmother was found caring for six little grandchildren. Another woman with four children was just recovering from the "flu," and she said they had just been wondering what they were going to eat on Thanksgiving. A mother and her five children were eating their supper when the basket was delivered. Each had a plate of boiled potatoes and sauerkraut. The only other edible thing in sight was a little dish of salt in the center of the table.

About forty widows with their children were in this way helped and made happy. Some go out during the day to do cleaning and scrubbing, leaving their small children at home; others do such work at night. In ten or more homes the husband was either very sick in the home or in the hospital. In a few cases the husbands were in jail or had deserted their family. The above will perhaps acquaint you a bit with some of your guests. Much more might be written but, if those of you who made all of this possible, could have shared in the experience, your souls would have been stirred with a new appreciation of the importance and the value of the part you had in it.

Preparing the Baskets

More than three hundred families were reached. This meant no fewer than fifteen hundred people. Some were profoundly impressed with this demonstration of God's love reigning in the hearts of His children. It was the biggest sermon that had reached their heart in many a day, and love is about the only avenue through which the great masses of non-churchgoers can be reached. In some homes opportunity was afforded for a short service of song and prayer. Directly and indirectly, through this occasion, good seed has been sown, the fruitage of which eternity alone will reveal.

Practical Work Committee,
Bethany Bible School.

Nora Arnold Lichty

NORA ARNOLD LICHTY

Nora Susannah Arnold was born January 17, 1880, in Piatt County, Illinois, and died December 12, 1918, at Mt. Morris, Illinois.

During early childhood she attended school at Lintner, Illinois; for a time she engaged in Bible Study at Manchester College and completed the Bible Course at Mt. Morris College.

Always of a devout, spiritual mind, she gave her heart to the Lord at the age of twelve years. She was an active Sunday-school teacher in her early years, was engaged for a short time in City Mission work in Chicago in 1899, and went out to India in 1903.

In 1904 she was married to Bro. D. J. Lichty and with him, through fourteen years of most happy married life, gave herself without reserve, to the missionary work which she so much loved. She lives in the lives of the many in India who came under her blessed influence.

She and her husband were at home on furlough and were attending Mt. Morris College. At this place she contracted the influenza from which she was ill but a few days. Among her last expressed wishes was that her dear husband might return to India to give his life for the cause which lay so near to their hearts.

She is happy in Jesus; her work goes on in the land beyond.

A loving wife, a faithful friend, a loyal missionary, a child of God.

India Notes

Florence B. Pittenger

DURING these last days of September we are having great heat, such as taxes one's energies. The rainfall has been very much below the normal amount all over western and central India. Already famine conditions prevail in some sections, and many more are on the very verge of famine. This, coming on top of war prices, makes a most serious condition. Daily prices are soaring. Rich dealers put up prices at their own will, simply to lay up wealth for their greedy selves. All over this vast section Christian people are praying for rain. Should the loving Father send immediate rain the situation would be helped, as later crops could be put out. Otherwise, the suffering among millions will be dreadful beyond description. Already hunger is driving people to theft and rioting. Grain is taken from running freight trains.

We are glad to report that during this month some have been added to the church. At Vyara twenty from one village were baptized. Twelve were baptized at Anklesvar, and one at Dahanu.

The Representative Council of Missions of Bombay Presidency met in Bombay Sept. 10 and 11. This council consists of representatives from all the missions of this presidency who care to enter into the work and responsibilities of the council. It has come into existence through the work sought to be done by the Continuation Committee of the Edinburgh Missionary Conference of 1910. There is a similar council in each of the larger political divisions of India. There is also a general council for India, made up of members chosen from these provincial councils. These provincial councils consider all questions which bear upon the evangelistic, educational and other phases of missionary activity. Through the guidance and help given by these councils the work of the various missions represented is greatly simplified. Unity of purpose in carrying on the Lord's work is greatly augmented by the efforts of these councils. Brethren Stover and Pittenger represented our mission at the last council.

During the last week the mission schools here at Dahanu have been examined by the government inspector of education. We have not gotten his report as yet.

Plans are being laid for a week of spiritual meetings preparatory to the writer's campaign of special evangelism. All workers, foreign and native, hope to gather at Bulsar for these meetings. It is our hope and prayer that all may be spiritually built up, and that blessings may flow to the unsaved.

We are glad to report that at present the health among our missionaries is fair. It is with thanksgiving that we can say Bro. Pittenger's health has much improved lately. We still ask an interest in your prayers. You will especially remember the work and your workers during these trying times. Famine conditions bring many added anxieties and responsibilities.

Dahanu, Sept. 24.

China News Notes for October

Laura Shock

DELBERT NEHER VANIMAN arrived at the home of his parents Sunday, Oct. 13, and expects to stay. The mission family, including his parents and brother and sister, consider him a valuable addition to the Ping Ting Station, and give him a hearty welcome.

An epidemic of influenza has been playing havoc during the month, hampering to some extent certain phases of our work. The girls' school at Ping Ting for several days presented more of a hospital aspect than that of a school. At Liao a large majority of the workers were afflicted, as well

as a large percentage of the townspeople. In their desperation the townspeople held a three days' festival in honor of the dragon king, hoping in this way to appease the wrath of the evil spirit which caused the epidemic. Pray for them, that their hearts may be opened to the doctrine of the One Who alone can help in times of trouble.

On Sunday, Oct. 13, the Ping Ting Station was greatly favored by the presence of Mr. Chao, military adviser of the governor of Shansi. While on a journey from Peking he stopped with us and gave a most helpful discourse in the Ping Ting church to an audience of six or seven hundred people. Mr. Chao is a member of the Shansi Y. M. C. A. board, and is very active in religious work, his chief aim being to see China won for Christ. He spoke for two hours to an eager audience, and the people would gladly have listened longer. In the evening he again gave a helpful talk to the schoolboys in the Y. M. C. A. China is very greatly in need of more influential leaders of this type, who are fearless to speak forth their convictions and light the way for their fellow-men who are groping in darkness.

This month closes the two months' women's station classes at Ping Ting. From fifteen to twenty have been in attendance. About half of these live with us and receive constant training. The others live near and come in for classes. Their children are cared for in the kindergarten. Each term shows an improvement in the religious life. Regularly each Sunday afternoon they go out in groups to tell the gospel story in the city homes. Many of them do sewing to keep themselves in school, working late in the evenings.

Ten reflectorscope meetings have been held this month in various parts of the city and in several villages, with audiences averaging from fifty to two hundred men, women and children. A number of Bible stories are told as the pictures are shown. Pictures on hygiene also are displayed, while the people are taught how to care for their bodies, together with the evils of foot-binding, opium and cigarettes.

The first division of the women's classes was held at Liao for three weeks during the past month. There were six regular attendants and six who came somewhat irregularly. All seemed hungering and thirsting for a knowledge of their God and Savior. Some results of their efforts to gain fuller knowledge have already been manifested as they proclaimed the truth to their neighbors in our Sunday afternoon meetings.

A Chinese Way to Cure an Epidemic

Nettie M. Senger

SEVERAL weeks ago an epidemic entered Liao Chou, and it swept over the city like wildfire, taking down Chinese as well as the missionary body. During the first week there seemed to be no real excitement about it, but the second week a number died and the people began to cast about for something to do. In searching for the cause they conclude that it is because there are devils in Liao Chou, and that if they are driven out the people will recover. So, for several days, they have been busy driving devils out of the city. They take the dragon god from the temple just north of our court, and with great noise, shouts and beating of drums, they go from home to home, hoping that the dragon through the noise can rid the city of these devils. The city streets are decorated with paper preparations, also to aid this campaign.

When I hear the noise all about me and realize that a loving Heavenly Father waits to cure not only body but soul, it makes my heart ache. Jesus also wants the devils out of Liao Chou, but we must go beyond human strength to succeed in such a campaign. These who indulge in empty ceremony are precious ones for whom Christ died. They need our love. Seeing such things as these are real hardships to the missionary. Pray with me for this part of God's family who need the Light.

Liao Chou, Shansi, China.

"'Rags' the Arabs call our black parishioners," remarks Dan Crawford, the African missionary, "forgetful of the fact that rags make the whitest paper: so what man can do in the paper line surely God can surpass in souls."

A Decisive Hour for Missions

Stover Kulp

"Today if ye will hear His voice, harden not your heart" (Psa. 95: 7, 8).
"Behold, I have set before thee an open door" (Rev. 3: 8)

SCRIPTURAL and worldly wisdom tell us that there are certain epochs in the affairs of men and of nations, of individuals and of churches, that are their times of crisis. It may be a critical time, so far as their own development and influence are concerned, or it may be a critical time for some great movement which they ought to foster and promote. This particular time is a crisis in the history of our church and of the cause of missions in the church. Our General Mission Board has been composed of men of enough vision to see that this is true. But if we expect them to guide us through to progress, they must be given the unstinted support of the church and of the Volunteers.

There are several reasons why this is "A Decisive Hour for Missions" for the Church of the Brethren:

1. The fields are now open to missionary endeavor, and we should be one with the other churches to go forward and occupy them.

2. The sympathies of men have been so aroused that they are willing to give.

3. It is a time when lives are being dedicated to service for others.

During the war we were doing our best just to hold our own in mission work. We could look on and see great changes taking place. We saw the barriers of caste, of Moslem political rule, of Chinese seclusion, of African prejudice, crumbling to ruin before a Power that seemed in spite of the war and carnage among men to be bringing some ultimate good to the world. The barriers are down; let us now go up and possess the land.

Many Boards, foreseeing this, made preparations to meet the missionary demands after the war. The American Board called for 300 new missionaries for its fields. The Board of the United Presbyterian Church believed it possible to raise an additional force of over 400 missionaries, and that within a short time. It will require the faith and courage of Caleb and Joshua for the Church of the Brethren also to step out into the promised land of opportunity and possess it for the King. The nations of the world are open, eager, ready—yes, even asking for the truth. Shall we strike now while the iron is hot, or wait until the moment of greatest opportunity is past? In the history to be written concerning the great missionary movement following the World War, how large a chapter will be filled by the record of the work accomplished by the Church of the Brethren? Let us remember that the heathen world is open to every influence of the civilized world, the bad as well as the good. Would it not be a shame to have it said that the servants of God were less eager on their mission than the servants of Mammon?

Men have learned to give. They have been shown, and I hope many have experienced what real sacrificial giving is. If they have, then the needs of the mission fields ought to appeal to all whose sympathies were aroused by the war needs, and they ought to be as promptly met. For no one who has seen the rich, fertile fields of our farmer Brethren, whether in the East or West, will doubt for a minute that the church has wealth. The years of war have been unprecedentedly profitable for farmers.

Here's a challenge and I think it fair—fair to the boys who went to France; fair to the church we love, which is asking for our

support in carrying forward the work of the Master. Let us look at our bank accounts and then turn back to 1914 and see how they stood then. How they have increased! And yet some one said, "No one has a right to come out of the war richer than he was when it began." Would we, with whom our government has so reasonably dealt as farmers and nonmilitants—we who profess to be governed by the law of love—increase our material possessions while our brothers poured out their lives in France? If the increase in bank accounts for the five years of war was given to the work of missions it would go a long, long way toward meeting the financial needs of India and China.

As Volunteers the third great fact in this crisis of missions comes home to us. We believe a new zeal for service has swept over the land. More and more our youth are deciding their life work on the principle of service. Too long has been preached the doctrine of looking out for self first. It was the false doctrine of competition, Coöperation and service is the cry of the new age. Every Christian young man and woman should ask, "Am I willing to give as much and more to Christ and His cause as the young man who answered the call to the colors was willing to give to his country?" If not, then so far as your vision of service is concerned, the war was fought in vain. But surely, every Christian under thirty ought seriously to question himself as to whether his life is in the place where he can accomplish the most good for the Master. And remember, too, the words of Keith-Falconer, "The burden of proof rests with you to show that your place is not on the mission field." Student Volunteers ought to inform themselves of the needs of the world and to lay these needs before fellow-students, particularly those nearing the close of their preparation. They should strive to spread the challenge of our fields into everyone of our schools. It is from our schools the recruits must come, so it becomes the duty of the volunteers already there to enlist others in the service of the Lord. And especially is that true now when every one is thinking in terms of service.

Will you hear His voice today, challenging you to meet the needs of this decisive hour, and will you enter the open door? "Harden not your heart," but "Go forward."

Juniata College, '18.

In Memory of Leah Mabel Wright

By a Dear Friend

LEAH was the eldest daughter born into the home of Brother and Sister Ezra J. Brubaker, of Virden, Ill. The date of her birth was July 4, 1885, and by the early death of her mother the care of the home was left largely to this fourteen-year-old girl. She accepted the responsibilities of this situation with Christian grace and committed herself creditably to it.

At the early age of twelve she confessed her Savior and united with the church in the Pleasant Hill congregation, near Virden. Here she became a worker in the activities of the Sunday-school and Christian Workers' Society, and received the inspiration which led her to seek further study of the Bible.

Sister Wright was deeply interested in church and missionary work from her youth up. During the summer following the Conference at Springfield, Ill., she worked in the mission in that city. This experience caused her better to prepare herself for mission work, so she entered Bethany Bible School in the fall of 1906. She became a Volunteer in May, 1914.

While at Bethany, Sister Brubaker met Bro. C. A. Wright, of Fostoria, Ohio, and an intimacy began which resulted in their marriage on Nov. 11, 1908. Their first home was at Fostoria, where Bro. Charles had for some time been pastor. They were blessed with one son, Delmar Eugene.

After serving the Fostoria church for several years the desire for better educational preparation led this little family to Manchester College. There, while Bro. Wright pursued his liberal arts course, Sister Wright finished the Bible and art courses in addition to caring for the home.

The summer of 1918 found them again in Chicago, comfortably located in a Bethany dormitory and anticipating a profitable year of Bible study. Sister Wright had enrolled as a student, both summer and autumn, and entered into her work with zeal.

With the coming of the influenza epidemic Sister Wright contracted the disease, and her weak heart was not able to withstand the pneumonia which followed. She passed from earth on Oct. 12, leaving behind her companion and son with many other relatives and friends. The comfort of all consists in the truth that "blessed are the dead that die in the Lord."

In Appreciation of a Friend

Edna Neher

ANOTHER of our volunteers has been called to enjoy the realities of the spiritual world. Miss Carrie Helen Hardy, of McPherson College, became sick with Spanish influenza on Wednesday, Nov. 20, 1918. On the following Sunday morning she passed away. The epidemic was then raging in our school. It seized 90 per cent of our students at once. While we rejoice that all others are again well, we are made sad that this one, whom we all so much loved, has been taken from us.

Carrie Helen was one whose presence brought cheer and gladness, whose words have healed many a hurt, whose hand was ever ready to soothe a pain, whose step was light, whose whole being was the incarnation of blessedness. Those who knew her best found her a most sympathetic and trusted friend. Since she is gone we miss her companionship, but we feel that our Heavenly Father doeth all things well.

It was Carrie's plan to finish her college work next year and after three years of training to spend her life in India as a nurse. The following lines taken from her diary help us to know her desires and high aspiration. They were written on her birthday, Sept. 25, 1918: "Three long years have passed since I last wrote in this book and they have been kind ones too. . . . I have worked hard, but twenty-six years of my life have passed and I feel that I have accomplished so little in comparison to what I would have liked to accomplish. Now my health is better than ever and I hope for great things in the future. If God spares my life and I am given strength, I hope to help relieve suffering humanity. My prayer is that I may so live that He will direct my every act; then all will be well, and I know He will give me strength for every trial."

Is not this a great challenge? Dear readers of the Visitor, shall we not pray this same prayer and allow it to rule in our lives as it did in hers?

Carrie did not wait for some future date to serve. Each day saw some thoughtful deed which she had done. When the State law of Kansas closed our schools, and many were sick in our city, she spent most of her vacation on night duty as a nurse, working under the direction of the Red Cross.

Just a personal word—pardon, please. As a roommate, I learned to love Carrie most dearly. What can I do to show my appreciation for what she has contributed to my life? How can I prove my worthiness of such a friend as she has been? As a tribute to Carrie, I can only pray, "O Heavenly Father, may my heart be as pure and unselfish, my friendship as trusting and my life purpose as noble as hers has been."

FLIT, FLITTING, FLOT

A young Burmese girl, taking nurse's training in a hospital, noted on the chart the condition of her patient, thus:

"10.00 A. M. Patient in the sink.

"11.00 A. M. Patient flitting.

"12.00 A. M. Patient flot."—World Outlook.

Our Home Field

Arranged by Ruth Forney

Feb. 1-8.—THE HOME.

Thanks for the institution of the home, which is the basis of all society.

Plead for the deeper consecration of fathers and mothers.

Pray that they get a vision of home and its divine purpose—that of developing souls for the service and joys of God's kingdom; of the child and its soul's need.

Pray that family altars be built up and regularly used (Deut. 6: 6, 7); that spiritual matters be made topics of conversation and concern.

Feb. 9-15.—THE CHURCH LEADERS.

A. That They Might Get a Vision—

1. Of God and His grace.
2. Of the world and its needs.
3. Of the Gospel and its power.
4. Of the commission and its meaning.
5. Of the church and its mission.
6. Of the community and its possibilities.
7. Of themselves and their real need.
8. Of Jesus and His blood.
9. Of the Holy Spirit and His help.
10. Of the soul and its eternal destiny.

B. That They Might Resolve—

1. To seek first the kingdom of God (Matt. 6: 33).
2. To make all men see the Christ (Eph. 3: 9).
3. To deny self, take up the cross daily, and follow Christ (Matt. 10: 38).

Feb. 16-22.—THE CHURCH MEMBERS (Arranged by R. H. Nicodemus).

A. That They Might Get a Vision—

1. Of Jesus and His companionship.
2. Of their neighbors and their welfare.
3. Of the church and its saving influence.
4. Of sacrifice, not for self, but for others.
5. Of money and its relation to the kingdom.
6. Of life as a watch-hour.

B. That They Might Strive—

1. For the unity of the Spirit.
2. For the unity of the faith.
3. For the bond of love.
4. For the saving of our children.
5. For the preparation of our children for God's service.
6. For the consecration of life and all possessions to the unparalleled opportunity of making Christ known to all.

Feb. 23 to March 1.—THE SCHOOLS.

Thanks for the splendid men and women who, through sacrifice, have built our schools into accredited institutions of learning.

Pray that the presidents be given wisdom in arranging their faculties for next year; that student-leaders realize the power of their influence and always use it in the right direction.

Pray that strong missionary sentiment be created; that any spirit of skepticism or higher criticism be guarded against, and that a healthy spiritual atmosphere prevail.

Pray for guidance for the pastors in meeting their difficult problems and for blessing in their ministry.

DYING

John Barleycorn,
Traitor to his country, violator of its laws.
Friend of the thief, the robber, the murderer.
Despoiler of childhood, traducer of womankind, the curse of man.
Ploughman of the potter's field.
Dispenser of violence, dishonor, tears,
Father of corruption, debauchery, deceit.
Creator of depravity, decay, death.
In his death the almshouse has lost a friend, the asylum its best patron, the penitentiary its brother.

Earth to earth, dust to dust, ashes to ashes.
In hell thou wert conceived—to hell thou mayest return.

A Peep Into the Kindergarten

Ida C. Shumaker

COME right in! Will you please be seated on this chair! Since you are our guest you must sit on the chair. Yes, you are now in the kindergarten. The teacher is one of our boarding-school girls, who has finished the course our school offers, and has gone to Ahmedabad to take a three years' course. She has had special training along the line of kindergarten work and is very apt to learn as well as to teach. That bright-eyed, roly-poly little one in the cradle yonder is her first-born. Her husband, also a college-bred man, is head-master of the school. Yes, most of our teachers in our girls' schools are married, so we must also provide for the "infantry." We can truly say about our work that it is a "howling success." You would think so, too, if you could go through all the schools, when each member of the "infantry" begins to exercise the strong lungs provided by Mother Nature.

Our room is not a very desirable one, but we hope for a better one some day. People will soon know the value of a kindergarten in connection with our educational work and will respond.

Ah! You, too, are interested in knowing how we managed to get this one started. As usual, some one had a vision. Running up and down the hot, dusty roads, climbing into and over the ash piles near the railroad, playing in the sunshine and shadows, wading in the tanks, brooks and rivers, flitting here and there among the butterflies and bees, among the flowers and the trees, hiding in the tall, sweet grass, were very many of these bright-eyed boys and girls whom you see before you so happy and free, learning day by day the beautiful lessons of Jesus and His love.

How to win them was the great problem. Each time we came near they would run from us and scream, wild with fright. How we prayed! How we worked! To see the wonderful possibilities in these little ones running wild, without Christian teaching, without Christian education, was most heart-rending. How eagerly we tried to get the consent of their parents to allow us to take them into our little kindergarten when they could not be gotten into our schools! After days and weeks and months of downright hard work, strong opposition facing us, and threats of various kinds, victory for the Lord was won. Two little girls were literally dug out of an ash heap and were led, every step of the way, first to our bathroom. After a good scrubbing and hair brushing they finally landed in this room. Now look there to your left in the front row and see those two tots dressed in "jewels and smiles." The rest of the children in the front row are the children of our Christians. You will note they are wearing smiles and clothing.

Listen a moment! Do you hear the tiny bells jingle? Now watch! Here they come! A whole army of thirty-five or forty more of these little ones for whom we worked and prayed. Do you see the leader? She is the little girl whom we won through the needle and the quilt patch. The little boy who came in last is the leader of the boys. He was won through a picture card of "Jesus blessing the little children." Yes, these children wear many jewels, which made the sound you heard before you saw them. These jewels always announce their coming. See how happy they look as they sit in the circle on the mud floor! They are just in time for the circle work and story hour.

While waiting for that we will show you another feature of our work. Notice what takes place when their teacher comes with

this tiny basket of fresh fruit. Every little hand is examined to see if "cleanliness is next to godliness." Each child takes the proper amount and, bowing very sweetly, says, "Thank you, very much!" Ah, are you surprised to see them sit and wait till each has been served, when some of them are "as hungry as wolves"? Now listen to their little "Thank you," song and prayer. "Just like the ones we sing in America," you say? Yes, one of our Christian boys has translated many of our songs for our little ones here. This may not mean much to you, but it has taken hard work to get these children thus far. Now, how pleasing it is to hear them in their homes say, when food is offered them, "We must say, 'Thank you,' to our heavenly Father, for He gave this to us," or to hear them sing the Christian hymns and recite the Bible verses and lesson truths; to hear them tell the Bible stories they have learned.

When we have finished using the large pictures on the picture rolls, we divide them among the children. It would do your soul good if you could go into their homes and see these bright pictures hanging on their dingy mud walls, along with "a festoon of the small cards," and then hear these little children telling the sweet story of Jesus to their parents, friends and neighbors. They take great delight also in showing the handwork which they have made, illustrating each lesson story they have learned, giving Bible verses, hymns and lesson truth also.

Now you can readily see how our kindergarten becomes a good evangelizing agency and the teacher a good evangelistic missionary. During the work of the day the plastic minds of these tots receive lasting impressions. They may not understand all the Bible instruction given them, but the good influence of a truly Christian teacher, and the clean and wholesome environment in which they remain for a short season each day, have a telling effect.

Then, too, our Christian kindergarten is closely associated with our Sunday-school and Mission Band work. The children become interested in the Bible stories in the kindergarten and want to hear more. So we can also enroll them in our Sunday-school, and then in the Mission Band they have a chance to work out the lessons taught and prove that "it is more blessed to give than to receive."

Another feature is this: Several times a year we arrange a special program and invite the parents of these children. They look forward to these festive occasions with great joy. It means a big day in their lives. Ah! The mothers of these children are just as proud as the mothers of Americans or English or any others when the work is inspected, and they see what their child has accomplished.

After the children have performed their parts, we have a social hour. The kindergartners are never so happy as when they are given "refreshments" to serve their parents. After this they are taken for a romp while the mothers are given special instruction. These heart-to-heart talks with the non-Christian mothers have been very helpful. All go home pleased, looking forward to the coming of the next special day. So, through the kindergarten these mothers come in touch with Christianity.

Although much can be done for the adult population, and good is being accomplished, the future of our work lies in the proper care and wise and faithful training of our children. We may not see the results now, and the kindergarten may not seem to prove helpful to our work, but rest assured that later in life you will see that this teaching will mould an individual for life, if carefully and prayerfully done.

Now our time is up and we will move on. We may be able to give you more later.

On board the Fushimi Maru, somewhere on the stormy Pacific, nearing Yokohama, Nov. 15, 1918.

Let us not forget that in this hour the church of Jesus Christ has a task all its own. Most of the things we have been doing are but the preparation of our task, which is yet before us—to bring the church herself to the profound consciousness of her impotence to heal the nations with the virtue that goes out from her, as she stands in the plain with her Master, unless with Him she has continued in the mountain during the night, and entered into the consciousness of His unceasing prayer. Let us not forget the nation's soul.—Dr. C. S. MacFarland.

FINANCIAL REPORT

During the month of December the Board sent out 84,237 pages of tracts.

The following contributions to the Board's funds were received during the month of December:

WORLD-WIDE

Indiana—$3,097.21

Northern District, Congregations
Howard, $100; New Paris, $66; Goshen, $65; Elkhart City, $45.16; Bethany, $40; Nappanee, $38.45; Rock Run, $33.40; English Prairie, $17.24; First So. Bend, $17.55; Walnut, $23; Wakarusa, $22.46; Wawaka, $19; Oak Grove, $16; Second So. Bend, $9.25; Bremen, $3.92, ... $ 516 43

Sunday-schools
Birthday Offerings, Rock Run, $21.41; Union Center, $20; Gleaners Class, Yellow River Cong., $8, ... 49 41

Individuals
Samuel Reppert and wife, $30; Mrs. D. W. E., $10; Mrs. Albert Gump, $1; Ralph G. Rarick, 50 cents, ... 41 50

Middle District, Congregations
Pipe Creek, $44; Spring Creek, $33; Ogans Creek, $23.24; Huntington, $11.90; Somerset, $13.65; Walton Mission, $17.50; Eel River, $27.77, ... 171 06

Sunday-schools
Manchester, $100; Pleasant View, $21.30; Burnetts Creek, $16.32; Hickory Grove, $15, ... 152 62

Individuals
Estate of Mary Jane Crites, $50; Estate of Lydia A. Rarick, $1,697.79; Mr. and Mrs. M. D. Winger, $10; Sarah A. Ball, $1; A. H. Snowberger, $1, ... 1,759 79

Southern District, Congregations
Nettle Creek, $82.03; White, $55.88; Fairview, $37.80; Howard, $28.40; Buck Creek, $26.95; Maple Grove, $26; Plevna, $16.68; Allison Prairie, $11.55; Anderson, $16.55; Beech Grove, $15.15; Mt. Pleasant, $5, ... 321 99

Sunday-school
White Branch, ... 5 03

Christian Workers
Pyrmont, ... 29 38

Aid Society
Union City, ... 10 00

Individuals
Celestia Miller, $3; Perry Gardiner, $9; Flora A. Benham, $25; F. A. McGuire, $3, ... 40 00

Ohio—$2,391.69

Northwestern District, Congregations
Pleasant View, $186; Logan, $64.82; Lick Creek, $46; N. Poplar Ridge, $45; Silver Creek, $40.14; Rome, $31.59; Greensprings, $27.20; Richland, $21.61; Lima, $15.77; Deshler, $15; Ross, $11.75, ... 504 88

Sunday-school
Eagle Creek, ... 84 93

Individuals
J. W. Smith and wife, $5; Mrs. A. J. Burkett, $4.40; Mrs. E. M. McFadden, $3, ... 12 40

Northeastern District, Congregations
Zion Hill, $75.50; Black River, $75; Owl Creek, $75; Danville, $70.99; Wooster, $45.50; Akron, $41.73; Reading, $39.07; Maple Grove, $38.43; Baltic, $29.36; Tuscarawas, $14; Springfield, $26.33; East Chippewa Aid, $15, ... 545 91

Sunday-schools
N. Bend, Danville Cong., $27.65; Birthday Offerings, Canton City, $20, ... 47 65

Individuals
Irena Kurtz, $40; Mr. and Mrs. N. A. Shrock, $25; C. Wohlgamuth, $25; Mary A. Shroyer, $3; Isaac Olinger, $2, 95 00

Southern District, Congregations
New Carlisle, $311.11; Ft. McKinley, $215.81; West Charleston, $105.00; Poplar Grove, $74; Eversole, $60; Middle District, $51.01; West Milton, $34.25; Greenville, $37; North Star, $32.27; Sidney, $25.50; I. F. Leatherman, Treas., $18.24; Beaver Creek, $15.35; Painter Creek, $13.58; Middletown, $10.50; Ludlow, $8.30; Circleville Mission, $5, ... 1,016 92

Sunday-school
Bethel, ... 15 50

Individuals
H. C. Groff, $25; Lura B. Pittenger, $15; Mrs. Jane Miller, $10; Ivan Eikenberry, $5.50; Harvey M. Stoner, $5; Katie Beath, $2; Ollie Kiser, $1; Opal Chalfant, 50 cents; George Chalfant, 50 cents; H. S. and M. B. Chalfant, $4, .. 68 50

Pennsylvania—$2,531.95

Southeastern District, Individuals
Mrs. A. C. Barr, $2; A Sister, $1, ... 3 00

Eastern District, Congregations
Indian Creek, $95.50; White Oak, $91.47; Midway, $88; Hatfield, $83.53; Conestoga, $50; Springville, $50; Mingo, $49.12; Lancaster, $21.81; Peach Blossom, $19.58; E. Petersburg, $13.50, ... 562 51

Individuals
A Sister, Conewago Cong., $15; A Brother and Sister, Little Swatara, $10; Mrs. R. D. Raffensberger, $1; Fannie Yoder, $1, ... 27 00

Southern District, Congregations
Codorus, $140.74; Antietam, $109.25; Upper Conewago, $81.24; Pleaasant Hill, $78; Marsh Creek, $17.17; Buffalo, $8; Ridge, $25; Shippensburg, $25, ... 484 40

Christian Workers
Brandt, Back Creek Cong., ... 8 68

Individuals
Mrs. J. H. Potter, 40 cents; J. S. Harley, $3; Ellen S. Strauser, $1; Mrs. C. L. Martin, 50 cents; Harvey Witter, $10; D. E. Brandt, $250; Jessie M. Ziegler, $1, 265 90

Middle District, Congregations
Martinsburg, $48.04; New Enterprise, $25; Sedenheim, $10; Fairview, $4.38; Spring Run, $12.93; Smithfield, $2.25; Dunning Creek, $4.44, ... 107 04

Individuals
Mrs. B. H. Funk, $10; Geo. W. Wyble, $8; Mrs. Hannah Puderbaugh, $5; C. B. Beach, $2; A. L. Simmonds, $2; Edna Hardin, $1, ... 28 00

Western District, Congregations
Shade Creek, $82.12; Purchase Line House, Manor Cong., $66.80; Montgomery, $76; Elk Lick, $52.30; Maple Spring, $24.51; Summit, Brothers Valley Cong., $23.15; Walnut Grove, $30.21; Markleysburg, $17.25; Brothers Valley, $43.66; Jacob's Creek, $33.70; Rayman, Brothers Valley, $38; Hochstetler, $5.15; Meyersdale, $15.92; Ten Mile, $10.05; Pike, $4.35, ... 523 77

Individuals
D. F. Lepley, $500; A Brother and Sister, $5; John S. Keim, $5; Mary E. Fritz, $3; Cora A. B. Silverthorn, $5; N. D. Beachy, $1.35; Mrs. Melita V. Ripple,

BRIDGEWATER COLLEGE LIBRARY
BRIDGEWATER, VIRGINIA

$1.30; Thos. Hardin and Family, $1, .. 521 65

Illinois—$1,523.81

Northern District, Congregations
Franklin Grove, $311.50; Mt. Morris, 245.56; Bethany, Chicago, $93.28; Milledgeville, $140.63; Shannon, $67.10; Polo, $55.41; Dixon, $34; Sterling, $20.94; Batavia, $20; Rockford, $12.88; Lanark, $10; Douglas Park, $7.02; Silver Creek, $7, ... 1,025 32

Individuals
A Brother, $40; A Brother, $12; C. J. Sell, $5; Mrs. Hannah Wirt, $5; James Wirt, $5; Jennie Harley, $1.20; Kate Strickler, $1, ... 69 20

Southern District, Congregations
Girard, $112.43; Pine Creek, $82; Cerro Gordo, $52.16; Astoria, $50; Mansfield, Blue Ridge, $31; Oakley, $32.50; Decatur, $11; Macoupin Creek, $30.80, ... 401 89

Individuals
J. B. W., $10; H. M. Garber and family, $1; J. M. Angle, $1; Henry J. Forney and wife, $2; Dow A. Ridgely, $3.40; Mrs. B. S. Kindig, $10, ... 27 40

Virginia—$1,329.27

First District, Congregations
Roanoke, $252; Harman, $144.46; Pleasant View, $63.15; Bethel, $5.32, ... 464 93

Individual
J. H. Wells, ... 2 00

Second District, Congregations
Bridgewater, $71.03; Elk Run, $39.83; Sangerville, $38; Valley Bethel, $23.29; Pleasant Valley, $28.97, ... 201 12

Individuals
Ira L. and Cora V. Garber, $5; Mattie F. Wise, $1, ... 6 00

Northern District, Congregations
Unity, $72.62; Flat Rock, $37.86; Linville Creek, $26; Linville Creek, $18.40; Mt. Grove Chapel, $6.55, ... 161 43

Individuals
S. H. Hampton and wife, $10; G. M. Hall, $5; J. T. Strole, $10; Mrs. C. R. Frick, $5; Stella P. Wisman, $3.85; Mrs. Ida F. Reed, $4.25; F. N. Weimer, $6; C. B. Miller, $2; Maggie Cunningham, $4.68; D. W. Beaver, $5; J. H. Garber, $10; E. P. Carper, $10; I. Teeter, $2; Clyde M. Kuhn, $5; W. T. Sherman, $5.65; Guy T. Bashor, $5; Mrs. Alice Davis, $1; B. N. Neff, 75 cents; Jno. D. Wampler, $2, ... 97 18

Eastern District, Congregations
Manassas, $26.75; Fairfax, $19.40; Valley, $13.08; Mt. Hermon, $4.50; Midland, $23.86, ... 87 59

Southern District, Congregations
Germantown, $120; Antioch, $55.50; Topeco, $23.71; Bethlehem, $72.50; Laurel Branch, $18; Red Oak Grove, $10.32; Mt. Grove Chapel, $3.14; Burks Fork, $2.35; Coulson, $2, ... 307 52

Individuals
Sarah Kieth, $1; A. N. Hylton, 50 cents, ... 1 50

Maryland—$1,217.13

Eastern District, Congregations
Beaver Dam, $64.61; Long Green Valley and Darlington Mission, $53.64; Locust Grove, $50; Meadow Branch Harvest Meeting, $49.52; Piney Creek, $12.17; Denton, $26.20; Washington City, D. C., $22.52; Green Hill, $7, ... 285 66

Sunday-school
Union Bridge, ... 3 17

Individuals
W. B. Yount and wife, $150; Wm. E. Gosnell and wife, $10; A Sister, $10; J. W. Boon, $5; Mrs. I. R. Little, $1, ... 176 00

Middle District, Congregations
Pleasant View, $317.25; Welsh Run, Broadfording End, $148; Manor, $121.04; Longmeadow, $30; Brownsville, $27.42; Beaver Creek, Mt. Zion House, $26, ... 669 71

Individual
Della M. Galor, ... 1 55

Western District, Congregations
Fairview, $35; Beech Grove, $16.04, .. 51 04

Individual
Rev. J. A. Walls, ... 30 00

California—$837.84

Northern District, Congregations
Lindsay, $260.89; Empire, $85.70; McFarland, $70.75; Golden Gate, $66.08; Butte Valley, $37.06; Laton, $22.95; Chico, $4.31; Santee, $2.11; Live Oak, $3.15; Raisin, $1.25, ... 554 25

Individuals
L. C. Wise, $25; A Brother, $20; Mabel Arbegast, $5, ... 50 00

Southern District, Congregations
Los Angeles, $41.44; Long Beach, $50.49; Santa Fe Mission, $21, ... 112 93

Individuals
Receipt No. 41894, $100; S. E. Hylton, $9.90; M. Grace Miller, $2; C. B. Lefever, $5.76; Mrs. Edna Morris, $3, ... 120 66

Iowa—$721.49

Northern District, Congregations
Franklin County, $117.54; Spring Creek, $11.85, ... 129 39

Individuals
Mr. and Mrs. Parker Ruble, $50; Mrs. David Brallier and family, $10; Mrs. D. R. Baldwin, $8; Anetta Johnson, $5; C. K. Burkholder, $1, ... 74 00

Middle District, Congregations
Garrison, $170.78; Cedar, $34.09; Brooklyn, $30.50; First Des Moines, $10; Fernald, $7.50, ... 252 87

Individuals
Helen M. Krueger, ... 1 00

Southern District, Congregations
English River, $93.97; Libertyville, $78.50; Salem, $60.20; Monroe, $9; Mt. Etna, $8.56, ... 250 23

Sunday-school
Council Bluffs, ... 4 00

Individual
Jemima Kob, ... 10 00

Colorado—$148.67

Congregations
Haxtun, $21; Denver, $16.17, ... 37 17

Individuals
J. D. Coffman and wife, $100; Cora Van Dyke, $11.50, ... 111 50

Kansas—$460.29

Northeastern District, Congregations
Ottawa, $107.66; Sabetha, $60; H. R. Tice, Treas., $20.48; Abilene (City), $17.57, ... 205 71

Individuals
I. A. Marker, $3.50; Susan Cochran, $1, 4 50

Northwestern District, Congregations
Burr Oak, ... 8 46

Sunday-school
Hopeful Hill, ... 4 50

Individual
Isaac R. Garst, ... 1 00

Southeastern District, Congregations
New Hope, $34; Mt. Ida, $28.71; Osage, $21.21, ... 83 92

Aid Society
Osage, ... 5 00

Southwestern District, Congregations
Monitor, $76.20; Bloom, $8, ... 84 20

Individuals
D. M. Eller and family, $3; M. S. Frantz and wife, $2.50; Sister Jacques, $5; Sister Flora Highberger, $50; S. P. Weaver, $1; Sister I. V. Wenrick, $1.50, 63 00

West Virginia—$560.97

First District, Congregations
German Settlement, Maple Spring, $187.69; Old Furnace, $52.15; German Settlement, Brookside, $43.08; New Creek, $38; Beaver Run, $36.75; German Settlement, Glade View, $27.42; German Settlement, Accident, $23.58;

White Pine, $17.49, ... 426 16
Sunday-schools
Harnels Run, $30.67; Beaver Run, $6, 36 67
Aid Society
Pleasant View House, ... 40 00
Individuals
Jos. W. Judy, $12.86; R. E. Reed, $10; Raphael Baker, $1.90, ... 24 76
Second District, Congregations
Pleasant Valley, $22.63; Hevner, $7,.. 29 63
Individuals
Joseph H. Annon, 25 cents; S. M. Annen, $1; Jesse Judy and wife, $2.50, .. 3 75

Canada—$359.70
Sunday-school
Bow Valley, ... 209 70
Individual
A Brother, ... 150 00

Washington—$362.74
Congregations
Outlook, $100; Yakima, $96; Centralia, $50.10; Olympia, $34.14, ... 280 24
Individuals
B. F. and Mrs. Zimmerman, $10; Esther A. Macdonald, $10; Chas. Enters, $12; James Wagoner and Wife, $10; T. H. Leavell, $9; W. H. Tegner, $6.50; G. R. Hixon, $6; W. C. Lehman, $6; A Sister, $5; Mrs. Arthur Myers, $5; Hannah Bohn, $3, ... 82 50

North Carolina—$52.58
Congregation
Pleasant Grove, ... 12 58
Individuals
Mrs. Nellie Frisbee, $15; Mrs. Avery Cochran, $9; G. H. Reed, $5; D. H. Lewis and wife, $5; Ethel Reed, $3; H. M. Griffith, $2; L. H. Lewis, $1, ... 40 00

Nebraska—$347.45
Congregations
So. Beatrice, $249.29; Bethel, $63.21; Red Cloud, $13; Afton, $10.50; Bethel, $5.90; Kearney, $2, ... 343 90
Individuals
Mr. and Mrs. Simon Holsinger, $2; Mrs. Sarah E. Sheaffer, $1; Sidney Cripe, 55 cents, ... 3 55

Missouri—$242.20
Northern District, Congregation
Rockingham, ... 136 00
Individual
Clara Miller, ... 10 00
Middle District, Congregations
Prairie View, $35; Kansas City, $6.55, 41 55
Individuals
J. H. Fahnestock, $7.90; Jno. M. Mohler, $2.50; Cal Beshore, $1, ... 11 40
Southern District, Congregations
Peace Valley, $8.25; Dry Fork, $6; Carthage, $6; Oak Grove, $4.50; Shoal Creek, $2.50, ... 27 25
Individuals
Mary J. Mays, $10; Nannie A. Harman, $2; Wm. and Ella Hollowell, $2; Wm. S. Long, $1; Emma E. Thyland, $1, ... 16 00

Minnesota—$207.72
Congregations
Root River, $47.75; Minneapolis, $40; Lewiston, $26; Lewiston, $17.72; Root River, $15; Morrill, $11; Deer Park, $3.25, ... 160 72
Individuals
Mrs. P. A. Richert, $25; Mr. and Mrs. D. Broadwater, $10; Mrs. G. R. Hahn, $7; Earl L. Flora and wife, $2; Susan and Mary M. Henninger, $3, ... 47 00

Michigan—$186.11
Congregations
Thornapple, $35; Woodland, $33.53; Woodland Village, $26.07; Sunfield, $10; Onekama, $8.90; Zion, $8.61; Hart, $6, .. 128 11
Individuals
A Sister, $41; Abe and Amanda Reppert, $10; D. W. Vaniman, $2; Mrs. Frank Register, $2; Milton B. Register, $2; Wm. A. Hershberger, $1, ... 58 00

Idaho—$196.52
Congregation
Nez Perce, ... 118 52
Individuals
G. W. Flory, $50; Mrs. J. E. Steinour, $25; Mrs. O. Dewey, $2; M. M. Custer, $1, ... 78 00

Oregon—$139.00
Congregations
Myrtle Point, $35; Newberg, $22; Ashland, $8; Albany, $5; Mabel, $5, ... 75 00
Individuals
E. J. Michael, $50; A. E. Troyer and wife, $2; A. S. Christlieb, $1; An Oregon Sister, $1, ... 54 00
Sunday-school
Mabel, ... 10 00

North Dakota—$76.98
Congregations
Zion, $23.85; Kenmare, $13.13, ... 36 98
Individuals
L. Larsen, $25; J. E. Glessner and family, $10; A. P. Sommers, $5, ... 40 00

Texas—$77.50
Congregation
Manvel, ... 77 50

Tennessee—$78.10
Congregations
Mt. Valley, $21; Meadow Branch, $20; New Hope, $12.10; Knob Creek, $10, .. 63 10
Individuals
A Sister, $10; Mrs. M. S. Stroup, $5,.. 15 00

Louisiana—$89.15
Congregations
Roanoke, ... 89 15

Wisconsin—$40.02
Congregations
Ash Ridge, $22; Chippewa Valley, $10.38; Rice Lake, $7.14, ... 39 52
Individual
Eliz Clark, ... 50

Cuba—$15.85
Congregation
Omaja, ... 15 85

Oklahoma—$15.50
Congregation
Thomas, ... 9 50
Individuals
S. Latimer, $5; Mrs. J. W. Murray, $1, ... 6 00

Florida—$21.10
Congregation
Sebring, $18.10; Bethel, $3, ... 21 10

Utah—$10.00
Individual
L. C. Spencer, ... 10 00

South Carolina—$6.00
Individuals
J. I. Branscom, $5; Mrs. Nat. Edwards, $1, ... 6 00

Delaware—$5.00
Individuals
David Hochstetler and wife, ... 5 00

New York—$5.00
Individual
H. E. Campbell, ... 5 00

Montana—$6.80
Sunday-school
Fairchild, ... 5 80
Individual
A Sister, ... 1 00

South Dakota—$3.00
Individuals
Mrs. L. W. Thurston, $2; Mrs. Wm. Dumpman, $1, ... 3 00

New Jersey—$1.00
Individual
Anna S. Hudack, ... 1 00

Unknown—$30.42
Unknown, $29.92; unknown, 50 cents, 30 42

Total for the month, ...$17,395 76
Previously reported, ... 90,254 96

For the year so far, ...$107,650 72

INDIA MISSION

Virginia—$50.00
Northern District, Individual
Mrs. Lela S. Neff, ... 50 00
Ohio—$38.00
Southern District, Congregation
Laramie, ... 33 00
Individual
Kate Riley, ... 5 00
Indiana—$25.29
Northern District, Congregation
Rock Run, ... 25 29
Idaho—$25.00
Individuals
Jno. Wilsey and wife, ... 25 00
Pennsylvania—$16.85
Eastern District, Christian Workers
Ridgely, ... 5 10
Southeastern District, Individuals
A Sister, ... 75
Southern District, Individual
Miss Dessie M. Zeigler, ... 1 00
Western District, Individual
J. E. Young, ... 10 00
Kansas—$16.39
Northeastern District, Congregation
Morrill, ... 16 39
Maryland—$5.00
Western District, Individual
Mary E. Arnold, ... 5 00
Washington—$5.00
Congregation
Yakima, ... 5 00
Missouri—$3.52
Middle District, Congregation
Kansas City, ... 3 52
Illinois—$3.00
Northern District, Congregation
Shannon, ... 2 00
Individual
Julia Ellen Porter, ... 1 00
North Dakota—$1.00
Congregation
Zion, ... 1 00

Total for the month, ...$ 189 05
Previously reported, ... 1,372 32

For the year so far, ...$1,561 37

INDIA BOARDING SCHOOL

Indiana—$164.27
Northern District, Christian Workers
Turkey Creek, ...$ 6 25
Individual
Mrs. Foster Berkey, ... 25 00
Middle District, Sunday-school
Class No. 4, Burnettsville, $60; Mission Endeavor Class, Huntington Country, $25.54; Class No. 4, Clear Creek, $11.18; Willing Workers Class, Flora, $10; Live Wires Class, Courter, $10, ... 116 72
Individual
Grace Miller Murphy, ... 5 00
Southern District, Individual
Mrs. Claude Cripe, ... 11 30
Pennsylvania—$122.50
Southeastern District, Individuals
Amanda Cassel, $32; A Sister, 50 cents, 32 50
Southern District, Sunday-school
York, ... 40 00
Western District, Sunday-school
Friendly Bible Class, Brothers Valley, ... 25 00
Individual
Sewell Rogers, ... 25 00
Ohio—$62.50
Northeastern District, Sunday-school
Olivet, ... 25 00
Southern District, Congregation
Ft. McKinley, ... 25 00
Northwestern District, Sunday-school
Six Classes, Pleasant View, ... 12 50
Illinois—$50.11
Northern District, Congregation
Shannon, ... 3 00
Sunday-school
Children of Waddams Grove, ... 17 11
Aid Society
Cerro Gordo, ... 20 00
Southern District, Sunday-school
Centennial, ... 5 00
Aid Society
Centennial, ... 5 00
North Dakota—$31.00
Congregation
Zion, ... 1 00
Individual
Ella Z. Row, ... 30 00
Michigan—$23.50
Sunday-schools
Three Primary Classes, Woodland, $12.50; Crystal, $8; Birthday Offerings, Beaverton Primary Department, $3,.... 23 50
California—$25.00
Southern District, Christian Workers
Egan, ... 12 50
Northern District, Individuals
Paul J. Wilkinson, $6.25; Ruth E. Wilkinson, $6.25, ... 12 50
Maryland—$10.00
Eastern District, Sunday-school
Blue Ridge, Primary and Intermediate Departments, ... 10 00
Kansas—$6.25
Southeastern District, Sunday-school
Loyal Workers Class, Parsons, ... 6 25

Total for the month, ...$ 495 13
Previously reported, ... 5,371 88

For the year so far, ...$ 5,867 01

INDIA BOARDING SCHOOL BUILDING

Pennsylvania—$1,202.00
Eastern District, Sunday-schools
Harrisburg, $50; Richland, Tulpehocken, $25, ... 75 00
Christian Workers
Hanoverdale, Big Swatara, ... 25 00
Western District, Congregation
Beachdale, Berlin, $127; Elk Lick, $10, 137 00
Sunday-school
Middle Creek, ... 965 00

Total for the month, ...$ 1,202 00
Previously reported, ... 7,351 24

For the year so far, ...$ 8,553 24

INDIA WIDOWS' HOME

Pennsylvania—$20.10
Eastern District, Christian Workers
Indian Creek, $6.01; Palmyra, $5.33,.. 11 34
Southern District, Christian Workers
Brandt, Back Creek, ... 3 76
Western District, Individual
Cora A. B. Silverthorn, ... 5 00
California—$6.80
Northern District, Christian Workers
Oakland, ... 6 80
Indiana—$3.77
Southern District, Individual
Mrs. Claude Cripe, ... 3 77
Maryland—$6.46
Eastern District, Christian Workers
Green Hill, ... 1 46
Middle District, Christian Workers
Brownsville, ... 5 00
Illinois—$4.30
Northern District, Congregation
Shannon, ... 2 00
Christian Workers
Cherry Grove, ... 2 30
Missouri—$2.56
Middle District, Christian Workers
Warrensburg, ... 2 56

Michigan—$1.25
Christian Workers
Hart, ... 1 25

Total for the month, ...$ 45 24
Previously reported, ... 230 46

For the year so far, ...$ 275 70

INDIA HOSPITAL

Illinois—$1.00
Northern District, Congregation
Shannon, ... 1 00
Pennsylvania—$0.50
Southeastern District, Individual
A Sister, ... 50

Total for the month, ...$ 1 50
Previously reported, ... 140 50

For the year so far, ...$ 142 00

QUINTER MEMORIAL HOSPITAL

Ohio—$177.20
Northwestern District, Aid Society
Pleasant View, ...$ 100 00
Southern District, Aid Society
Harris Creek, ... 77 20
Indiana—$35.00
Northern District, Aid Society
English Prairie, ... 25 00
Middle District, Individual
Mr. and Mrs. J. B. Bailey, ... 10 00
Pensylvania—$50.50
Southeastern District, Individual
A Sister, ... 50
Western District, Sunday-schools
Loyal Daughters' Class, Middle Creek, $25; Middle Creek, $25, ... 50 00
Virginia—$10.00
First District, Aid Society
Daleville, ... 10 00
Missouri—$10.00
Northern District, Aid Society
Plattsburg, ... 10 00
Michigan—$5.00
Aid Society
Woodland, ... 5 00
Maryland—$5.00
Eastern District, Aid Society
New Windsor, ... 5 00

Total for the month, ...$ 292 70
Previously reported, ... 2,837 81

For the year so far, ...$ 3,130 51

CHINA MISSION

Idaho—$128.41
Individual
Mary C. Garber, Estate, ...$ 128 41
Virginia—$100.00
Northern District, Individual
Mrs. Lela S. Neff, ... 100 00
Ohio—$89.01
Southern District, Congregations
Laramie, $33; Brookville, $22.20; West Dayton, $18.35; East Dayton, $10.46, .. 84 01
Individual
Kate Riley, ... 5 00
Pennsylvania—$12.00
Southeastern District, Individual
A Sister, ... 1 00
Southern District, Individual
Miss Dessie M. Ziegler, ... 1 00
Western District, Individual
J. E. Young, ... 10 00
Washington—$3.00
Individual
Chas. Enters, ... 3 00
Illinois—$2.00
Northern District, Congregation
Shannon, ... 2 00
Montana—$1.00
Individual
A Sister, ... 1 00
Indiana—$4.00
Southern District, Individual
Chas. Ellabarger, ... 4 00

Total for the month, ...$ 339 42
Previously reported, ... 1,607 03

For the year so far, ...$ 1,946 45

CHINA ORPHANAGE

Pennsylvania—$55.00
Southeastern District
Greater Missionary Class, Norristown, $ 11 00
Individuals
A Sister, $1; A Sister, $1, ... 2 00
Southern District, Sunday-school
York, ... 22 00
Aid Society
Waynesboro, ... 30 00
Iowa—$26.50
Southern District, Christian Workers
Mt. Etna Young People's Society, ... 26 50
Indiana—$22.00
Northern District, Aid Society
Walnut, ... 22 00
Ohio—$22.00
Southern District Ohio, ... 22 00
Illinois—$5.00
Congregation
Shannon, ... 2 00
Individual
J. W. Fox, ... 3 00
Oregon—$5.00
Sunday-school
Myrtle Point, ... 5 00
Michigan—$3.36
Sunday-school
Birthday Offerings, Primary Dept., .. 3 36

Total for the month, ...$ 138 86
Previously reported, ... 423 08

For the year so far, ...$ 561 94

CHINA BOYS' SCHOOL

Illinois—$8.64
Northern District, Congregation
Waddams Grove, ...$ 8 64
Idaho—$7.81
Congregation
Nez Perce, ... 7 81
Pennsylvania—$1.00
Middle District, Christian Workers
Bethel, ... 1 00

Total for the month, ...$ 17 45
Previously reported, ... 379 17

For the year so far, ...$ 396 62

CHINA GIRLS' SCHOOL

California—$35.05
Northern District, Christian Workers
Empire, ... 35 05
Maryland—$14.63
Eastern District, Sunday-school
Birthday Box, Class No. 2, Westminster, ... 4 63
Middle District, Christian Workers
Brownsville, ... 10 00
Pennsylvania—$6.05
Southeastern District, Individual
A Sister, $1; A Sister, $1, ... 2 00
Southern District, Christian Workers
Chambersburg, ... 4 05
Indiana—$2.63
Southern District, Sunday-school
Junior Class, Summitville, ... 2 63
North Dakota—$2.25
Congregation
Zion, ... 2 25

Total for the month, ...$ 60 61
Previously reported, ... 375 26

For the year so far,.....$ 435 87

CHINA HOSPITAL

Ohio—$10.00
Southern District, Individual
Myrtle Blocher, ...$ 10 00
Maryland—$8.00
Middle District, Sunday-school
King's Daughters' Class, Hagerstown, 8 00
Illinois—$2.00
Northern District, Congregation
Shannon, ... 2 00
Pennsylvania—$2.00
Southeastern District, Individuals
A Sister, $1; A Sister, $1, ... 2 00

Total for the month, ...$ 22 00
Previously reported, ... 215 65

For the year so far, ...$ 237 65

LIAO CHOU HOSPITAL

Indiana—$216.50
Middle District, Individuals
Brethren and Sisters of Bachelor Run Cong., per O. P. Clingenpeel, ...$ 152 50
Sunday-school
Class No. 4, Clear Creek, ... 10 00
Northern District, Individuals
Richard and Mary Cunningham, ... 54 00
Pennsylvania—$1.50
Southeastern District, Individuals
A Sister, $1; A Sister, 50 cents, ... 1 50

Total for the month, ...$ 218 00
Previously reported, ... 105 58

For the year so far, ...$ 323 58

SWEDEN MISSION

West Virginia—$6.00
First District, Individual
Laura Richman, ...$ 6 00
Illinois—$2.00
Northern District, Congregation
Shannon, ... 2 00
Pennsylvania—$0.50
Southeastern District, Individual
A Sister, ... 50

Total for the month, ...$ 8 50
Previously reported, ... 61 75

For the year so far, ...$ 70 25

SWEDEN RELIEF

Missouri—$1.00
Individual
Nannie A. Harman, ...$ 1 00
Pennsylvania—$0.50
Southeastern District, Individual
A Sister, ... 50

Total for the month, ...$ 1 50
Previously Reported, ... 90 58

For the year so far, ...$ 92 08

SOUTH CHINA MISSION

Pennsylvania—$0.50
Southeastern District, Individual
A Sister, ... 50

Total for the month, ...$ 50
Previously reported, ... 111 57

For the year so far, ...$ 112 07

RELIEF AND RECONSTRUCTION COMMITTEE'S REPORT FOR DECEMBER, 1918

ARMENIAN AND SYRIAN RELIEF FUND

Alabama
Fruitdale S. S., $10.75; Fruitdale S. S., $4.30, ...$ 15 05
Arkansas
C. H. Brown and wife, Lowell, ... 10 00
California
Nancy D. Underhill, Pomona, $6; Raisin Cong., $61.47; Live Oak S. S., $55.44,.. 122 91
Colorado
A Brother and Sister, Rocky Ford,.... 25 00
Delaware
David Hochstedler, Farmington, ... 5 00
District of Columbia
Marion Martin, Washington, ... 10 00
Florida
Sebring S. S., ... 40 00
Idaho
John Wilsey and wife, Winchester, $25; Nezperce Cong., $5.10, ... 30 10
Illinois
Mt. Pleasant S. S., $15; A Sister, Shannon, $5; Merlin G. Miller's S. S. Class of Bethany S. S., Chicago, $7.75; Mr. and Mrs. A. E. Wolfe and daughter, Clara, Sterling, $3; Sarah Airos, Chenoa, $5; Rockford S. S., $59.15; Centennial S. S., $33.54; Fairview S. S., $5; A Sister, Mulberry Grove, $5; Mrs. R. A. Forney, Normal, $5; Mrs. Sam Bollinger and daughter, Mrs. H. L. Trone, Browning, $5; L. A. Walker, Mt. Morris, $15; Jno. and Kate Swartz, Mansfield, $10; Marion Julius and wife, Beecher City, $5; D. T. Wagner and wife, Beecher City, $5; Burton Metzler, Chicago, $20, ... 203 44
Indiana
A Brother of Bachelor Run Cong., $30; A Brother and Sister of Walnut Cong., $15; J. Ray Emley and wife, So. Whitley, $5; West Goshen S. S., $36.25; Frankton S. S., $4; New Bethel Sisters' Aid Society, $5; Topeka S. S., $10; Emanuel Leckrone and wife of West Eel River Congregation, $5; Plunge Creek Chapel Sunday-school, $27.26; Walnut S. S. $108.86; A. H. Snowberger, Huntington, $1; Perry Gardner, Bristol, $30; Rock Run S. S., $105; Mt. Pleasant S. S., $22.25; Howard S. S., $31.50; New Bethel S. S., $8.25; Four Mile Aid Society, $50; Muncie S. S., $38.07; Goshen City S. S., $167.01; Mrs. David Rinehart and daughter, Boston, $35; St. Joseph Valley S. S., $10; Pine Creek S. S., $51.50; Michael Andes, Middletown, $10; Burnetts Creek S. S., $41; Manchester S. S., $100; Mrs. D. W. E. of Nappanee Cong., $10; Peru Cong., $38.70; North Liberty Cong., $20, 1,015 65
Iowa
Mr. and Mrs. F. B. Culler, Garner, $20; Ressie Kanost, Sheldon, $10; Robins S. S., $7.75; Robins Christian Workers' Society, $7.75; Pleasant View S. S., $66.60, 112 10
Kansas
Mrs . W. H. Sell, Fredonia, $2.50; Osage S. S., $16.50; H. W. Behrens and wife, Lone Star, $1; J. E. Peck and wife, Reserve, $10; Mrs. G. L. Blondefield, Culver, $5; Overbrook S. S., $26.87; Newton Cong., $6.24; Mrs. Sarah Horting, Tescott, $2; Wm. H. Funderburgh, Morrill, $75; A. J. Wertenberger, Norcatur, $5; Mary Ann Ulrey, Norcatur, $15; Kansas City Central Ave. S. S., $3.01, ... 168 12
Louisiana
Roanoke S. S., ... 80 00
Maryland
Allen D. Hoover, Graceham, $20; Sams Creek S. S., $15; Sams Creek Cong., $78, 113 00
Michigan
Onekama S. S., $18.87; Grand Rapids S. S., $5.98; New Haven Cong., $14.66; Mrs. Frank Register, Byron Center, $2, 41 51
Minnesota
Mrs. P. A. Rickert, Mabel, $25; Mr. and Mrs. D. Broadwater, Preston, $5, .. 30 00
Missouri
Nannie A. Harmon, Cold Springs, $2; St. Joseph S. S. $23.61; M. S. Mohler, Leeton, $2; A Sister of Middle District Mo., $5; J. H. Fahnestock and family, Montrose, $15, ... 47 61
Nebraska
Sarah Clouse, Sumner, $5; Alfred H.

Phillips and family, $100; Jacob Martin, Valentine, $50; South Loup S. S., $5.50, 160 50

North Carolina

Fraternity Cong., $65.25; Sister Rickman, Spray, $1; Mrs. Avery Cochran, Golden, $5, ... 71 25

North Dakota

Geo. K. Miller, Cando, $50; Ellison S. S., $78.30, ... 128 30

Ohio

Brother and Sister J. H. Plunkett, Ludlow Falls, $5; Canton City S. S., $25; F. G. Young, East Akron, $20; Eagle Creek S. S., $64.72; Churches of N. W. Ohio, assembled in Thanksgiving Meeting at Old Folks' Home, $20; Ross S. S., $7; Fostoria Cong., $15; Owl Creek Cong., $10; Owl Creek S. S., $25; Sugar Creek Cong., $20; Lydia Fried, Montpelier, $5; Mr. and Mrs. J. Homer Bright, Union, $25; Mrs. John Flory, Union, $2; Katie Flory, Union, $5; Herbert B. Inboden, Logan, $5; D. R. Hanawalt, Akron, $25; Middletown S. S. and Cong., $20.23; J. W. Shively and F. P. Cordier, Celina, $15; West Dayton S. S., $20.46; Mrs. Oliver Royer, Circleville, $5; Canton Center S. S., $60; Sarah Lawver, Lake, $5; Sarah Lawver's son, Lake, 10 cents; Bear Creek S. S., $56; Akron Aid Society, $5; Canton Center S. S., $23.42; Mr. and Mrs. J. H. Painter, Greenspring, $5, ... 493 93

Pennsylvania

Snake Spring Cong., $12.45; A Sister of Conewago Cong., $20; Waynesboro S. S., $50; Brother and Sister James H. Shaffer of Upper Conewago Cong., $25; York Cong., $39; Sunbeam Class of Indian Creek S. S., $2.50; Newfreedom and Shrewsbury Sunday-schools of Codorus church, $20; A Brother and Sister, Hooversville, $5; Beachdale S. S., $21; D. F. Lepley, Connellsville, $100; D. E. Brandt, East Berlin, $250; Jesse B. Myer, Mechanicsburg, $5; Always Willing S. S. Class, Waynesboro, $25; Edna Hardin, Hyndman, $1; Pike S. S., $14.08; Elk Lick S. S., $10; Indian Creek Cong., $53.50; Gettysburg S. S., $13.35; Curryville S. S., $75; Stonerstown Cong., $23; Walnut Grove S. S., $219.10; Elizabethtown S. S., $25; Pleasant View S. S., $6; Simon P. Steele, Yellow Creek, $5; A Sister, Vernfield, $2; Lansdale S. S., $30.40, ... 1,052 38

South Dakota

Mrs. Wm. Dumpman, Montrose, $2; Hazel Dumpman, Montrose, 75 cents; Roy Dumpman, Montrose, 75 cents; A Sister, Montrose, $3, ... 6 50

Tennessee

A Sister, Jonesboro, $2.50; French Broad S. S., $24.25; Ruth Emmert, Rogersville, $3,50. ..... 30 25

Virginia

Fairfax Cong., $23.50; J. B. Coffman and wife, Dayton, $4; Cedar Grove S. S., $6; C. D. Gilbert, Sandidges, $2.50; F. D. Kennett, Hardy, $5; Bethlehem Cong., $72.50; Brother Whitten, Bradford, $2; Christiansburg Cong., $6.25, .. 121 75

Washington

J. W. Graybill and family of E. Wenatchee Cong., $53; Olympia S. S. and Cong., $50; Thrift S. S., $10.37; A Sister, Wenatchee, $5; Yakima Cong., $200, .. 318 37

West Virginia

An aged sister in West Virginia, $5; M. N., Bayard, $2; Hevner S. S., $12.13; Pleasant View S. S. $17.51, ... 36 64

Total for month, ...$4,489 36

RELIEF AND RECONSTRUCTION FUND

California

Eulalia Overholtzer, Covina, $10; Ida Cable, Los Angeles, $25; Mrs L. Q. Custer, Butte City, $15; D. Earl Brubaker and wife, Hemet, $1; A Brother, Winters, $5, ...$ 56 00

Canada

Brethren and Sisters of Bashaw, ... 15 00

Idaho

Clearwater Cong., ... 5 50

Illinois

Shannon Cong., $3; Mrs. L. S. Kindig, Onarga, $5, ... 8 00

Indiana

A Brother of Bachelor Run Cong., $10; Union Center S. S., $100; Spring Creek Cong., $40; Arcadia S. S., $29.50; A Brother and Sister, Mexico, $5; Girls' Junior Band of Manchester Cong., $7, 191 50

Iowa

D. F. Walker and wife, Adel, $10; Jemima Kob, Leon, $4, ... 14 00

Kansas

M. C. Coler, Norton, ... 1 00

Maryland

Jno. Rowland, Maugansville, $10; David R. Dotterer, Eccleston, $20; Wm. E. Gosnell and wife, Mt. Airy, $20; John E. Dotterer, Annapolis Junction, $10,.. 60 00

Minnesota

Mrs. P. A. Rickert, Mabel, ... 25 00

Nebraska

Lincoln Cong., ... 20 63

North Dakota

Kenmare Cong., $3.17; Ellison Cong., $52.25, ... 55 42

Ohio

Canton City S. S., $28.40; Myrtle Blocher, Middletown, $10; Toms Run S. S., $29.13; Sugar Hill S. S., $11.50; Lura B. Pittenger, Pleasant Hill, $10; Class No. 7, of Wooster S. S., $15, ... 104 03

Oregon

Mabel Cong., and S. S., $10; Mabel Cong., $5, ... 15 00

Pennsylvania

Waynesboro S. S., $260.68; Spring Grove Cong., $72; Peach Blossom Cong., $39.17; A Sister, Vernfield, $2; A Sister, Vernfield, $2; Eld. S. Z. Witmer of Conewago Cong., $25; Codorus S. S., $47.64; Rockton Cong., $20, ... 468 49

Tennessee

A Sister, Jonesboro, $2.50; Mrs. J. J. Emmert, Rogersville, $2, ... 4 50

Texas

H. F. Osborn, Pine Land, ... 5 00

Virginia

Ira L. and Cora V. Garber, Mt. Sidney, $5; Chas. E. Weimer, Rocky Mount, $50; Barren Ridge Cong., $76.55, ... 131 55

West Virginia

John W. and Elva May Hevener, Hosterman, ... 28 15

Total for month, ...$1,208 77

BELGIAN RELIEF FUND

California

M. Grace Miller, Riverside, $2.50; Eulalia Overholtzer, Covina, $20; Covina Junior League, $6.51; Waterford Cong., $6; A Family Thanksgiving Offering, Patterson, $6.50, ...$ 41 51

Illinois

Shannon Cong., $5; Chicago Hastings St. Mission, $4.69; Waddams Grove Cong., $63.35, ... 73 04

Indiana

A Brother and Sister of Walnut Cong., $10; A Brother of Bachelor Run Cong., $10; J. Ray Emley and wife, So. Whitley, $5; Portland Cong., $9; "Servants of the King" Class of Buck Creek Cong., $5; English Prairie Cong., $5, .. 44 00

Kansas

Mrs. W. H. Sell, Fredonia, $2.50; J. C. Firestone, Centropolis, $3; Katie Yost, Hoisington, $2; Mary Ann Ulrey,

Norcatur, $5; D. M. Eller family, $3, .. 15 50
Maryland
Glade View S. S., $6.22; Maple Spring S. S., $20.75; Accident S. S., $20.45, ... 47 42
Missouri
Nannie A. Harmon, Cold springs, $1; J. H. and Lizzie Weigle Fahnestock, Montrose, $5, ... 6 00
Ohio
Brother and Sister J. H. Plunkett, Ludlow Falls, $5; Myrtle Blocher, Middletown, $10; F. G. Young, East Akron, $20; King's Volunteers' Class of Bremen S. S., $2.75, ... 37 75
Pennsylvania
A Sister of Conewago Cong., $15; Snake Spring Cong., $15; Waynesboro S. S., $50; Spring Run S. S., $6.40; Pine Glen S. S., $7.60; Hanover Cong., $63.50; Lititz S. S., $29; A Sister, Vernfield, $1; A Sister, Vernfield, 50 cents; Dessie M. Zeigler, Carlisle, $1.25, ... 189 25
Virginia
Fairfax Cong., $20; J. B. Coffman and wife, Dayton, $5; Daleville Cong., $130.85, ... 155 85
Washington
Seattle Cong., ... 28 21
West Virginia
Aaron White, Glady, ... 1 40

Total for month, ...$ 639 93

FRENCH CHILDREN RELIEF FUND

California
M. Grace Miller, Riverside, $2.50; Brother and Sister A. Bush, Lemoore, $60, ...$ 62 50
Canada
Battle Creek Cong., ... 26 00
Illinois
Chicago Hastings St. Mission, $5; Jennie Harley and Maud Newcomer, Elgin, $36.50; Barbara and Mary Culley, Elgin, $3.05; Cherry Grove Cong., $43.20; L. A. Walker, Mt. Morris, $10, ... 97 75
Indiana
A Brother of Bachelor Run Cong., $10; A Sister, Syracuse, $5.50; M. A. Barnhart, Delphi, $95; Clear Creek Sunday-school, Junior Class No. 4, Huntington, $10, ... 120 50
Maryland
Glade View S. S., $6; Maple Spring S. S., $21; Brookside S. S., 50 cents; Primary S. S. Class of Accident S. S., $8.80; John Oliver and Susanna Butler Little, $3, ... 39 30
Michigan
Woodland S. S., ... 10 11
Pennsylvania
Waynesboro S. S., $50; A Sister, Vernfield, $1, ... 51 00
Tennessee
New Hope Cong., ... 12 10

Total for month, ...$ 419 26

RED CROSS FUND

California
Empire Cong., ...$ 51 12
Maryland
Rev. J. E. Walls, Grantsville, ... 5 00
Pennsylvania
Mary A. Kinsey, New Paris, $5; A Sister, Vernfield, 50 cents; A Sister, Vernfield, $1.69, ... 7 19
Virginia
Ira L. and Cora V. Garber, Mt. Sidney, ... 2 00

Total for month, ...$ 65 31

Y. M. C. A.

Pennsylvania
A Sister, Vernfield, ...$ 1 00

Total for month, ...$ 1 00

SOLDIERS' TESTAMENT FUND

Pennsylvania
A Sister, Vernfield, ...$ 25

Total for month, ...$ 25

PRISONERS' RELIEF FUND

Pennsylvania
A Sister, Vernfield, ...$ 19

Total for month, ...$ 19

By mistake, in the December Visitor, $250 was credited to Cooks Creek Congregation. This should have been credited to receipt No. 1066.

In Memory of Anna Huffman

Edna B. Maphis

ANNA ALICE HUFFMAN was born Dec. 28, 1890, at Tekoa, Wash., and died of pneumonia on Monday afternoon, Oct. 14, 1918, at Bethany Bible School, Chicago, Ill.

From childhood she was always tenderhearted and conscientious, and did not lack the courage to do what she felt was right. She was always a regular attendant at Sunday-school, and when twelve years of age she gave her life to Christ and always tried to live out the principles of the church she loved.

When a very small child she used to dream and long for the time when she should be grown, and could go as a foreign missionary.

This seemed to her, always, the happiest and most ideal life she could live.

After finishing her high school work at Tekoa she spent four years in Bethany Bible School, graduating from the Bible teachers' training course in 1916. It was during these years at Bethany that she definitely decided for the foreign field. She then went to Manchester College, where, in May, 1918, she finished the liberal arts course.

All through her school life Anna's main thought and plan was to get the best preparation possible for her chosen work. She was looking forward to a nurse's training course, which would enlarge her usefulness on the China field.

As her preparation was nearing a close it seemed to her that real life was just beginning. But her Father saw her work was finished and took her home, leaving her unfinished task for the rest of us to complete.

May her life lead us to consecrate our lives more fully to the work to which we have been called.

3446 W. Van Buren St., Chicago.

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Bowman, Samuel B.
Bowman, Pearl S.
Clapper, V. Grace
Flory, Edna R.
Seese, Anna
Seese, Norman R.
Wampler, Vida M.
Wampler, Ernest M.

On Furlough
Bright, J. Homer, R. D. 1, Union, Ohio
Bright, Minnie F., R. D. 1, Union, Ohio
Hutchison, Anna, 3435 Van Buren St., Chicago, Ill.

INDIA

Ahwa, Dangs Forest, via Bilimora, India
Blough, J. M.
Blough, Anna Z.
Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India
Grisso, Lillian
Hoffert, A. T.
Mow, Anetta
Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Eby, E. H.
Eby, Emma H.
Mohler, Jennie
Miller, Eliza B.
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India
Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella
Nickey, Dr. Barbara M.
Pittenger, J. M.
Pittenger, Florence B.
Royer, B. Mary
Swartz, Goldie

Jalalpor, Surat Dist., India
Shumaker, Ida C.

Vada, Thana Dist., India
Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Powell, Josephine

Post: Umalla, via Anklesvar, India
Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

Vyara, via Surat, India
Long, I. S.
Long, Effie V.

On Furlough
Eby, Anna M., Trotwood, Ohio
Lichty, D. J., Mt. Morris, Ill.
Miller, Sadie J., 3435 Van Buren St., Chicago, Ill.
Emmert, Jesse B., Elgin, Ill., care General Mission Board
Emmert, Gertrude R., Elgin, Ill., care General Mission Board

Please Notice—

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

The Forward Movement

Some Suggestions That May Be of Value to You

Plan for Systematic Giving in Your Church
(Let us send you Sower Envelope Samples)

Has Your Church a Missionary Committee?
(Conference recommended this in 1911)

Does Your Sunday School have a Missionary Library?
(May we not suggest a list of books for you for this?)

How about Your Mission Study Class?
(Interrupted in school and church work as the season has been, it is no wonder if you have none)

But it is not too late to begin

Note the following books recommended for 1918-1919:

FOR CLASS USE

Christian Heroism in Heathen Lands, by Galen B. Royer. Contains biographies of leading missionaries of the world, with two chapters on missions in general. Has been used by many classes. A splendid first book for study. **Cloth, 50c.**

Ancient Peoples at New Tasks, by Willard Price. A new book dealing with industrial problems abroad. A splendid second book for class use, or for classes, some or all of whose students have taken "Christian Heroism." **Cloth and Boards, 60c.**

SEAL COURSE BOOKS

For Careful Reading

General Study, Formosa, Red Seal, **The Black Bearded Barbarian.** Keith. **Cloth, 60c.**

Home Missions, Purple Seal, **The South Today.** Moore. **Cloth, 60c.**

Stewardship ("Missions in Sunday-school," in Old Course), Green Seal, **Over Against the Treasury.** Fenn. **Boards, 50c.**

China ("Asia" in Old Course), Blue Seal, **China's New Day.** Headland. **Cloth, 60c.**

India ("Our Fields" in Old Course), Gold Seal, **Chundra Lela.** Griffin. **Cloth, 50c.**

Africa, Silver Seal, **The Moffats.** Hubbard. **Cloth, 60c.**

Write us for our Mission Study Prospectus and Manual

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN
ELGIN, ILLINOIS

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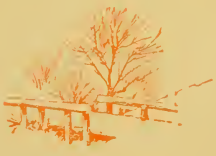
1919 CHICAGO, ILL.

The Missionary Visitor

The Challenge to Christendom

THE darkness broods upon the land
Where mourners weep and have no hope,
Where he who goes from out this life
Never expects to live again.
No thought have they of love or home—
Their dwelling but a place to mate,
To give their lust its brutal course
To sulk when fear or new defeat
Upon their daily life its round
Of miseries and woes fulfills.
The evening comes and fearful shades
Within each nook and crook abide.
They chant their prayers and wear rude
charms
To guard them till another day.
When morning comes no cheers renew
The heart; for them no gladsome toil,
But drudge all day to get enough
To keep them till another day.
This is not all, no hopes light up;
The heart is always clothed in dread;
They never know true happiness—
This world of men who know not Christ—
The Christ Who died for all the world.

—Fred Hollenberg



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The Missionary Visitor

Volume XXI MARCH, 1919 No. 3

Editorial

THE VOLUNTEERS

WHO are these volunteers? Many have thought them to be a "bunch of idle dreamers." Others have looked on them as some abnormal growth of Christianity through which the church came in contact with other lands. And still others have thought of them as a select few who had a greater supply of the Spirit of God than other people. But whatever has been the thought of them we wish the readers to know that they are just ordinary Christians, or rather what the ordinary Christian should be—one who is forgetting his personal likes and dislikes, his convenience and inconvenience, his pleasures and hardships, and has said that he is willing to do the work of the Master where he is needed the most and where he can fill the largest place by doing the most good. The volunteer is no better than others, but he is one who has the daring and the faith to believe that by following the Master, and not his own selfish wishes, the greatest results will come to the kingdom and to his own life.

As the volunteers have looked over the needs, many have felt that the greatest need of the world is in the neglected parts where Christ is not known. The volunteer does not feel that there is no work at home which he could do, for it faces him on every hand, but he feels that the church has the resources, in money, men, and spiritual life, with which to meet the conditions, if only these resources which are tied up in other things than the Lord's work can be directed into the proper channels. He believes that the quickest way of giving the church this inspiration is by giving his whole life into the hands of the church, knowing that his going will raise up ten men to fill his place here at home. The response to the call of the lost will awaken in lukewarm Christians the zeal for service, and he will have strengthened himself by administering to the needs of others, as the Master said, "He who has found his life shall lose it, while he who, for My sake, has lost his life shall find it" (Matt. 10: 39).

At this time, when the whole world lies open to Christianity, the volunteer feels that the life which is given over to Christ's cause is given thrice. For where before he was battling at the doors of heathendom for admittance, now they are pressing him for his message, and the war-weakened forces of missionaries are overworked trying to satisfy this great flood of searchers after the truth. There was never a time in the history of the world when a life would mean so much for the cause of righteousness and when the whole world waits for constructive Christianity to build up the wastes of heathendom.

True is the saying, "Nothing ventured, nothing gained," and the Christian who will not enlist the whole of his talents in this time of greatest need will find his soul shriveled and lifeless. The man who wishes to see whether Christ will win, who has no faith in the power of the Gospel, will find many things to howl about. But the man who, with a face turned ever forward, says, "By God's help we will," will continually find the way growing wider and the path brighter. God's cause will conquer! Let us go forward with it! "The evangelization of the world in this generation" be our motto, the Forward Movement a progressing goal.

THE KINGDOM'S INTERESTS

Many have asked where all our volunteers are and why they do not get to the field sooner, but if they only knew conditions, they would have only praise for our force of volunteers. Many of them are working their way through school (for most of them come from homes of little means), and this work so cuts down their strength that they cannot take the school

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BRIDGEWATER, VIRGINIA

work as fast as they might otherwise. Those who do get through in the ordinary time are so run down by the hard pull that they need to regain their strength before taking up strenuous work again. Many are out in schools teaching to get money to go on with their preparation. Others are in other lines of work, getting money so they can keep their purpose. They have not given up the call, but other things have hindered them so that some are too old when they get ready, and others are so in debt that they feel this must be paid before they are ready to go. They will not ask for help—many refuse it. They will go on doing their best, but if you who are desirous of seeing the work of the kingdom prosper wish to invest your money well, just find some volunteer and help him with his preparation. I know of no way in which the kingdom's interests can be multiplied so rapidly as by getting leaders, and they are worthy of your trust.

Editor's Note: The foregoing will answer reasonably and honestly some of the queries that are constantly being raised as to why more visible results are not apparent at once from the seemingly large number of volunteers of our colleges. Can this not be remedied in a large measure by assistance for these hard-pressed willing volunters?

EDITORIAL

It is with pleasure that we acknowledge the efficient colaborers who have prepared the March issue of the Visitor. Bro. Fred Hollenberg and Sisters Ruth Forney and Pearl Grosh, all foreign mission volunteers, on the part of the United Student Volunteers, have been the special committee having this work in charge. They have been most painstaking in their efforts, and the editor desires in this way to express his appreciation of their services. The readers also can express theirs by giving the articles careful reading. The editorials preceding this as well as all the articles have been gathered and arranged by this very helpful committee.

There is no organization in the Brotherhood whose purpose is freighted with such possible promise for our mission work as the United Student Volunteers. With their organization in every college, actively seeking for their membership, everyone devoted to a life of service, and with them aggressively fostering the life of loyalty to the work of the church, their value and agency are at once apparent.

Whence may we expect missionaries if not from our volunteers? From what source will our trained pastors come if not from the ranks of our volunteers? They pledge themselves to serve God as He may direct at any time, in any place and at any cost.

The General Mission Board is desirous of fostering every agency that makes for spiritual growth in the church. Its field is the world, and the business side of the whole missionary propaganda, as well as the spiritual, compels the use of every righteous means to forward the work. The attitude of our volunteers has ever been an inspiration, and to foster their ideals is to forward the church of tomorrow, on the foreign field, in the home church, in the shop and on the farm likewise where the "sinews" of war are gathered.

The volunteer organization does not restrict its members to any local field, either abroad or at home. It recognizes that even a man can devote himself to the Lord and His work through the use of his head and hands in making money. But its agency with such a man consists in helping him to see that a fortune gained means that the Lord has gained a fortune instead of losing a man.

Encouraging news comes from Bro. Graybill in Sweden. In a recent letter he says that a series of evangelistic meetings held this winter resulted in nine conversions from the ranks of the young—a record breaker for Sweden. Others are near the kingdom. When these nine are baptized it will mean a total ingathering of sixteen in Sweden this year, about a 10 per cent increase in the total membership.

Inquiries constantly come to us concerning the Forward Movement. A number of leaflets will be available for general distribution before this issue of the Visitor gets into the hands of our readers. Write for them at any time. Evidences multiply that our people are anxious to assist in making this movement a success.

"What can we do for the Forward Movement?" This question is being asked. Send for the leaflets mentioned above. Ascertain from this what percentage of increase of gifts, winning of converts, election of ministers, increase in Sunday-school attendance, etc., it will require in each local church to "go over the top" in the movement. Allow a safe margin over this percentage for your own organization and work to that end. This will effectuate the success of the entire movement if every church does this.

A local missionary committee is an essential to the success of the Forward Movement. In each church there must be chosen some one through whom materials may be secured for the local church, some one to whom those distributing materials may address their correspondence, some one whose business it will be to foster the Forward Movement locally. This may safely be entrusted to the missionary committee if live wires are selected for that place. Elect your committee at your first opportunity. Send in their names to the General Mission Board and to your District Missionary Secretary.

"Do you really believe that Christianity can save China?" asked a student of General Chao at the Shansi Student Conference.

"If Christianity can save me it certainly can save China," was the prompt answer.

This splendid Chinese Christian general was present at the opening of the Hiel Hamilton Hospital at Liao Chou recently.

"What a grand privilege it is to be a missionary, and to think that God let me come, too!" These are the words just received from a missionary. The world can be sweetened wonderfully by even a small body of workers who accept their tasks in the spirit of such an one.

"Please do not come here for two weeks. We like to have you come, but you see the next two weeks is our special time for thieving and your Jesus message makes us desire to be honest. If you come, we shall not have the courage or desire to steal." This was the tribute paid to the gospel teaching by some Ahir people of Ballia, India, of robber tendencies.—Missionary Review.

LIFE WORK CONFERENCE

Winona Lake, Indiana, June 4-6, 1919

Among the conferences to be held at Winona Lake this spring, in connection with our Becker Bicentennial Celebration, none will be of more interest and possibly of more abiding constructive value than the Life Work Conference for Young People which is to begin on Wednesday evening, June 4, and close on Friday evening. Never have we had such a gathering. Here it is hoped that multitudes of our young people will be gathered, and speakers chosen for the occasion will be from among the best in the Brotherhood. Their messages will be stimulating to young folks—messages that will help to settle some of the questions concerning life work that constantly thrust themselves upon the attention of every thoughtful young man and woman.

The germ of the idea prompting this conference is to be found in the spirit of the Lake Geneva and Northfield ideas. It is hoped that these conferences, to be held from year to year, and of which the one at Winona Lake is to be the first, will convey to the large body of our young folks something of the inspiration, the vision and the spiritual help that is received only by the privileged few that attend these summer student conferences.

The forenoons will be packed full of splendid addresses. The afternoons will be allowed more for relaxation and sectional conferences, with opportunities for sociability such as young folks enjoy, while the evenings will have something especially strong and gripping for the thought and heart of every one. Be sure and make your plans, young folks, to attend this First Life Work Conference.

We have stressed the thought of its being for young people. Everyone is invited, for the messages will be helpful and soul-inspiring to all.

Note. From Student Volunteer Committee

We regret that because of certain delays, articles and pictures from all the bands could not be printed and we are sorry to miss them among the number.

"The Spirit of Jesus has made Japan what she is."—Count Okuma.

La Verne Deputation Team

Our Japanese Work

Ina Marshburn

THE Student Volunteer in California surely has a wonderful opportunity to do missionary work, especially among the foreigners. We find so many Japanese in our midst, the majority of whom come with one purpose only, that of making money. To aid themselves in this, many of them are eager to learn our language. Non-Christians charge them from twenty-five to fifty cents an hour for this instruction. Here is the mission workers' opportunity to teach the language and with it the Gospel. The Japanese do not want something for nothing. When we tell them we are glad to teach them English so that we may teach them about our "Jesus," their curiosity is aroused, and they begin to feel that our religion must be "very good," and soon have a desire to know more about it. They are easily influenced for good if they have not been in the wrong kind of association. They are often disappointed in coming to America to find that we are in name, but not in fact, a Christian nation. They are largely influenced by the people among whom they live, and the Christianity that means the most to them is that which is lived.

We have among our Japanese brethren those who came into direct contact with Christianity when they first landed. They are usually easy to reach. One boy, who is a good example of this class, attended our services the third Sunday he was in America, and in less than a year he made application for church membership. We have those here too who find it hard to accept Christ because of Christian (?) treatment they have received. Silas is a representative of this class. Before coming to us Silas met, in a business way, men who were Christians in name. Silas observed carefully, and the close bargaining and unfair dealings did more for him than to cause him to watch his finances. It caused him to despise Christianity. When the Volunteer Band began work in the Jap camp, Silas stood aside and scoffed. The workers remained faithful, and at last he became interested, deciding that perhaps there was something in Christianity, after all. Between five and six years went by and at last, after a desperate struggle, he yielded and he is now a wholehearted Christian. Last fall he returned to Japan with a request for our prayers and also for our Sunday-school literature, as he hopes to win his own people for Christ.

About two years ago the work opened up among the Japanese in La Verne, and dur-

ing that time we have come into personal touch, in night school and Sunday-school, with about thirty-five men, nine of whom have received Christian baptism. The work here is superintended by one who, while in school, was an active member of the Mission Band. She calls on the band for assistance, and a number have in this way been able to get a larger view of life and an increased desire to do active work for the Master.

Oh, let us as Christians not forget that our treatment of these "foreigners" will tell in eternity, either for or against us according as we have dealt. "And the King shall answer and say unto them, Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

La Verne College.

Manchester Mission Chapel

The Mission Sunday-School

A. D. Helser

THE Volunteer Band at Manchester has always made special effort to have each of its members in aggressive Christian work. We recognize that we cannot hope to be used in a large way on the field unless we are willing—even anxious—to be of real service in our student days. In our home visiting work, in the west part of North Manchester, we found many children as well as parents who were not attending Sunday-school, and, furthermore, who did not know Jesus Christ as a personal Savior. Most of the men living in this section of town work in the factories. They had their own school, but they did not have their own church and they did not feel that they were a part of any of the churches in the other sections of town.

The volunteers recognized the situation and immediately began putting on foot a movement to start a Sunday-school. We found that the children would come, but the big question was where to have them come. A sister, living in the west part of town, recognized the possibilities and opened her home. Some equipment was purchased and the work was started. At first the interest lagged and the work became somewhat irregular. Now the volunteers began to pray as though the whole enterprise depended on God, and to work as though it all depended on them. As a result it was necessary to find new quarters for the Sunday-school. The next Sunday found us located in the back part of an old cement factory. When cold weather came it was necessary for us either to hibernate or to find a better home. The interest was such that it was necessary

for us to find better quarters, so a small three-roomed house was rented. This soon became too small.

It was during 1916-17 that those directly interested in the work had a vision of a new church. At first even some of the band thought it too large a task. Gradually the sentiment grew that we should build a mission chapel, and then the conviction came that we could, and we went at it. The volunteers made it a students' movement. Adjoining churches and churches represented by wide-awake students became interested. The solicitation for funds began in the spring of 1917. Discouraging times came and the war hindered, but the work moved on because of much fervent prayer and childlike faith. In the fall of 1917 a good location was secured and in the spring of 1918 the building was started. Labor conditions and funds were so uncertain that Christmas found us just completing the building.

Our first plan was to construct a building for $1,500, but we soon found that our ideal was far above this. We prayed hard and we worked hard and as a result we have this building erected at a cost of $4,000. Now we rejoice that our vision enlarged. Our new mission chapel is a stuccoed structure, 32x 44. The basement is composed of five rooms, the main floor of three rooms. The rooms on the main floor are two classrooms and the auditorium. Folding doors make the classrooms a part of the auditorium. The rooms in the basement are the furnace room; the library, prayer-meeting and primary room; the toilets; the Junior girls' class and domestic science room; and the Junior boys' class, manual training and mechanical room. The library contains current literature, and is open one evening each week. The same evening the Junior boys and the Junior girls meet in their respective rooms. The girls are taught to sew. Practical work is the main feature. Thus far most of the work has been patching. The boys are taught manual training and mechanical work.

In this community center we have seventy enrolled in Sunday-school, with big prospects for the near future. A number have accepted Jesus Christ through the influence of the Sunday-school. Many young lives are being moulded into Christian characters. The men's class and the women's class are two prominent features. As we visit in the homes in this section of town we find many hidden treasures in the lives of individuals. The experience is rich and the results are large. We all rejoice that we have recognized our Father's will, and we find great joy in seeing Christ's kingdom built up in these lives.

Manchester College.

"Gone, let us hope, are the days when the whole missionary effort of the pulpit was stored for once-a-year delivery in the 'annual missionary sermon.'"

Home Visitors at Manchester

Home Bible Class Teachers of Hebron Band

Home Bible Classes

Densie Hollinger

ONE of the most helpful avenues of service for our Volunteer Band was the conducting of home Bible classes. With our elder we had felt one of the greatest needs of our congregation to be that of the habit of daily Bible reading by individual members for daily food. But how to help them in the formation of this habit was our problem. We wanted to help by going into the homes to study with them, but could we find homes open to receive us? And could our volunteers lead such classes in case we found open homes? How could we reach the classes? We made these questions subjects of prayer and then set to work. Upon investigation more homes were found open than we could reach and more than we had teachers to supply the work. Eleven weekly classes were soon started—two in a schoolhouse, the others in homes. Some taught from the Gospels; others from "Teacher Training," book 1; and some from the Graded Sunday-school Lessons.

The classes were located from one to seven miles distant from the seminary. The typical East Virginia roads in winter months are not inviting for after-dark travel, either by car, buggy, or afoot. But Wednesday night found us "going out to class" with a spirit to conquer, and well it served us, for the snows of the winter of 1917-18 meant zest only when met with zest. But why should we not think of "class" evening as being the best of the week, knowing as we did that hearts and homes would be warm in greeting? Only one time, when we were delayed on the road by a snowstorm, did we find the house in darkness and the occupants retired. We shall not soon forget the sled rides, nor the mud, later in the spring.

Usually two taught in the same home—one class being for grown-ups and one for children. Most classes increased in size as we went on, none growing less in numbers. Some reached fifty and sixty. The timid often found freedom in taking part in lesson discussion, in song and in prayer, as well as in inviting others to class. A general good feeling prevailed; the Bread proved alike good to old and young. There was a delight found in the Law of God.

Here are some results: The average weekly attendance in all the classes was 101, the total attendance 2,635; 167 lessons were taught and 108 homes reached. In some of these homes none had been going to church, but some began to come to church service

and Sunday-school as a result of the neighborly spirit which was fostered. The way was opened for larger work; it was a means of growth to the volunteers and an aid to conversions.

One of the most pleasing features of the year's work was the rally at Hebron on the last Sunday of the year, in which members of the classes took part. There were readings, verse memory contests, music, prayer, and talks by members of the classes, teachers and others. It was the most largely-attended of the commencement week programs—one which seemed to be enjoyed by all. We felt that God was near.

Hebron Seminary.

Mt. Morris Deputation Team

Deputation Work of the Volunteer Band, Mt. Morris College

Lutie Sargent

THE purpose of the band in deputation work is threefold; first, to acquaint our audiences with the needs of the field; second, to develop more fully the spiritual life of the volunteer himself; and third, to develop leadership among the volunteers. But through it all our purpose is to disseminate the Spirit of Christ.

In our deputation work we render missionary programs in the surrounding churches within a radius of fifty miles of the college. Our programs are varied. Sometimes we give a general program on missions, using topics as the field, the worker, the Master. Or we might render a program on some particular field such as Africa, the country, the mission field, the African missionary. A third type of program used is on some phase of mission work, such as medical missions or educational missions and their needs. A fourth type consists of the biographies of missionaries of our own church and others. Music is used extensively in all our programs, for the story can often be told more effectually by song.

God has wonderfully blessed us in our deputation work. There is always a welcome given to a return program, and large offerings are received. But we believe that the results are farther reaching than this; for individuals in the churches realize the needs of the field, the opportunities that are within their grasp, but most of all the responsibility which rests on them. Furthermore, there is a common interest created between the churches and the volunteer.

The World Call

Ida Press Randolph

ONCE more the cloud of War is rent asunder,
The carnage and the battle cry are stilled;
And gentle Peace has touched the world with gladness,
That all the earth with plenty might be filled.
The risen Christ, Who long has calmly pleaded,
Smiles brightly on His own, and bids them go
To carry tidings of release and mercy,
To those who of His statutes do not know.

He bids you go to India's sunny valleys,
Where countless millions, steeped in loathsome sin,
Are grappling with the bony form of Famine,
Which threatens soul and body to sweep in.
To ancient China's large and princely province,
Where superstition rules both mind and soul,
Where divers gods in very rank confusion,
Aspire to gain the missionaries' goal.

To jungled Afric's vast expanse of forest,
Where pigmy tribes are bowed with lifted hands,
In waiting for the God-man and his message,
To free them from their sin engulfing bands.
To all the farmost islands of the sea,
Where heathenism, sin and horror reign;
From all this mass of utter degradation comes the plea
Send out thy light, America, the free!

Grief-stricken France and Belgium now in longing,
Yet cowering 'neath their sorrow and their woe,
Stretch feeble hands for mercy and redemption
From e'en a more formidable foe.
Fair Persia and Japan, in all their beauty,
Have souls that know not of a saving grace;
They beckon to the Christian lands with longing
For just a glimpse of our Redeemer's face.

O Christian friends, a better day is dawning,
A blood-drenched world is calling for thy strength;
The Christ Whose face was veiled in battle's dinning,
Whose voice was silenced by the hellish sounds of war,
Now rises o'er the world in newer beauty,
And in a firmer, gentler, pitying tone,
Calls to thee, and points thee to the path of duty.
He waits! Wilt thou to thyself be true?

The world is calling for brave souls,
Whose hearts are strong and have no doubt
But that He will keep His own in safety,
Where'er He calls or sends them for His work.
We cannot see adown the dim, unknown future;
Our finite minds can only trust His truth;
He beckons, ours to answer and to say,
"I am waiting, LORD, send me!"

My Call to Volunteer

Sara C. Shisler

FIVE years ago, during Bible term, the call came to me through the appeal of a missionary who took me, as it were, to the mountain top, where I viewed a needy world. There was no mistake about the call, for my Savior, pointing to Calvary

Elizabethtown Band

and then to the Christless millions, asked me the heart-searching question, "Lovest thou Me more than home, friends and self?" I had no right to withhold myself, because Christ's own words, "Ye are bought with a price," and "Ye are Christ's," clearly told me what I must do to be a true steward. Duty pointed to Christ's lambs which He commanded His disciples to feed. My path of service clearly led to some place "where souls are lost."

But the barrier between home and heathendom seemed insurmountable. I thought God was asking the hardest thing He could ask anyone; yet I was resolved that God's plan should be worked out in my life. It was the thought of the sacrifice of a volunteer's life that made the problem so hard. But the more I prayed and tarried with Him, the smaller the sacrifice looked, until finally, looking through surrendered eyes, it was erased. I then realized that it had been self and not sacrifice that caused the struggle, and that He had been holding the "more abundant life" before me, waiting for me to do but one thing—yield my will.

It was then that duty became privilege and responsibility became opportunity. It was then that the fullest peace was mine, because my life was in the path of God's will. Since then fellowship is much sweeter, joys are much richer, and service is more satisfying.

To be real partakers of His riches and to serve Him as He has planned we must surrender all. Every volunteer will testify with me, that the secret of a happy Christian life is, "God's will working unhindered in my life."

Elizabethtown College.

My Response

Ruth Royer

FROM my earliest recollections of missionaries and mission work, to the time that I became a foreign volunteer, there were two opposing forces at work in my heart. In the first place, on listening to the sermons about the awful conditions of non-Christian lands and to the stories told by missionaries, I felt the call to help these ignorant, needy people. But there was a force opposing this willingness to serve. I always thought that missionaries were queer people, who were not like ordinary folks; very sanctimonious, dressing queerly, and having strange ideas. They were always old people; young people never took an interest in such work.

On entering college my eyes were opened. Some of the most brilliant students were volunteers. They were the happiest students, always kind and considerate of their fellow-students. They were the leaders of the school. Then, too, being older, I began to view missionaries from a different light. So my idea of the missionary question changed, and I thought that probably in the dim future there was a possibility of my becoming a volunteer. I put off squarely facing the question because of being an underclassman and therefore having plenty of time to decide.

One fall Miss Snell, one of the traveling secretaries of the Student Volunteer Movement, visited our college. She asked me if I had ever considered being a volunteer. I told her that I had. She then said, "What is keeping you from volunteering now? You may be an underclassman, but think of the influence you may have if you volunteer now." That remark set me to thinking through the question of volunteering. Within a week I had fully decided the question and became a volunteer. I have never regretted that stand which I took.

Juniata College.

Why Volunteer?

E. B. Thomas

IT is hard for the volunteer to give any definite reason for volunteering or any specific time when he decided to go to the foreign field. It has been a matter of much thought; the sacrifices, if they might be termed such, are considered, and the many other things where conditions, such as they have never dealt with before, are matters of concern.

There comes a question in the life of every individual—the question as to what line of work he is going to follow. This question was of great concern to me, because for a long time I could not satisfy myself with any proposition which might advance itself, and although many times I thought I had found the work I could be satisfied with, it would not be long until something else seemed better and the energy would be turned in another channel.

But all this time I had noticed how much real joy and pleasure it was to do some little thing for some one which would help him in some way; and then as I read more and heard more of the greatest need of the world, and of the opportunities which were in the world, a new desire came, that I might be able, in some way, to help the people who were less fortunate than I—just help others to reach a higher state of living, and to bring into their lives that gift which has brought comfort into so many lives who have learned to serve Him.

As I was already in college I decided to make a greater effort to keep on with my

Blue Ridge Band

work. I certainly feel that I have been greatly blessed in being permitted to continue, for at times it seemed as if it would be impossible for me to return another year. However, I always did, and now there are prospects that I can go to a medical school next year. It has always been my desire to get a knowledge of medicine in connection with my work.

Will the church as a whole pray for us that we may remain steadfast in the work we have chosen, and that we may be permitted to carry on our preparation in readiness to answer the call.

The Volunteer and True Happiness

Edna A. Dotterer

SOME months ago a young man who had enlisted in the United States Army wrote to his parents that he was supremely happy. If serving an earthly monarch brings such a state of happiness, what joy there must be for those who have enlisted under the banner of King Emmanuel, ever ready and willing to fight in the great army of which Jesus is Commander-in-Chief. If anyone has a right to be happy it is the one who does the Master's bidding.

It is not always easy for those who have not had these happy experiences to believe that such is true. Many students look upon the missionary volunteer as one who is deprived of much of life's pleasure, but this is not true. However, the one who has answered the call does not have time to indulge in frivolities, nor does he care to do so. As he gets close to God and is interested in carrying out His plan of salvation he loses all love for such things.

Such has been my experience, and I am more than glad to be able to testify to that fact. New avenues of service have opened to me where before I saw nothing to do. It has helped me to depend more upon the guidance of the Holy Spirit rather than any other source of help. I have seen the results of answered prayer in my life, and my belief in prayer has been strengthened. The taste of real service which I have enjoyed has caused me to look with bright anticipations to the time when my entire time may be given for God's work in some needy field. I am so glad for the "Forward Movement" in the Church of the Brethren. It means that our church has taken another step toward world evangelization. I am sure that I voice the sentiment of every volunteer, when I say that we are willing to do our best in this movement.

We cannot be otherwise than happy with the great promises given us in His Word. Jesus says, "Go . . . and, lo, I am with you always." If we feel our great weakness we should read 2 Cor. 12: 9 and go forth with renewed strength, to battle with sin, relieve suffering, and tell the story of Jesus.

Blue Ridge College.

A Source of Bethany's Inspiration
Left to Right: Sadie Miller, Anna Hutchison, Lela Moyer, Elgin Moyer, J. Homer Bright

The Beginning of Our United Band

Anna Beahm

FOR a number of years we have been hearing the cry from our own fields, "Where are the volunteers?" There had been volunteers and Volunteer Bands, but there was a leakage somewhere.

In 1913 several of the volunteers at North Manchester began to consider ways and means of forming a closer acquaintance and more united effort among the volunteers of our different colleges. Each band was asked to send a representative to the Conference at Winona. At a meeting held there officers were elected and a constitutional committee was chosen.

This movement is known as the United Student Volunteers of the Church of the Brethren. Our watchword is, "The evangelization of the world in this generation." Our membership includes not only those who are planning on foreign work, but those who are planning on definite service in the homeland and, as associate members, those who are not planning on definite service but are ready should God lead them to definite service. Those of our number who are foreign volunteers have signed the declaration of the National Movement and are affiliated with that movement. This declaration is, "It is my purpose, if God permit, to become a foreign missionary."

Our united movement has led to more definite purposing in the lives of volunteers; it is keeping the fires burning. The leakage is decreasing rapidly. Our present statistics show that the majority of the volunteers are still in preparation.

By definite purposing, definite prayer, and definite preparation we expect to meet the call of the Mission Board and the field. To those who are in the front ranks: "We're coming as fast as we can. Pray for us."

Bethany Bible School.

The Church's Inspiration

Albert C. Wieand

I AM asked to express an opinion on the above subject, and as I think about it, there are several points that stand out most prominently as the logical effect of the Student Volunteer Movement among us.

In the first place, the very existence of the Student Volunteer Movement in its present energetic form constitutes a continual challenge to the young people of our church. It makes a perpetual appeal to the young people to devote themselves to the work of the church. This would be true if nobody ever made any personal appeal to anybody else, or if no public appeals were made. The very fact of the existence of the organization would make this true.

But if, added to this, one considers the appeals that are made personally by one volunteer for other volunteers, and the appeals that are constantly made in the public meetings of the Volunteer Bands, the force of this will seem to be considerable.

In the next place, one cannot help feeling that when the appeal is made and yielded to, it brings about in the thought and life of the young people of the church a much more definite purpose of giving a life of service and preparing themselves for the service of the church.

In the third place, one cannot help thinking of the inspiration that comes constantly to those who have such a definite purpose of devoting themselves to the church. This, of course, comes partly through association with others of like purpose, and partly through the meetings which are held and the studies which are carried on. Here is a constant stimulus to faithfulness to the church and the work of the church, and a constant help to keep the purpose already formed definite and true and not to let it fade out.

Added to this there is the benefit of keeping in touch constantly with those who have a like purpose. First, they are in touch with those immediately in the home church and community, whether it be the country church or the city church, or in one of our

school congregations. Those who have the thought of serving the church in this capacity are constantly helping each other. Then, also, the Student Volunteer Movement keeps these young people of one church in touch with those of similar mind in other local churches and in touch with all of the volunteers in the Church of the Brethren. And not only so, but also they are kept in communication and fellowship with the student volunteers of the other denominations in the State District, or city, or locality in which they live, and through them with the whole movement in the entire world.

This cannot help but broaden the vision and give added stimulus and encouragement and intelligence in the whole thought of the work of missions.

Furthermore, through this movement the members of the Student Volunteers are kept constantly in touch with the literature on the subject produced by the best thought of the entire world along these lines. And this is, perhaps, the source of the greatest help and blessing if one takes the broadest view.

What all of this means to the church is very clear and plain. We have a larger number of young people who are definitely thinking, and purposing, and planning, and training for church work, especially in the foreign field. It is from the ranks of the Student Volunteers in most of the cases that the missionaries are selected for the foreign field. Indeed, I suppose it is rather rare that anybody is chosen for the foreign field who has not had this training. There is created thus a sentiment for foreign missions with a stimulus even outside of the circle of those who are immediately connected with the volunteers, upon those who see their example and hear their entreaty.

If one were permitted to suggest what might be added that might be of additional blessing to the church as a whole, one could wish that the same zeal, and energy, and wisdom, and organized united effort might be made for the home mission work, larger church extension in the home field, better management of the local church through the pastor, and better organization for the work, a more intelligent understanding of the work of the home church.

And especially in these days does one think of the large opportunities along the lines of religious education in the Sunday-school and in the home. Really, this is the largest problem of all, and the biggest thing for the next generation to work out. But here the forces are nothing like so well organized as for the foreign work. Here is where we really need more intelligent thought and organization, and much more thorough and intelligent preparation of those who wish to serve the church.

And so a word ought to be uttered to encourage those who are volunteers who cannot see their way clear to go or who have not felt especially called to the foreign field but to the home field.

The Dynamic of College Ideals

D. W. Kurtz

THE Student Volunteer Movement for Foreign Missions has so profoundly affected the life of modern Christianity that everyone should know of its history and its significance. The leaders of this movement saw, a generation ago, that the future is in the hands of the students in our colleges. In a real sense, the student volunteer movement began at Williams College in 1806 at the "Haystack Prayer Meeting." Three students were discussing the problem of foreign missions, and a storm came up, whereupon they took refuge under the lee side of a haystack. Here they pledged themselves to the cause of the evangelization of the world. One of these students, Mr. Mills, said, "We can do it if we will." This movement has had a transforming power in our colleges.

First, it gave the college students an ideal. A young student, with gifts and talents, and with the spirit of adventure and self-sacrifice, does not respect Christianity unless it is big enough for all his talents and his energies. The Volunteer Movement is big enough for the strongest students in the world. It is a challenge to their heroism, their self-sacrifice, and their ability. This

McPherson Band

movement has interpreted Christ and Paul and Christianity anew to this generation, and in terms of life and character, and heroic service. As a result the best students of our institutions are enlisted in the cause of Christian Missions.

In the second place, the Volunteer Movement has had a splendid influence upon the morale of the schools. The faculties and managements received a new vision of their opportunities and tasks. The world must be saved in this generation, and the best and strongest students are enlisting for this heroic, unselfish service. The ideals and character, and curricula of the schools, have all been affected and ennobled by the movement. But the presence of a strong Volunteer Band in a college is a power and a spiritual dynamic whose effects cannot be measured. The atmosphere of the entire school is lifted, and life gets a seriousness and purpose which is otherwise impossible. All students are helped by the demonstration, the incarnation, in their midst, of holy ideals. If a college is fortunate enough to have a strong Volunteer Band of consecrated young people, the problem of discipline is largely solved. A school can have no greater asset than a vital Student Volunteer Movement. Such a movement means success. The volunteers are already in harmony with the highest ideals of the school and the church. This is success, and success makes it easy for more success.

The Student Volunteer Movement is the realization of the will of God in the lives of our young people. To have such a realization of God's will in our schools, means success in attaining the hopes and ideals for which the schools are founded. It means the ennobling of all—students and faculty—who are associated with the schools.

The strength of a college is determined by its output—its students and alumni. The Student Volunteer Movement has helped to give to the students true ideals of Christianity. It has set before them the greatest cause in the world, and it has won for this cause the noblest and most heroic students, and has uplifted the ideals of education and civilization. Happy is the college that has a big part in this movement.

What the Volunteer Movement Means to the Mission Board

Otho Winger

Vice-President of the General Mission Board

THE General Mission Board welcomes the Volunteer Movement among the students of our schools and colleges. There is a most important work for this movement to accomplish. It has been more than twenty years since the first Brethren

missionaries were sent to heathen lands. At that time neither the Board nor the church saw the large proportions to which the missionary movement would grow. It was seen that there would be many difficulties ahead. One of these would be to secure young men and women for the field. But the hope and the belief was entertained that there would be many young brethren and sisters, like Wilbur Stover and his wife, who would hear the call and dedicate their lives to this great cause.

Today we must confess that the response to the appeals for workers during these years has been somewhat disappointing. Many young people who gave promise of dedicating their lives to this cause have been turned aside into other activities. Many were the temptations that prevented them from accepting the work. Business, school, home advantages and the influence of friends all helped to block their pathway to those lands of need and large opportunities for service. Many of these persons are today working in small positions, when they might be in the forefront of the conflict in winning the world for Jesus Christ.

During these years there has been a great lack of prepared men and women who were willing to go. At times the Board has called in vain for some one to fill some of the places that were needing help so badly. Instead of having suitable persons on the waiting list, anxious to go, there was frequently no one in sight. Some excellent missionaries were secured by special appeal. But usually the draft method in the Lord's work is not a success. There ought to be an increasing number who are willing to say, "Here am I, Lord, send me.'

The Volunteer Movement means that the students themselves have organized to supply the Board with workers. The movement is born of convictions within the volunteers themselves. It aims not merely to get new members, but to keep alive their own decisions to go to the field. The discouraging feature in the past has not been that so few have planned to go to the field, but that so many of these have been turned aside from their purpose. A few years ago it looked as though the Board would be overwhelmed with volunteers. But we are here at the opening of 1919, with the world war just closing, with all the world on the move, when the most critical hour in the history of missions is at hand, and yet the Board does not have half enough prospects to fill the calls for the field this year.

The Board can reasonably expect this Volunteer Movement to keep more of its members true to their purpose. Not only that, but the movement is making prominent the missionary cause in all of our colleges, so that the very best students are being influenced to join the volunteers. This is as it should be. The forward movement of the church in missionary work demands the best-talented men and women available. It is the most important work in the world and should have the best talent possible.

The Mission Board desires to give all the encouragement possible to the Student Volunteer Movement; for the volunteers are giving much encouragement and support to the Board. To them the Board must look for the workers, just as it looks to the churches for financial support.

The Field's Recruiting Station

Anna Hutchison

THE Volunteer Movement, with its band of consecrated young men and women who have heard the call, and who have decided to answer, in person, God permitting, the prayer for "more laborers," is one with the missionary in spirit and purpose. There is a common bond of union and aim, the inspiration of which reaches even beyond the seas. The missionary thinks of this band and realizes that through its prayers and interest he has received special spiritual help. He feels to thank God for its supply of workers in the past, and takes courage in the prospects of its more abundant support for the future.

Not a little inspiration, strength, and encouragement has come to the missionaries as they, from time to time, have received letters from various members of the band. Sometimes when a feeling of loneliness may unbidden come, these letters, in effect, bring us "face to face" with an old friend or in-

troduce to us a new one and the loneliness is dispelled. Or in a moment of discouragement, when difficulties and problems seem to pile up, one such letter imparts strength and courage to press on, as we read the message, "We are praying for you." Or even in our most joyful moments of service, that joy has been enhanced by the coming of these messages which remind us that ere long these others will be joining our ranks and entering into the blessed service of soul saving.

Again, the band has aided the work and workers on the field in a material way. Individuals have been helped; special lines of work aided; and some missionaries partly or wholly supported by the home band; this, at times, too, with no little sacrifice on the part of the contributors, who at the time were in preparation for personal service themselves.

And the band, with its new impetus under the stress of the present great world need and opportunity, promises even more for the future. The spirit of sacrifice is gripping some and they are nobly responding. May such a spirit permeate the band from center to circumference. God only knows what He can do in and through it, even to the stirring up of others.

But even more than in a material way has the missionary felt confident of the aid of the band in the work on the field. How many and earnest have been their prayers for the work and workers! It was through the auspices of this band that the "Weekly Prayer Hour" originated, which has led not only the band but hundreds of others to pray systematically and definitely for special needs in the field. And what a challenge for just such definite prayer are the words of J. R. Mott: "The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need for men—aye, deep down at the bottom of our spiritless life—is the need for the forgotten secret of prevailing, world-wide prayer." And who knows but that in that great day of reckoning the star of some heathen soul may be placed in the crown of the intercessor at home rather than in that of the missionary on the field, for "more things are wrought by prayer than this world dreams of."

It is from the Volunteer Band that most of our recruits have come, and to it mainly

we look for our future workers. May they not disappoint us! Not all volunteers in the past have reached the field. Some have been providentially hindered, but these never lose their interest in the work. They still help by their prayers and their means. Others, after having once felt the Divine call to this special line of work, have grown indifferent, and allowed unworthy interests to draw them away from God's "first, best will for them." May it not be so with the present and future volunteers. We have more confidence in them, and believe that the band promises to do and be more than ever before. We believe they realize more than some have the sacredness of their pledge, and that they are determined to remain true to it unless providentially hindered. Their more definite plans for thorough and special preparation encourage the missionaries on the field to move out and undertake great things, because they expect great things from these who shall come as helpers. And so the band has meant much and will continue to mean more to the work and workers on the field.

Volunteers, On!

Foster B. Statler

LESS than six years ago the organization of the United Student Volunteers of the Church of the Brethren had its beginning. These few years have been years of even quite remarkable growth. The advance has been steady and constant and thus more lasting. Good has been accomplished. The life and thought of institutions have been affected. Life purposes of individuals have been changed. It is well that we pause for a moment, just now, however, take our bearings and ask a few questions.

Does the Organization of the United Student Volunteers Have a Right to Exist?

It is right that in seriousness this question be asked. There are a number of criteria, which must be met, to give any institution a right to exist. First, does the organization have a worthy aim? Secondly, is it accomplishing that aim?

The aim of the United Student Volunteers is to enlist the young men and women of the church in service for Jesus Christ. In defense of this aim little need be said. It must be admitted that the aim is a worthy one. But how about the second criterion, is the aim being accomplished? Some have urged that there is too great a leakage; that too few are getting into the field of service. In other words, it is not accomplishing its aim. If this objection is unanswerable, our organization does not have a right to exist. It is true that far too few have gotten into active service. However, we have been largely sowing the seed. The fruitage shall come. If you and I as volunteers shall allow those influences to have fruitage, if we shall get on the field and serve, the organization will have a right to exist. Do you want it to have that right? You'll make it possible with your own life, then, won't you?

What Are Our Present Needs?

Our needs are many. Several of them must be mentioned. First of all, we need men. They tell us that over in India those who serve there have long been overworked. They are holding on until others come to take their places. In China there is also such a need, perhaps not so great. Here at home we need pastors. In one District alone a dozen men could be placed as pastors. None or only a few to be found! And in the face of such facts, there comes the news that several of those who have been planning for service on the foreign field have been called away. And only a little later there comes the message that one who has served Him "over there" has been called home. Who'll take the places of these? We need men and women.

In the second place, we need intercessors. This appeal has been voiced before. Things will change on the mission field; our man-problem and financial question will grow smaller if we have those who will intercede until it avails at the throne of God. Perhaps our greatest service is just this—interceding with the Father.

What Is the Challenge of the Present World Need?

Yesterday there was a beautiful Europe. Today, where there was beauty, there is ruin and desolation. Thousands are homeless and destitute. An unlimited opportunity for Christlike ministration! Just a little farther to the east there is India, beautiful but in sin and superstition. China, too, presents boundless opportunity. The next few years will determine the fate of that great continent, Africa, with its millions of unredeemed. And yet again, our neighbor, South America, is in great need of the story of the cross.

When the country called they went from our homes. They are now returning. We don't attempt to describe their hardships. Only they can, and yet they cannot, for the language of no race can express it. Some come back with the scars of battle, disfigured with shell-shock, gas and bullet. But some will never return; they have made the supreme sacrifice on the soil of France.

Another call comes. It's the call of these nations who are in such great need. It is Christ Who makes the call this time. At the former call millions made answer. At the latter, only a few here and there respond. The cause of the nations was great, but the cause of our Christ surely is greater. If millions are willing to give their life blood to free the world from wrong and injustice, why shouldn't there be millions to go out and redeem the world from sin and superstition? The challenge of the present world need is the challenge to a dedication of lives to this task of redeeming the world.

Boyhood Experiences

Emmert Stover

IT was during my early boyhood days at Anklesvar that I was given some rabbits to raise. Those rabbits were, of course, the joy of my life. One day I noticed one of the old mother rabbits beginning a burrow in the corner of the large cage in which we used to keep them, the cage being more like a tile-roofed house with chicken wire fencing for walls. After digging for several days, during which time I watched her progress by means of a piece of bamboo, she turned a corner below and I could no longer tell what she was doing. But it was not so very long until she came out with a lot of little rabbits. How delighted I was! I used to put them very carefully into a large wooden box every night to protect them from cats, dogs, snakes, rats, jackals, and other things.

Miriam, James and Emmert Stover
Children of W. B. Stover

One evening I noticed that one of them was missing. I thought of course that it was down the hole, so I put my hand down to see, or rather, feel. Something hissed at me and I jumped back somewhat suddenly, and was so scared I started to bawl. I ran to father and told him there was a snake in the rabbit house, but he just laughed at me. That made me mad, and I got rather insistent, so he grabbed a long bamboo pole and came with me. Stover Sahib trudging across the yard with a big bamboo pole in hand and a rather menacing look was enough to make everybody in sight fall in line behind him, and by the

time we got to the rabbit house there was a fair-sized crowd. The pole was thrust into the hole and out came a cobra, not so very big—only about three feet long, maybe—but poisonous enough to have caused this story to be written in a different way, by some one else, and some time ago. Well, they killed it, and I felt relieved, after I found the little rabbit all safe and sound. But I have always thanked the Lord that He didn't let me get close enough to the "varmint" to get the full benefit of his bite.

I remember with delight my first automobile ride. I was about eight years old, I believe. There was an Englishman by the name of Mr. Franklin, who lived in Bulsar at the time, and he had one of those things. I remember the outfit yet, with its open front without the fore doors, the menacing front fenders, the buggy-shaped tonneau, with no top, the characteristic car of the 1905 model. I think it had two cylinders —maybe only one. It was rather a large affair, though. I had seen Mr. Franklin go by in it many a time, had run out to the road to watch him pass, and had stood and enjoyed his dust and evil-smelling burnt "petrol" for some time. I had often wanted a ride, never having had one that I remembered. And then one day father said Mr. Franklin wanted to give me a ride in it. I was the only little white boy in the town, and there weren't any in most of the adjacent towns, so maybe that was the reason he was interested in me. Well, I went out on the day appointed, and swung on the gate for several hours, waiting for the auto. Of course when it did come I first tried to get in on the wrong side, and how afraid I was to run in front of the thing and get in on the other side! But I finally got in and perched comfortably beside Mr. Franklin, and the thing started and away we went! We rode for about ten miles altogether, and how well I enjoyed it! We went on roads that he had not been over very often, and how much fun it was to see most of the natives running for dear life when they saw the machine coming! Only a few had courage enough to stand and take our dust and watch us. Chickens flew in every direction, not stopping to carefully cross the road just in front of the wheels as they do here; dogs fled howling, cows bawled, crows cawed. What a wonderful ride it was! Still, when I stop to think about it, if a 1905 model car were to drive through Chicago, there would be more than one who would stop and look. Only too soon we got home again, and then what stories I had to tell to the folks about my ride! And I guess I shall never forget it, either.

THE MISSIONARY'S PRAYER

Merlin Miller

For open hands we pray, O Lord,
For hands that gladly share
The good things Thou hast given us
With those who need our care;
For hands unmoved by selfishness,
For hands unstained by greed,
But hands that give with lavish love
To every human need.

For open arms we pray, O Lord,
For arms that reach out wide
To gather in the homeless waifs
And fold them to Thy side;
For arms that welcome youth's warm love,
The aged, with their care,
And give to all a tender touch
In sympathetic prayer.

For open hearts we pray, O Lord,
For hearts that know no bound
Of race or creed or wealth or fame
Wherever man is found;
For hearts as broad as human kind,
As deep as human woe,
For hearts that show a Christlike grace
And with His love o'erflow.

Refrain

For open hands, for open arms,
For open hearts we pray,
That we may live as Jesus did
A life of love alway.

"We need to ask ourselves whether the real weakness of the missionary movement is so much the inadequate supply of missionaries and of funds, as the absence in the church of an overmastering moral passion for the establishment of justice, mercy and brotherhood. If the church would believe utterly in the reign of God, in His purpose of love to all mankind, and in the universal obligation of the Christian ideal of brotherhood, it would at a bound take a foremost and unquestioned place among the living forces of the world."—J. H. Oldham.

"We owe it to our missionaries that the whole region of South Africa has been opened up."—London Times.

Our Band Members Who Nursed the Sick During the "Flu" Epidemic

My India Pets

Henry G. McCann

AS you know, all boys and girls like to have pets. My favorite one was a dog that a kind friend, Jimmy Sahib, sent me. He was a Scotch terrier, white with black spots on his ears and with a crooked tail. He had a good pedigree, and so meant more than the ordinary dogs of the jungle. His name was Dixie, and there was no end to Dixie's tricks. He was a good watchdog and kept all intruders and jackals away.

Another pet which I, as well as the natives, loved was a young deer. Some poor native who had captured it and was needing money sold it to us. We fed it on milk, much the same as you children feed your pet lambs in America.

In India there are great flocks of wild parrots which help to destroy the farmer's crops, as the crows do. One day a native brought a young parrot to the mission house. He was bought for four annas, or eight cents. He was a real green, "jungly" bird, but, being well cared for, became a fine fellow. He learned to talk English and Gujerati and could call father's name. He often would say, "Polly wants a cracker." He could laugh and cry and do much jabbering like your parrots do in America. When he became angry he would scratch and bite.

There was another bird that I wanted for a pet; he was a wise old fellow. Once during the cool season I was allowed to roam over the compound by myself, minus my usual protector, "JeBhai," who usually accompanied me to see that I always wore my sun topie, or in other ways was not exposed to the India sun. While I was enjoying this freedom I spied Mr. Owl. Not being used to visitors in the daytime he was as much frightened as I was, and took sudden leave. He flew across the compound towards the village, near Anklesvar. By that time he attracted a crowd of natives, and I, too, decided to join the crowd. There was quite an excitement, as he was the biggest owl that had ever come to town. The natives were rushing around with long bamboo poles with wire snares at the end, and after some effort finally captured him. I of course had some claim on him, so they brought him to the bungalow to show to the sahib, as they called my father. They put a big price on him and it was decided that they might have him.

There were always monkeys on hand to give fun and amusement to a boy. Once a whole group of them went through the bedroom in which I was trying to take my afternoon nap. And you surely would have thought that "the goblins will get you if you don't watch out."

Bridgewater College.

Danish Children

Celesta Wine

WHEN we think of a foreign country we usually think of it as being very much different from our own. This is true in a number of instances, but in a country like Denmark the similarity is greater than the difference. There are, however, several practices in Denmark that make life interesting there.

Politeness is a very prominent virtue among the Danish people. "Thank you" is used extensively, and a gentleman always removes his hat when entering a building, be it a residence or a place of business. He tips his hat to his gentlemen as well as his lady friends or acquaintances. Children must pattern after their elders and are taught politeness and respect for them as soon as they can be taught at all. If a child meets a lady or gentleman who is a friend of its parents or its teacher or anyone with whom it is acquainted, it makes a quick bow. This bow is made by placing one foot forward and then bending the knee. This act is very pretty, when correctly performed. Children are supposed to continue to do this until they are about fourteen or fifteen.

The people are also very hospitable. They insist on your calling on them, and if they are at home they always seem to be glad to see you. You must never leave the house without at least drinking a cup of coffee with them. They have their meals more frequently than the Americans, but do not eat as much at one time. Children are seldom allowed to eat with the grown-ups until they are well trained in etiquette. They must eat in the kitchen or nursery.

The games played by the children are similar to those played by little Americans. The Danes play just as enthusiastically as American children do. They do not know much about roller skating, but know more about ice skating than the average American child. Swimming is another sport engaged in. Children, sometimes as young as four and five years, swim like little ducks, and to be able to dive at the age of seven years is not unusual.

The youngsters enjoy their school work in the same way American boys and girls do. They must attend school six days out of the week instead of five, and their summer vacation is not very long. They finish their work at an early age. They are usually quite intelligent and have their lessons well learned.

They are strong, and as a rule they have blue eyes, light hair, and either very ruddy or very sallow complexions. I know that little American boys and girls will join me as I wish the little Danes successful and happy futures.

Prete

Kathryn Forney

WHEN I was a little girl in India I went to Sunday-school every Sunday. But there is only one Sunday that I remember well. I was three years old and I had a little Hindu girl friend about my age. I believe her name was Prete. Sunday-school was dismissed. The little church room was filled with Hindus sitting cross-legged upon the ground. Preaching was begun, but Prete and I got tired before it was out and we stole out.

There was a fountain in front of our home, so we made for that and began playing around it. It was only a few minutes until splash! and in fell Prete. She wasn't any more frightened than I was, for here she might drown, and then, too, we had run away from church. I took hold of her hand and tugged and tugged, but I couldn't pull Prete over the side of that fountain. The water was hardly up to her waist, but the side of that fountain that I tried to pull her over seemed to be as high as a mountain.

"Can't you step out, Prete?" I begged.

"No," she shivered, and of course she couldn't. I thought hard and finally decided to run and tell my father. So I ran and

whispered, "Papa, Prete fell in the well. Come quick; get her out!"

"Our big well out here?" he asked, meaning the deep one where we got our drinking water.

"Oh, no, the fountain," I said.

"Well, wait," he said, "till we get out."

"How terrible," I thought, "to wait till church is out!" But I ran back to Prete, who was still dripping in the fountain, and together we waited for the people to come.

They came finally and with them her father. He picked her up, and what did he do but break off some long, slender, heavy leaves from a plant growing beside the fountain, and then he spanked her right there in front of every one! It was certainly not right, I thought, and her father was not a good one at all. But I was afraid that I might be spanked, too, for the old Hindu ladies were standing around shaking their heads and saying, "She ought to have one too, she ought to have one too."

I finally fled up the steps of the veranda and into the house, hearing that threat of the women all the time. I never got one, but I don't believe Prete and I ever ran away from church again.

For the Volunteers

Prepared by Ruth Forney

"Pray ye therefore the Lord of the harvest that He thrust forth laborers into His harvest."

March 2-9.—A WEEK OF PRAISE.

Christian nations prayed for open doors—here is the answer!

Thibet thrown open. Japan seething with religious unrest. China, in political difficulties, calling for Christian forces. Nigeria's mass movement toward Christ equaling that of Korea, Uganda, and India. South and Central Africa in possession of democratic nations. Growing religious tolerance in the Balkan states. Latin America has new hunger for religion, and calls for Christian teachers in her colleges. Russia's political and religious chaos is a challenge.

"It is a mistake to put your head through a door that the Lord has closed to you; it is a sin not to enter one He has opened."

March 10-17.—"THY KINGDOM COME."

Pray that spiritual life and power become a reality among Christians at large, and thus a true basis be laid for organization of Christian forces for success of the organized campaign to direct men and women to the call of the kingdom for the dedication of many lives to definite religious service, that Christianity become not simply a reform movement, but a REGENERATION to all peoples.

March 18-24.—STUDENT VOLUNTEERS.

"There are 2,500 less missionaries than there were before the war, and recruits must save those who are breaking under the strain."—Dr. J. R. Mott.

Pray that volunteers in our colleges, churches, and camps remain true to their highest purpose.

Volunteers, prepared to go but taking up secular work, be thrust forth to the fields.

The burden of an unevangelized world be laid on the hearts of more young people.

Volunteers be directed aright in their lives of preparation.

Pray for six men for India this fall.

March 25-31.—VOLUNTEER ACTIVITIES.

The large number enrolled in Mission Study is a matter of praise.

Pray for the leaders of these classes.

Pray that deputation teams give stirring messages.

Pray for large blessings upon the Y. P. Life's Work Conference.

Back the "Forward Movement Program" with your intercession.

The king of Siam has stated that "American missionaries have done more to advance the welfare of my people than any other foreign influence."

FINANCIAL REPORT

CORRECTIONS

The $3.40 credited to Dow A. Ridgely, Southern Illinois, World-Wide Fund in the February Visitor should be $1.39 instead. This makes the total for World-Wide for the month $2.01 less than given.

The Unknown $29.92 in the February Visitor was given by the Scalp Level church, in Western Pa., and belongs to the India Native Worker Fund instead of the World-Wide Fund. This will decrease the December World-Wide total by $29.92.

The $7.00 in the Widows' Home Fund printed in the January Visitor and credited to Ellen Moss should have been credited to the Christian Workers' Society at the Fairview church.

During the month of January the Board sent out 155,730 pages of tracts.

During the month of January the Board received the following contributions to its funds:

WORLD-WIDE

Virginia—$926.87

Northern District, Congregations
Cooks Creek, $78.93; Greenmount, $42.20; Mill Creek, $34; Unity, $23.10, ... $ 178 23
Individuals
Margaret V. Frederick (deceased), $353.13; John H. Kline, $5; H. R. Mowry, $1; Mrs. J. G. Kline, $1; Mrs. D. S. Neff, $1.50; Mrs. David W. Wampler, $2; D. M. Good, $2.50; S. L. Huffman, $1.20; Mary Smith, $1; Emma Southall, $1; Catharine Wampler, $3; J. A. Hinegardner, 50 cents; Benj. Cline, 50 cents; Sarah A. Knicely, 25 cents; D. R. Miller, 25 cents, ... 373 83
Eastern District, Congregations
Fairfax, $100; Nokesville, $36, ... 136 00
Individuals
F. N. Weimer, $19.36; J. M. Garber, $2.40, 21 76
First District, Individuals
Jno. W. Layman and wife, $100; J. B. Spangler, $25; W. F. Rogers, $10; Mother and Little Ones, $7; Mrs. M. A. Riner, $1,.. 143 00
Second District, Individuals
Wm. H. Sipe, $10; Lethe A. Liskey, $1.20; S. T. Glick, $1; N. A. Evers, $1; Chas. A. Wampler, $2; O. D. Simmons, $10; Samuel Garber, $6; Jane and Mary Zimmerman, $10; S. A. Garber, $1; S. I. Stoner, $3.70; Jas. R. Shipman, $1.50; Salome A. Gochenour, $1; Jno. S. Flory, $1.50; E. D. Kindig, $1; Madison and Catherine Wine, 50 cents; M. D. Hess, 25 cents; S. N. Wine, 25 cents; Bessie V. Wampler (per names sent), $3.30; D. C. Cline, $1; Mrs. P. J. Craun, 50 cents; J. H. Cline, $1; S. Frank Cox, 50 cents; John L. Driver, $1; Nannie O. Humbert, 50 cents; Jno. D. Huddle, 30 cents; A. B. Glick, 50 cents; Mattie V. Caricofe, 50 cents; Bettie E. Caricofe, 50 cents; A. S. and M. S. Miller, 25 cents; Nannie J. Miller, 50 cents, ... 62 25
Southern District, Individuals
Pauline Nolley, $10; T. S. Moherman, $1.80, 11 80

Pennsylvania—$1,107.87

Western District, Congregations
Pittsburg, $36.05; Manor, Penn Run House, $22.75; Pleasant Hill, $10; Mt. Union, $9.25, 78 05
Sunday-schools
Class No. 2, Garrett, $10; Class No. 4, Garrett, $8.93; Class No. 5, Garrett, $3.50; Class No. 6, Garrett, $2.05; Willing Workers Class, Berkey, $25; Ligonier, $6; Class No. 2, Beachdale, $50, ... 105 48
Individuals
H. L. Griffith, $13; Samuel C. Johnson, $35; Sallie A. Helman, $30; Herman Rummel, $5; Chas. C. Brown, $10; W. H. Koontz, $5; Galen B. Royer, $1.40; M. W. Reed, $5; J. W. Rummel, $2; Thos. Hardin and family, $1; B. C. Whitmore, marriage notice, 50 cents, ... 107 90
Middle District, Congregations
Leamersville, $20.37; Roaring Spring, $10.35, ... 30 72
Sunday-schools
Bible Class, Curryville, $10; Primary Dept., Leamersville, $5; Roaring Spring, $5, ... 20 00
Aid Society
Leamersville, ... 10 00
Individuals
Frank Myers, $50; Jerry Klepser, $20; Mary A. Kinsey, $10; T. T. Myers, $1.50; Geo. S. Myers, $1; Annie E. Miller, $5; J. R. Stayer, $3; J. C. Stayer, $3; James C. Wineland, $1; Isaac Replogle, $1.20; Jno. Snowberger, $3, ... 98 70
Eastern District, Congregations
Lititz, $74.07; Mountville, $50.70; West Green Tree, $62; Peach Blossom, $50; Tulpehocken, $63; Spring Grove, $19, ... 318 77
Sunday-school
Skippack, Mingo Cong., ... 19 56
Individuals
Andrew Grimes, $10; Mrs. Tinna Rentchler, $5; Henry R. Gibbel, $2.40, ... 17 40
Southern District, Sunday-school
Pennersville, ... 8 00
Individuals
D. E. Brown, $10; Jos. Fitzwater, $3; Chas. W. Reichard, $3; J. J. Oller, $30; Fannie Herr, $1; Eliz. Bushman, $1; Mrs. Mattie F. Hollinger, $1; Arthur Myers, 75 cents, ... 49 75
Southeastern District, Congregations
Germantown, $83.68; Coventry, $50; Norristown, $31.86; Upper Dublin, $5; Bethany Church, Phila., $19, ... 189 54
Individuals
A Sister, $50; A. H. Mohr, $3; Washington Strauser, $1, ... 54 00

Indiana—$704.65

Northern District, Congregation
New Paris, $300; Shipshewana, $22.51; Plymouth Union Church, $9.64; Bethany Cong., $25; Yellow Creek, $25, ... 382 15
Sunday-schools
Camp Creek, $10.41; Young Boys Class, Salamonie, $2.40, ... 12 81
Individuals
A Brother and Sister, $15; Christian Stouder, $5; Mary Lammedee, $2.50; Daniel B. Hartman, $2; Jacob B. Neff, $5; H. B. Dickey, marriage notices, $1; Melvin D. Stutzman, marriage notice, 50 cents; Chas. C. Cripe, marriage notice, 50 cents; Enos W. Bowers, $1; Clarence F. Troyer, $5; the Haines Family, Middlebury, $50; Samuel Stockman, $5; Elizabeth Hay, $5; Mrs. Lillie Miller, $2.35; In Memory of Cecil Vernon Fifer, $2.13; Isaac Berkey, $1; Samuel E. Good, $1; Melvin D. Neff, $10; Elias and Rachel Fashbaugh, $9, ... 122 98
Middle District, Congregation
Manchester, ... 58 73
Sunday-schools
Flora, $37.06; Bible Class, Peru, $15.75, .. 52 81
Individuals
Daniel Karn, $2.50; Jno. W. Hoover, $1.25; James Himelick, 50 cents; Wm. H. Harter, $1.25; Lucinda Humberd, $2.50; Wm. M. Eikenberry, $1; Walter Balsbaugh, $5; Isaac L. Schultz, $1.20; Odis P. Clingenpeel, $2; M. E. Miller, $1; David Bower, $1; Dr. M. D. Callane, $1; Mr. and Mrs. Herman Landrum, $13.52; Jno. H. Cupp, $1; Jno. E. Miller, 50 cents; Mr. and Mrs. Menno Harris, $16.50, ... 51 72
Southern District, Congregation
Muncie, ... 4 35
Individuals
Phoebe Lee, $10; Jno. Herr, $3; Wm. N. Stout, $5; B. F. Shill, $1; Chris Cripe, 10 cents, ... 19 10

Ohio—$463.74
Northeastern District, Congregation
Canton City, ... 28 94
Sunday-school
Freeburg, ... 253 70
Individuals
Sarah A. Dupler, $15; A Bro. and Sister, Hartville, $25; Wm. Domer and Son, $21.75; Sadie Moherman, $1; John Dupler, $1.20; Sarah A. Dupler, 38 cents; A. F. Shriver, $1.50; Geo. Hartsough, $5, ... 70 83
Northwestern District, Congregations
Pleasant View, $13; Fostoria, $2, ... 15 00
Individuals
J. R. Spacht, $5; T. A. Sellers, $1.50; L. E. Kauffman, $1.20, ... 7 70
Southern District, Individuals
Levi Stoner, $15; Emanuel Shank, $1.50; Chester A. Beighley, $1; W. H. Folkerth, $1.20; Hugh Miller marriage notice, $1; Ira H. Frantz, $50; N. D. Groff, $11.07; Eli Niswonger, $1.20; W. C. Teeter, $1.20; Jesse K. Brumbaugh, $1.20; Jno. H. Rinehart, $1.20; Mrs. Sarah Stover, $1; F. A. McGuire, $1, 87 57

California—$542.95
Northern District, Individuals
Abbie Miller, $5; U. S. Blough, $4; T. N. Beckner, $2.60; Sarah J. Beckner, $1, ... 12 60
Southern District, Congregations
Covina, ... 366 00
Sunday-school
South Los Angeles, ... 109 35
Individuals
Elizabeth Bowman (a dear grandma), $10; I. G. Cripe, $5; D. L. Forney, $3; Elizabeth Forney, $9; Edmund Forney, $3; David Blickstaff, $5; Mrs. M. Myers, $5; J. P. Dickey, $1; S. Bock, $6; Mary M. Hepner, $5; Mrs. Elizabeth Minnich, $3, ... 55 00

Illinois—$437.08
Northern District, Congregations
Elgin, $20.40; Pine Creek, $7.50, ... 27 90
Sunday-schools
Elgin, $1.10; Live Wire Class, Hickory Grove, 50 cents, ... 1 60
Individuals
Levi S. Shively, $5; Jno. C. Lampin, $10; A Christian Friend, $2; Mary C. Fisher, $5; J. S. Rodeffer, $64.78; Olive D. Lahman, $30; Wm. R. Thomas, $1; Wm. Wingerd, $12; Collin Puterbaugh, $5; E. P. and Alice Trostle, $5; Elias Weigle, $5; W. R. Bratten, $5; A. L. Moats, $1.20; Ezra Flory, 25 cents, 151 23
Southern District, Congregations
Virden, $54.35; Woodland, $36.50; Girard, $5 95 85
Individuals
D. C. McGonigh, $2.50; Elizabeth Henricks, $5; Betta Kindig, $25; B. S. Kindig, $100; Frank Etnoyer, $25; Mary Hester, $2; I. J. Hershberger marriage notice, 50 cents; S. S. Blough, marriage notice, 50 cents,.... 160 50

Iowa—$450.50
Northern District, Sunday-school
Greene Home Dept., ... 3 00
Individuals
G. A. Moore, $50; Mrs. Conrad Messer, $25; Mr. and Mrs. David Brallier, $10; E. M. Lichty, $3; C. A. Shook, $2; A. P. Blough, $6; Louise Messer, $2.50; Hannah Messer, $6; Conrad Messer, $2.50; I. W. Blough, $12; Mrs. Edward Zapf, $5; S. L. Doak, Admrx., C. Frederick Estate, $4; Elizabeth Albright, $5; L. W. Berkey, $50; Mrs. D. R. Baldwin, $5; H. C. Sheller, $10; Julia A. Sheller, $2; T. L. Kimmell, $2; J. S. Hershberger, $1.50; Samuel Fike, $12; J. S. Zimmerman, marriage notice, 50 cents, ... 216 00
Middle District, Individuals
Edwin L. West, $201; Melissa Longhenry, $10; Daniel Fry, $3; Elizabeth Fahrney, $2.50; Lydia Ommen, 50 cents; Mrs. Vinton Artz, 50 cents, ... 217 50
Southern District, Congregation
Libertyville, ... 14 00

Missouri—$281.35
Northern District, Congregations
Wakenda, ... 171 50
Individuals
Mrs. C. H. Dukes, $2.80; Ruth A. Pulse, $4, ... 6 80
Middle District, Individuals
E. M. Mohler, $38; T. C. Peterson, $27.55; O. P. Hoover, $6; Nannie C. Wagner, $2.50; Wm. H. Wagner, $2.50, ... 76 55
Southern District, Individuals
C. W. Gitt, ... 26 50

Louisiana—$205.00
Individuals
R. M. Harris, $200; John Metzger, $5, ... 205 00

Kansas—$262.62
Northeastern District, Congregation
Ottawa, ... 50 00
Individuals
J. W. Mosier, $30; Enoch Derrick, $1, ... 31 00
Northwestern District, Individuals
O. C. Albin and wife, $15; Roy A. Crist, $2, ... 17 00
Southeastern District, Congregations
New Hope, $50; Verdigris, $15.51, ... 65 51
Southwestern District, Congregation
Monitor, ... 8 00
Sunday-school
West Wichita, ... 1 11
Individuals
J. D. Yoder, $50; E. J. Frantz, $40, ... 90 00

Maryland—$201.02
Western District, Individuals
Jesse C. Merrill and wife, ... 5 00
Middle District, Congregation
Welsh Run, ... 62 51
Individuals
Mary L. Stouffer, $2.50; Barbara E. Stouffer, $2.50; Susanna M. Newcomer, $2, ... 7 00
Eastern District, Congregations
Pleasant Hill, $74.75; Meadow Branch, $18.36, ... 93 11
Individuals
Mr. and Mrs. L. A. Stump, $10; Annie R. Stoner, $15; Jno. D. Roop, $3; Besse E. Weigle, 40 cents; Westminster Mission Study Class, In Memory of Chas. Royer, $5, ... 33 40

Idaho—$162.27
Congregations
Twin Falls, $68; Winchester, $20.55, ... 88 55
Individuals
Mrs. Elizabeth Ullery, $55.69; A. C. Thompson, $10.03; Mrs. H. E. Bradley, $3; L. Clanin, $2; D. L. Johnson, $1; Mrs. E. C. Zimmerman, $1; Russell Brockus, $1, ... 73 72

Michigan—$13.60
Sunday-school
Thornapple, ... 7 70
Individuals
J. C. Harrison, $1.20; Mrs. C. H. Lee, $1; Joseph Robison, $1; Mrs. H. C. Lowder, $2; Mrs. Alex. Burrell, 50 cents; J. O. Cook, 20 cents, ... 5 90

West Virginia—$142.85
First District, Congregations
Brick Church, Greenland, $18.15; Knobley, $16.45; Bean Settlement, $3.50, ... 38 10
Sunday-school
Poplar, ... 2 00
Individuals
W. W. Bane and wife, $100; Beulah C. Cosner, $1.75; Stella A. Cosner, $1, ... 102 75

Washington—108.50
Congregation
Loomis, ... 80 00
Individuals
J. R. Hixon, $15; Sister in Stiverson Cong., $11; Mrs. Mary King, $1; C. E. Inks, $1; Ernest J. Cline, 50 cents, ... 28 50

Nebraska—$201.51
Congregations
Beatrice, $108.50; South Beatrice, $62, .. 170 50
Sunday-schools
Birthday Offering, Lincoln, $8.01; Beatrice, $20, ... 28 01
Individual
A. L. Kilmer, ... 3 00

North Carolina—$100.00
Congregation
Melvin Hill, ... 100 00

North Dakota—$73.00
Individuals
M. P. Lichty, $60; Henry Kile, $5; Elizabeth Kile, $3; A Brother and Sister, $5, .. 73 00
Oklahoma—$47.05
Congregation
Washita, ... 24 80
Individuals
Receipt No. 41977, $18.25; J. S. Merkey, $2.80; Wm. P. Bosserman, $1.20, ... 22 25
Texas—$59.00
Individuals
H. D. Blocher, $50; Mr. and Mrs. H. F. Osborne, $5; Mrs. A. Rupp, $3; Bro. and Sister Joiner, $1, ... 59 00
Montana—$43.00
Congregation
Grand View, ... 33 00
Individuals
Jos. D. Reish and wife, ... 10 00
Tennessee—$20.10
Congregation
Beaver Creek, ... 6 10
Individuals
Will C. Young, $13; Mary Loyd, $1, ... 14 00
Minnesota—$5.66
Sunday-school
Young People's Class, Nemadji, ... 3 66
Individuals
David F. Landis, $1.50; J. A. Eddy, marriage notice, 50 cents, ... 2 00
New Jersey—$25.00
Individual
Anna Hudack, ... 25 00
Nevada—$10.00
Individual
S. Beegley, ... 10 00
Oregon—$5.00
Individuals
A Brother and Sister, Portland Cong., $3; A. E. Troyer and wife, $2, ... 5 00
Arizona—$8.90
Christian Workers
Glendale, ... 8 90
Colorado—$6.50
Individuals
Joel O. Bowser, $2.50; Mrs. Lohmiller, $2; Mrs. H. M. Long, $2, ... 6 50
Florida—$6.00
Individuals
H. M. Shallenberger, $5; J. M. Lutz, $1, 6 00
New York—$4.13
Sunday-school
Sister Straus' Class, Brooklyn, ... 3 13
Individuals
Mrs. Estella Bissell, ... 1 00
New Mexico—$3.00
Christian Workers
Clovis, ... 3 00
Arkansas—$1.40
Individual
Lucy Blackquell, ... 1 40
Unknown—$1.11
Item No. 1, $1; Item No. 2, 11 cents, ... 1 11

Total for the month, ...$ 6,631 23
Previously reported, ... 107,652 32

For the year so far, ...$114,283 55

INDIA MISSION

Kansas—$80.00
Northeastern District, Individuals
Frank Hoover and wife, ...$ 50 00
Southwestern District, Individuals
N. F. Brubaker, $25; J. D. Yoder, $5, ... 30 00
Ohio—$35.00
Northeastern District
Aid Society
Owl Creek, ... 25 00
Individual
Elizabeth Toms, ... 10 00
Virginia—$17.46
First District, Sunday-school
Chestnut Grove, ... 16 46
Northern District, Individual
Emma Southall, ... 1 00
Pennsylvania—$13.95
Western District, Sunday-school
Class No. 7, Garrett, 68 cents; Class No. 8, Garrett, 27 cents, ... 95
Middle District, Sunday-school
Snider Cross Roads, Woodbury Cong., ... 10 00
Individual
Mrs. Hannah Puderbaugh, ... 3 00
Indiana—$5.00
Northern District, Individual
David Metzler, ... 5 00
California—$2.50
Southern District, Individual
Nancy D. Underhill, ... 2 50
Maryland—$2.00
Western District
Jesse C. Merrill and wife, ... 2 00

Total for the month, ...$ 155 91
Previously reported, ... 1,561 37

For the year so far, ...$1,717 28

INDIA BOARDING SCHOOL

Pennsylvania—$420.76
Western District, Congregation
Jacobs Creek, ...$ 41 00
Sunday-schools
Pike, Middle Creek Cong., $20; Maple Glen, $16; Fairview, $14.04; Primary Class, Hostetler, $4, ... 54 04
Aid Society
Meyersdale, ... 30 00
Individuals
A Brother and Sister, Manor Cong., ... 25 00
Middle District, Sunday-schools
Williamsburg, $30; Y. M.'s Bible Class, First Altoona, $12.50, ... 42 50
Christian Workers
Spring Run, ... 20 00
Aid Society
Koontz, ... 25 00
Individual
Ella Stine, ... 25 00
Southern District, Sunday-school
Buds of Promise Class, Carlisle, ... 12 50
Eastern District, Sunday-school
Lititz, ... 60 72
Southeastern District, Congregations
First Philadelphia, $20; Green Tree, $25, 45 00
Sunday-school
Primary Dept., Parker Ford, ... 20 00
Christian Workers, Parker Ford, ... 20 00
Indiana—$66.11
Northern District, Sunday-schools
Golden Anchor Class, New Salem, $25; Two Classes, Goshen City, $7.50; Cedar Creek S. S., $7.36, ... 39 86
Middle District, Sunday-school
Primary Dept., Manchester, ... 20 00
Southern District, Sunday-school
King's Daughters Class, Rossville, ... 6 25
Ohio—$77.64
Northeastern District, Sunday-schools
Freeburg, $30; Primary Dept., Hartville, $6.25, ... 36 25
Southern District, Sunday-school
Sisters' Bible Class, Beech Grove, $12.50; New Carlisle, $3.89, ... 16 39
Christian Workers
Bremen, ... 25 00
Colorado—$50.00
Sunday-school
Sterling, ... 50 00
Illinois—$41.13
Northern District, Sunday-school
Primary Dept., Elgin, ... 21 13
Individual
Lizzie Studebaker, ... 20 00
Kansas—$24.60
Southwestern District, Sunday-school
Primary Dept., Monitor, ... 4 60
Individual
J. D. Yoder, ... 20 00

Minnesota—$21.65
Christian Workers
Lewiston, ... 21 65
Nebraska—$20.00
Individual
Florence Fouts, ... 20 00
Virginia—$12.50
Second District, Christian Workers
Valley, ... 12 50
Maryland—$11.00
Western District, Sunday-school
Maple Grove, ... 10 00
Individuals
Jesse C. Merrill and wife, ... 1 00
Michigan—$8.00
Congregation
Sunfield, ... 8 00
Iowa—$5.00
Southern District, Sunday-school
South Keokuk, ... 5 00

Total for the month, ...$ 758 39
Previously received, ... 5,867 01

For the year so far, ...$6,625 40

INDIA BOARDING SCHOOL BUILDING

Pennsylvania—$125.00
Western District, Individuals
A Brother and Sister, ...$ 20 00
Eastern District, Sunday-school
Lebanon, Midway Cong., ... 50 00
Individuals
Harry Kreider, Mechanic Grove, $50; Mrs. Jno. Graybill, $5, ... 55 00

Total for the month, ...$ 125 00
Previously reported, ... 8,553 24

For the year so far, ...$ 8,678 24

INDIA HOSPITAL

Illinois—$5.00
Northern District, Aid Society
Batavia, ...$ 5 00
Maryland—$2.00
Western District, Individuals
Jesse C. Merrill and wife, ... 2 00

Total for the month, ...$ 7 00
Previously reported, ... 142 00

For the year so far, ...$ 149 00

INDIA WIDOWS' HOME

Pennsylvania—$22.75
Eastern District, Sunday-school
Quakertown, ...$ 6 24
Christian Workers
West Green Tree, $9.74; Fairview, $3.35, .. 13 09
Southeastern District, Congregation
Norristown, ... 3 42
Illinois—$2.34
Northern District, Christian Workers
Shannon, ... 2 34
Indiana—$1.00
Northern District, Individual
Jno. Huntington, ... 1 00

Total for the month, ...$ 26 09
Previously reported, ... 275 70

For the year so far, ...$ 301 79

QUINTER MEMORIAL HOSPITAL

Ohio—$66.00
Northeastern District, Sunday-school
Freeburg, ... 45 00
Northwestern District, Aid Society
Pleasant View, ... 6 00
Southern District, Aid Society
Pitsburg, ... 15 00
Virginia—$50.00
Northern District, Aid Society
Timberville, $25; Eastside, $10; Barren Ridge, $5, ... 40 00
First District, Aid Society
Trinity, ... 10 00
Idaho—$50.00
Aid Society
Nezperce, ... 50 00
Indiana—$15.00
Southern District, Aid Society
Anderson, ... 15 00
Iowa—$10.00
Southern District, Aid Society
Fairview, ... 10 00
Pennsylvania—$3.55
Western District, Sunday-school
Class No. 4, Summit Mills, ... 3 55

Total for the month, ...$ 194 55
Previously reported, ... 3,130 51

For the year so far, ...$ 3,325 06

INDIA FAMINE RELIEF

Virginia—$36.50
First District,, Individual
Dennis Clark, ...$ 26 50
Southern District, Individuals
C. O. Flory and wife, ... 10 00
Indiana—$30.00
Southern District, Individual
Fannie Rinehart, ... 30 00
California—$25.00
Northern District, Individual
Augustus Bush, ... 10 00
Southern District, Individual
A Sister, ... 15 00
Maryland—$15.00
Eastern District, Aid Society
Woodberry, ... 15 00
Illinois—$3.00
Northern District, Sunday-school
Class No. 5, Elgin, ... 2 00
Individual
Ethel Swanson, ... 1 00

Total for the month, ...$ 109 50

CHINA MISSION

Michigan—$107.02
Congregation
Detroit, ...$ 107 02
Kansas—$80.00
Northeastern District, Individuals
Frank Hoover and wife, ... 50 00
Northwestern District, Individual
N. F. Brubaker, ... 25 00
Southwestern District, Individual
J. D. Yoder, ... 5 00
Washington—$56.00
W. H. Slabaugh, $50; Chas. Entner, $6, .. 56 00
Pennsylvania—$21.00
Middle District, Sunday-school
Snider Cross Roads, Woodbury Cong., .. 10 00
Southeastern District, Sunday-school
Royersford, ... 11 00
Indiana—$20.00
Northern District, Individuals
David Metzler, $10; J. J. Thomas, $1, ... 11 00
Middle District, Sunday-school
Salamonie, ... 6 00
Southern District, Sunday-school
Gleaners' Class, Anderson, ... 3 00
Virginia—$5.00
Northern District, Individual
Emma Southall, ... 1 00
Second District, Individuals
Bettie and Mattie Caricofe, ... 4 00
California—$2.50
Southern District, Individual
Nancy D. Underhill, ... 2 50
Illinois—$1.00
Northern District, Individual
Anna Hutchison, ... 1 00

Total for the month, ...$ 292 52
Previously reported, ... 1,946 45

For the year so far, ...$ 2,238 97

CHINA ORPHANAGE

Pennsylvania—$55.00
Western District, Sunday-school
Huntingdon, ... $ 35 00
Southeastern District, Sunday-school
Royersford, ... 20 00
Indiana—$35.00
Northern District, Sunday-school
Loyal Class, Middlebury, ... 10 00
Aid Society
West Goshen, ... 25 00
Kansas—$20.00
Southwestern District, Individual
J. D. Yoder, ... 20 00
Ohio—$7.00
Northeastern District, Individual
Geo. Hartsough, ... 7 00
Illinois—$1.67
Southern District, Congregation
Champaign, ... 1 67

Total for the month, ... $ 118 67
Previously reported, ... 561 94

For the year so far, ... $ 680 61

CHINA BOYS' SCHOOL

Pennsylvania—$30.04
Eastern District, Christian Workers
West Green Tree, ... $ 10 04
Southeastern District, Sunday-school
Royersford, ... 20 00
Iowa—$7.73
Southern District, Sunday-school
Birthday Offering, South Keokuk, ... 7 73

Total for the month, ... $ 37 77
Previously reported, ... 396 62

For the year so far, ... $ 434 39

CHINA GIRLS' SCHOOL

Indiana—$36.00
Northern District, Sunday-schools
Birthday Offering, N. Liberty, $16; Women's Bible Class, First So. Bend, $10, ... $ 26 00
Aid Society
West Goshen, ... 10 00
Pennsylvania—$31.47
Eastern District, Christian Workers
Fairview, ... 6 02
Southeastern District, Congregation
Norristown, ... 5 45
Sunday-school
Royersford, ... 20 00
Kansas—$16.16
Southwestern District, Sunday-schools
Birthday Offering, Newton City, $9.33; Willing Workers' Class, Newton City, $6.83, 16 16
Iowa—$7.73
Southern District, Sunday-school
Birthday Offering, South Keokuk, ... 7 73
Maryland—$3.50
Eastern District, Congregation
Baltimore, Fulton Ave., ... 3 50

Total for the month, ... $ 94 86
Previously received, ... 435 87

For the year so far, ... $ 530 73

CHINA HOSPITAL

Maryland—$20.00
Eastern District, Sunday-school
Garber Bible Class, Washington, D. C., .. $ 20 00
Pennsylvania—$10.00
Southeastern District, Sunday-school
Royersford, ... 10 00
Indiana—$5.00
Northern District, Aid Society
West Goshen, ... 5 00
Illinois—$5.00
Northern District, Aid Society
Batavia, ... 5 00

Total for the month, ... $ 40 00
Previously received, ... 237 65

For the year so far, ... $ 277 65

LIAO CHOU HOSPITAL—CHINA

Indiana—$224.40
Northern District, Sunday-school
Birthday Offering, Oak Grove, ... $ 8 40
Middle District, Individuals
Pledges paid, received from A. W. Eikenberry, Treas., ... 216 00

Total for the month, ... $ 224 40
Previously received, ... 323 58

For the year so far, ... $ 547 98

SOUTH CHINA MISSION

Ohio—$30.71
Northwestern District, Individual
Guy M. Throne, ... $ 30 71

Total for the month, ... $ 30 71
Previously received, ... 112 07

For the year so far, ... $ 142 78

SWEDEN RELIEF

Indiana—$2.00
Northern District, Individuals
Freeman Fifer and wife, ... $ 2 00
Virginia—$1.75
Northern District, Individual
Emma Southall, ... 1 75

Total for the month, ... $ 3 75
Previously received, ... 92 08

For the year so far, ... $ 95 83

OKLAHOMA MEMORIAL BOARDING SCHOOL

Oklahoma—$25.00
Individual
Henry Holderer, ... $ 25 00

Total for the month, ... $ 25 00
Previously received, ... 151 60

For the year so far, ... $ 176 60

BROOKLYN MISSION

Pennsylvania—$15.00
Middle District, Sunday-school
Snider Cross Roads, ... $ 10 00
Individual
Hannah Puderbaugh, ... 5 00

Total for the month, ... $ 15 00
Previously received, ... 1,004 00

For the year so far, ... $ 1,019 00

RELIEF AND RECONSTRUCTION COMMITTEE'S REPORT FOR JANUARY, 1919

ARMENIAN AND SYRIAN RELIEF FUND

Alabama
A Brother and Sister, Blountsville, $5; Cedar Creek S. S., $4.73; Lucy J. Petrie, Blountsville, $5, ... $ 14 73

Arkansas
Bodcaw S. S., $3; Springdale Cong. and friends, $75, ... 78 00

California
Hemet S. S., $70.40; Golden Gate S. S., $40; Laton S. S., $67.40; Butte Valley S. S., $83.70; Chico S. S., $10; Lindsay Congregation, $141.02; Pasadena Congregation, $145.65; Blanche E. Arbegast, San Fernando, $2; Mabel I. Arbegast, San Fernando, $5; Raisin Cong., $2; Waterford Cong., $6.31; So. Los Angeles Cong., $144.14; Los Angeles Mission Cong., $130.68; Nancy D. Underhill, Pomona, $5; Live Wire S. S. Class, La Verne Cong., $11; Young People's Class, McFarland S. S., $28.67; McFarland S. S., $155.44; Santee Cong., $4; Santa Ana Cong., $45.15; Empire Cong., $56.16; Hemet S. S., $41.50, ... 1,195 22

Canada
S. S. Petry, Rosebeg, $10; B. Protzman, Keoma, $20; Irricana Cong., Keoma, $50.10; Mr. and Mrs. Albert J. Brubaker, Medicine Hat, $1, ... 81 10

Colorado
Rocky Ford Cong., $106.75; Rocky Ford Cong. and S. S., $150; Bethel S. S., $10; Denver S. S., $18.25; Fruita S. S., $6.16; Fruita Cong., $16; First Grand Valley S. S., $211.68; Sterling S. S., $62.73; Bonita Valley S. S., $6.31; J. E. Sesser, Boone, $4.90; Mrs. Lillian Elder, Palisades, $14.73; West Colorado Springs Cong., $20, ... 627 51

Cuba
Omaja S. S., ... 10 00

Delaware
J. B. Hostedler and family, Farmington, 6 00

District of Columbia
Washington City Cong., ... 36 04

Idaho
Winchester Cong., $22; G. W. Flory, Caldwell, $5; Winchester S. S., $5.72; Old folks of Weiser Cong., $64.60; Children of Weiser Cong., $8.85; Weiser S. S., $7.50; Loyalty Class, Weiser S. S., $5.32; Payette Valley S. S., $71.45; Nezperce S. S., $53.46; Emmett S. S., $5, ... 248 90

Illinois
Mt. Carroll S. S., $8; Kaskaskia Cong., $6.90; Pine Creek Cong., $56.66; Champaign Cong., $20.28; Mrs. B. S. Kindig, Onarga, $25; Batavia S. S., $60; C. W. Lahman and wife, Franklin Grove, $50; La Motte Prairie Cong., $31.12; Sterling S. S., $34.50; Yellow Creek S. S., $100; Coal Creek Cong. and S. S., $49.64; L. A. Walker, Mt. Morris, $15; Loyal Banner Class, West Branch S. S., $5; West Branch S. S., $107.11; Lee Fry and W. H. Cordell, Polo, $5; Chicago, Bethany Cong., $156.15; Young People's Dept. of Bethany Graded S. S., $1.06; Beginners' Dept. of Bethany Graded S. S., $3.84; Kaskaskia Cong., $23.65; Elgin S. S., $12.45; Panther Creek S. S., $70; Mt. Morris S. S., $304.15; Mansfield Blue Ridge Cong., $23.38; Macoupin Creek S. S., $100; Sarah Beyer, Lena, $2; Allison Prairie Cong., Lawrenceville, $11.45; Girard S. S., $126.20; So. Fulton S. S., $5.27; Cherry Grove S. S., $25; Kaskaskia Cong., $14.60; Chicago, Douglas Park S. S., $17.30; Freeport S. S., $9.14; Liberty S. S., $20; Merlin G. Mille's S. S. Class, of Bethany Graded S. S., 50 cents; Junior Dept. of Bethany Graded S. S., $3; Franklin Grove S. S., $157.41, ... 1,660 76

Indiana
Pleasant View Aid Society, $12.50; W. Manchester S. S., $100; Locust Grove S. S., $50; Mexico Cong., $10; Spring Creek S. S., $2; Dewey and Edith Bailiff, Noblesville, $5; John W. Austin, So. Bend, $1; First Indianapolis S. S., $75; Missionary Committee, Arcadia Cong., $55.05; Lavina Fashbaugh, Rome City, $10; Locust Grove S. S., $10; Union Center Cong., $147.31; Mr. and Mrs. Lee R. Cory, Milford, $14; Salamonie S. S., $26.19; Old Brethren Class No. 9, Salamonie S. S., $6.32; Old Sisters' Class No. 8, Salamonie S. S., $7.80; Young Married People's Class No. 7, Salamonie S. S., $25.56; Young Ladies' Class No. 6, Salamonie S. S., $20.50; Young Men's Class No. 5, Salamonie S. S., $8.58; Girls' Class, No. 4B, Salamonie S. S., $2.45; Primary Dept., Salamonie S. S., $6.05; Teacher Training Class, No. 10, Salamonie S. S., $6.05; Old Brother's Birthday Offering, Huntington, 77 cents; Shipshewana Cong., $17; Friendship Class, Pipe Creek S. S., $6.60; Pipe Creek Cong., $183.31; Guernsey S. S., $14; Spring Creek S. S., $130.77; Kokomo S. S., $6.33; Mexico S. S., $72.63; Union Cong., $47; Remembrance of Harvey B. Puterbaugh, $80; Flora S. S., $155.34; Eel River Cong., $26; West Branch S. S., Pine Creek Cong., $21.57; Mrs. Celestia Myers, Garrett, $1; Mrs. Lottie E. Hummel, So. Whitley, $2; Maple Grove S. S. and Cong., $70.70; Rossville S. S., $30; Anderson S. S. and Cong., $122.50; Olive Branch S. S., $4.86; Brick S. S., $34.73; A Sister, Wakarusa, $5; Elkhart Valley S. S., $55; Buck Creek S. S., $63.36; Oak Grove S. S., Washington Cong., $15.15; North Manchester Cong., $243.91; Truth Seekers' Class, Lower Deer Creek Cong., $5; Pleasant Dale Cong., $61.19; Solomons Creek Cong., $7.83; Portland S. S., $12.50; Yellow Creek Cong., $40; Wabash S. S., $23; Loon Creek S. S., $22; Blue Rivers S. S., $62.63; Oak Grove S. S., Washington Cong., $30.05; Pike Creek S. S., $8; Monticello Missionary Society, $5; Pleasant Valley S. S., $90.05; Little Sunbeam Class, Mt. Pleasant S. S., $12.26; A. C. and Katie Metzger, Rossville, $5; Blissville S. S. $6; North Manchester Cong., $250; Pleasant View Cong. and S. S., $12.50; Bertha Bucher Fisher Memorial, $100; Union Grove S. S., $30.15; Mississinewa Cong., $126.10; Baugo Cong., $15.38; Samuel Anglemyre, Marion, $3.65; Anchor Class, Oak Grove S. S., $5; Wakarusa S. S., $65; English Prairie Cong., $30; Santa Fe S. S., $11; Rossburg S. S., $15; Middlebury Cong., $26.53; Elkhart City S. S., $61.20; Logansport C. W. Society, $5; A Brother and Sister, Auburn, $5; Auburn S. S., $13.41; Wawaka S. S., $61; Cart Creek S. S., $5.55; Hartford City S. S., $10; J. G. Stinebaugh, Camden, $1; John Wells, Camden, $1; Lower Deer Creek S. S., $5; H. C. Spangle, Logansport, $5; Oak Grove S. S., $21.15; Ladoga S. S., $10; Camp Creek S. S., $45; Center Church S. S., $39; No. Liberty Cong., $36; Cedar Lake S. S., $78; Upper Deer Creek Cong., $30; Elias and Rachel Fashbaugh, Pierceton, $5; New Paris Cong., $40; Class No. 2, Logansport S. S., $3; Bethel Center Church, Hartford City Cong., $23.99; Bremen S. S., $12.40; Second So. Bend Cong., $10; Manchester Cong., Prayer Meeting, $10; Pyrmont Aid Society, $25; Tippecanoe S. S., $34.50; Logansport S. S., $12; Pyrmont S. S., $101; Huntington City S. S., $21.85; So. Union S. S., $8.50; Buck Creek Cong., $12.20; New Salem S. S., $80; Pleasant Valley S. S., $11.55; Pipe Creek S. S., $50; Cedar Creek Cong., $22.18; Hagerstown S. S., $30.15; Clear Creek S. S., $26.72; Bethany S. S., $48; Pleasant Dale S. S., $75; Plymouth Mission S. S., $53.79; Osceola S. S., $8.44; Turkey Creek S. S., $29.25, ... 4,279 54

Iowa
Franklin County Cong., $50; Panther Creek S. S., $20.55; B. G. and I. M. Brown, Ollie, $25; Garrison S. S., $176.40; Spring Creek S. S., $29.88; Kingsley Cong., $40; Brooklyn Cong., $22.27; Mr. and Mrs. Ed. Eikenberry, Greene, $10; Hannah C. Messer, Grundy Center, $10; So. Keokuk S. S., $105.51; Libertyville S. S., $50; L. E. Buzzard, Knoxville, $2; Edna Royer's S. S. Class, Panora, $15; Curlew Cong. and Prairie View S. S., $27.21; Roy Schlotman & wife, Missouri Valley, $5; W. H. Albright, Grundy Center, $25; Fairview Cong., $98.60; Fairview Cong., $11.50; No. English Cong., $15.15; Salem Cong., $200.95; Nellie Myers' S. S. Class, Panther Creek S. S., $39; Panther Creek Cong., $247; Council Bluffs S. S., $21.21; Jesse S. Miller, So. English, 50 cents; Mrs. Roy Williams, Ollie, $5; Mrs. Mike Walerick, So. Keokuk S. S., $2.50; Eliza R. Wolf, So. English, $15; Waterloo City S. S., $133.28; J. M. C. and Melissa Longhenry, Adel, $5, 1,408 51

Kansas
Verdigris S. S., $37.61; Ottawa S. S., $83.15; N. P. Nelsen, Rosalia, $2; Covert S. S., $27.75; Eden Valley S. S., $75.13; No. Solomon S. S., $32.72; Pleasant Hill S. S., $28.50; Everett M. Brubaker, Wichita, $10; Wade Branch Cong., $24.95; Cradle Roll, West Wichita S. S., $3.50; West Wichita Cong., $24.54; Madison Cong., $20.27; D. M. Beitler and wife, Sterling, $10; Norcatur S. S., $14.75; Kansas Center S. S. and Cong., $10; Olathe S. S., $32.17; Larned S. S., $50; Mr. and Mrs. G. G. John, Byers, $10; Maple Grove S. S., $10.25; Ozawkie S. S., $44; East Wichita S. S., $12.80; Chanute S. S., $12.34; Beattie S. S., $8.34; Monitor Cong., $8; Chapman Creek S. S., $4.51, ... 597 28

Kentucky
Wolf Creek Cong., $8; Constance S. S. and Cong., $18, ... 26 00

Maryland
Meadow Branch S. S., $640; Grossnickle S. S., $30; Mt. Zion S. S., $22.20; Myersville Cong., $14.52; Manor S. S., $105.45; Fairmont S. S., $5.55; Rocky Ridge S. S., $4.60; Maple Grove S. S., $18; Baltimore Fulton Avenue Cong., $74; Minnie B. Miller, $1; Willing Workers' S. S. Class, Pleasant View S. S., $7; Pleasant View S. S., $168; A Brother of Middletown Valley Cong., $10; Union Bridge S. S., $53.37; Blue Ridge College S. S., $50; Edgewood Mission, $21; So. Brownsville S. S., $13.75; West Brownsville S. S., $26.82; Brownsville S. S., $37.06; Furnace Chapel S. S., Old Furnace Cong., $14; Broadfording S. S. $30; Westminster Church, Meadow Branch Cong., $225; Denton S. S., Denton Cong., $60; Manor Cong., $10, ... 1,641 32

Michigan
Woodland S. S., $77; Lake View S. S., $8.50; Etta Coder's S. S. Class, Buchanan, $1; Thornapple S. S., $31.50; Clarion S. S., $3.50; Sugar Ridge Sisters' Aid Society, $9.62; Shepherd S. S., $25.55; Zion Cong. and S. S., $64.08; Thornapple S. S., $1; Sunfield Cong., $15.11; Shepherd Cong., $12; Saginaw S. S., $8.15; Beaverton S. S., $23, ... 280 01

Minnesota
Morrill Cong., $21; Minneapolis Cong., $35.25; Earl L. Flora and wife, Tenstrike, $3; Hancock Cong., $22.03; Sadie K. Myers, Hancock, $1.39; Worthington C. W. Society, $5; Worthington S. S., $154.50, ... 242 17

Missouri
Spring Branch Cong., $36.08; Mound S. S., $63; Peace Valley Cong., $12; Walnut Grove S. S., $25.85; E. N. Huffman, St. Joseph, $1.50; Leeton, Mineral Creek Cong., $54; Happy Hill S. S., $15; No. Rockingham Mission Circle, $20; Rockingham Cong., $108.20; Willing Workers' Class, Wakenda S. S., $14.30; Shelby County S. S., $10.82; Carthage Cong., $10.65; So. Warrensburg Cong., $22.12; Turkey Creek S. S., $25.56; North Bethel S. S., $23.70; Prairie View S. S., $11; A Brother, Cabool, $10; Wakenda S. S., $11.71; Prairie View Cong., $52, ... 527 49

Montana
Fairview Union S. S., ... 13 45

Nebraska
Omaha S. S., $5.53; Kearney S. S., $36; Falls City S. S., $28.50; Arcadia Cong., $6.88; So. Beatrice S. S., $167.63; Beatrice S. S. and C. W. S., $32.30; Alvo Cong., $21; Alice L. Johnson, $2; Alvo S. S., $5, ... 304 84

New Jersey
Flemington S. S., ... 4 00

New Mexico
Mrs. Wm. Mohler, Springer, $1; Clovis S. S., $14.90; Clovis C. W. Society, $23.61, 39 51

New York
First Brooklyn Cong., ... 15 78

North Carolina
Melvin Hill S. S., ... 27 63

North Dakota
Willow Grove S. S., $30; Live Wire Class, Willow Grove S. S., 45 cents; Ellison S. S., $2; Brumbaugh Cong., $27.50; Minot S. S., $6.75; Surrey Cong, $29, ... 95 70

Ohio
Beech Grove Church, Chippewa Cong., $31; P. T. Dukes and wife, Greenspring, $10; North Bend S. S., $30; Deshler S. S., $20; A Brother, Fresno, $5.50; Simeon Longanecker, Columbiana, $10; Fostoria Cong., $31.90; Akron S. S., $60.26; Donnels Creek S. S., $56; Juanita and Evaline Haugh, Greenspring, $2; C. E. Haugh and wife, Greenspring, $4; E. Nimishillen Cong., $20; Baltic S. S., $52; Springfield S. S., $27; Castine S. S., $150; Pleasant View S. S., $1; Teachers and Pupils of Logtown S. S., $3; Greenville Aid Society, $15; Eagle Creek S. S., $22.21; Zion S. S., $25; G. A. Snider, Lima, $90; Lower Miami Cong., $20.26; Pleasant View S. S., Pleasant View Cong., $89.39; Mt. Zion S. S., $3; J. C. Snyder and family, $5; Georgetown S. S., $66; Cincinnati S. S., $3.25; Rome Cong., $26.13; C. Wohlgamuth, Burbank, $20; East Nimishillen S. S., $10; So. Poplar Ridge S. S., $10; Loramie S. S., $70.45; Sisters' Aid Society of Fort McKinley Church, $10; Pitsburg Aid Society of Ludlow Church, $5; Fort McKinley S. S., $53; Bradford S. S., $20; Sidney S. S., $40; Toledo S. S., $6.50; Middle District S. S., $56.93; A Brother of Sand Ridge Cong., $5; Sand Ridge S. S., $11.25; W. Nimishillen S. S., $51.73; Troy Mission S. S., $25; A. F. Shriver, $7.50; Science Hill S. S., $30; Junior and Primary children of Hartville S. S., $17; Bethel S. S., $322.50; Gleaners Class, So. Poplar Ridge S. S., $11.37; Bear Creek S. S., $46; Pitsburg S. S. and Ludlow Cong., $125; Bear Creek Sisters' Aid Society, $25; Harris Creek Cong., $11.50; Greenwood S. S., $7; Logan S. S., $92.48; Dayton S. S., $15; New Carlisle Cong., $150; Lick Creek Cong., $102; David and Sarah Lytle, Deshler, $5; County Line S. S., $32; Eversole Cong., $65.93; Brookville Cong., $180; Freeburg S. S., $60; Mr. and Mrs. A. C. Buchwalter, Weilersville, $5; Baker Cong., $123.25; S. S., Wooster Church, $133; Good Samaritan Class, Wooster Church, $5; Sisters' Aid Society, Wooster Church, $10; Jordan S. S., $40; Harris Creek Cong., $225; Sugar Creek Cong., $24.66; West Milton S. S., $92.45; Girls' Class, 9 to 12 years, of Zion Hill S. S., $2.25; Boys' Class, 9 to 12 years, of Zion Hill S. S., $2.08; Reading S. S., $60; Donnels Creek S. S., $7.40; Red River S. S. and Cong., $100.50; Greenville S. S., $136.85; Zion S. S. of Tuscarawas Cong., $20; Jno. and Mary Wolf, Hartville, $10; E. C. and Susan Wolf, Hartville, $10; Painter Creek S. S., $120.31; Blanchard Cong., $31.29; Poplar Ridge Cong., $154.81; Charleston Cong., $3.25; East Dayton S. S., $101; Owl Creek Aid Society, $20; Black River Cong., $112; Blanchard Ladies' Aid, $19.50; Blanchard S. S., $4.86; Ivan D. Wolf, Hartville, $1; Wheatville and Gratis S. Ss., $73; Poplar Grove S. S. and Cong., $211; Bellefontaine Cong., $115; Marble Furnace S. S., $8.05; Lima S. S., $29.13; Class No. 5 of Deshler S. S., $2.50; Hartville Cong., $45.68; Deshler S. S. and Cong., $56.17; Class No. 4, Deshler S. S., $2.50; Class No. 3, Deshler S. S., $2.50; Strait Creek S. S., $5; So. Poplar Ridge Aid Society, $25; Ashland Dickey S. S., $73.07; Ashland Dickey Cong., $46; Beech Grove S. S., $70; Prices Creek S. S. and Cong., $32.62; Marion Cong., $8; Nevada S. S., $13.28; Baltic S. S., $50; Walnut Grove S. S., $20.35; East Chippewa S. S., $100; Casstown Cong., $8, ... 5,151 35

Oklahoma
Washita S. S., $42.01; Big Creek S. S., $12; Guthrie S. S., $13; Thomas S. S., $30, ... 97 01

Oregon
J. L. Christlieb, Grants Pass, $3; Mabel Sisters' Aid Society, $5; Mabel S. S., $37.50, 45 50

Pennsylvania
H. B. Dicks and family, $5; Fairchance Mission S. S., $10; Summit S. S., $13.66; C. H. Stunnan, Honey Grove, $13; Mission Class, Hatfield Cong., and a few individuals, $60; Pike S. S., Brothers Valley Cong., $32.09; Williamsburg S. S., $22.70; Chambersburg Cong., $10; Chambersburg S. S., $11; Koontz S. S., $15.93; Rouzerville S. S., Antietam Cong., $10.50; Tyrone Cong., $51.05; Waterside S. S., $30; D. K. Clapper, Meyersdale, $1.50; Garrett S. S., $3.03; Home Department, Garrett S. S., $4.50; Cradle Roll, Garrett S. S., $2.55; Mechanicsburg S. S., $44.55; Morrellville S. S., $9; East Berlin S. S., Upper Conewago Cong., $63.58; Mrs. J. B. Frey, Mifflintown, $3; Mary E. Frey, Mifflintown, $2; Brandts S. S., $34.16; Fairview S. S., $30.25; Salem S. S., $31; Shady Grove S. S., $27.50; McClure S. S., $15.12; New Enterprise S. S., $87.86; Germany Valley S. S., $1; Elk Lick S. S., $56; Pittsburgh S. S.,

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Tennessee

Knob Creek S. S., $10; Knob Creek Cong., $22; Mrs. L. C. Klepper, Greenback, $2.10; Will C. Young, Jonesboro, $7; Stanley McCray, Jonesboro, 50 cents; Bobie Conner, Jonesboro, 25 cents; Ollie Conner, Jonesboro, 10 cents; Willie Conner, Jonesboro, 8 cents; Emma Isenberg, Jonesboro, 40 cents; Ellen Isenberg, Jonesboro, 40 cents; Gentry Isenberg, Jonesboro, 50 cents; Josephine Hodges, Jonesboro, 50 cents; J. B. Isenberg and wife, Jonesboro, $2; Pleasant Hill Cong., $223; J. B. Isenberg, Jr., Jonesboro, 27 cents; Mrs. F. A. Mooney, Mooresburg, $5; Meadow Branch S. S., $13; Pearl M. Harrington, Sweetwater, $1, ... 288 10

Texas

Manvel S. S., $18.70; Nocona Cong., $23.30; Nocona S. S., $10; Bethel S. S., $15; Mr. and Mrs. H. F. Osborn, Pineland, $5, ... 72 00

Virginia

Class No. 7 of Greenmount S. S., $3.50; Greenmount S. S., $16.65; Melrose S. S., $3.65; Flora P. Myers, Penn Laird, $1; Roanoke S. S., $76; Oakton S. S., $89.19; Oakdale S. S., $3.69; Emma Southall, Carterville, $1.75; Valley Pike S. S., $27.12; A Family, Bridgewater, $100; Bethel S. S., Unity Cong., $133.08; Sisters' Aid Society, Unity Cong., $15; A Sister, Bridgewater, $75; John Wickham, Red Oak Cong., $10; Peter Martin, Red Oak Cong., $2; A Brother and Family, Woodstock Cong., $17; A Sister, Woodstock Cong., $2; Flat Rock S. S., $23.73; Manassas S. S., $27; Sisters' Aid Society, Cooks Creek Cong., $25; Pleasant Run S. S., Cooks Creek Cong., $63; Nokesville Aid Sociey, $25; Staunton S. S., $30; Timberville S. S., $60; Flat Rock S. S., $41; Midland S. S., $10; Harrisonburg S. S., $16; Mt. Zion Sisters' Aid Society, Greenmount Cong., $10; Mt. Zion S. S., Greenmount Cong., $16; Fairview S. S., Greenmount Cong., $17; Cedar Grove S. S., Flat Rock Cong., $15; Mrs. M. E. Murry, Grottoes, $5; Clyde Miller, Grottoes, $1; Mrs. B. F. Miller, Grottoes, $2; B. F. Miller, Grottoes, $10; Linville Creek Sunday-school, $36.47; Linville Creek C. W. Society, $10; Rocky Noll S. S., $8; Dayton Sisters' Aid Society, $10; F. W. Hockman, Strasburg, $12.50; Bethel Cong., $6.25; Rockingham County Cong., $148.60; Midland Cong., $9.45; Burkes Park Cong., $14.15; McCray Chapel S. S. and Cong., $42.50; Valley Bethel S. S., $10.66; Mountain Grove Chapel, $8.81; Evergreen S. S., $7; Bethesda S. S. and Cong., $103.50; Mt. Grove S. S., $9; Nokesville C. W. Society, $15; J. W. and Bettie Harnsberger, Barren Ridge Cong., $8; New Dale S. S., $17; Green Hill S. S., $100; W. K. Coffman, Haymakertown, $5; Mt. Olivet S. S., $9; Madison S. S., $5; Antioch S. S., $202; Nokesville S. S., $50; Topeco S. S., $10.15; Mt. Hermon S. S., $32.50; Mine Run S. S., $5.76; Middle River S. S., $411.55; Pleasant Valley S. S., $43.85; Jane A. Zimmerman, Bridgewater, $6; Selma S. S., $50; Moscow S. S., $20; Bethlehem S. S., $36.40; Chimney Run S. S., $4.58; Little River S. S., $9.14; Basic City S. S., $6; F. W. Early, Dayton, $6; Novella E. Utz, Port, $5, ... 2,468 18

Washington

Wenatchee S. S., $133.70; Forest Center S. S., $15.50; Forest Center S. S., $5; Mary M. Gibson, Millwood, $2; Centralia S. S., $25; Macdonalds, Centralia, $25; Spokane S. S., $12.50; W. H. Slabaugh, Wenatchee, $50; Outlook S. S., $20; Yakima Cong., $75.11; Mrs. Pearl Hatfield, Wenatchee, $25, ... 388 81

West Virgina

Streby S. S., $13.25; Pleasant View S. S., Chestnut Grove Cong., $26.45; Lime Rock S. S., $11; Beaver Run Cong., $24.65; Jesse Harman, Harman, $18; I. Wm. Sites, Petersburg, $15; Danville Cong., Schoolfield, $15; Chestnut Grove Cong., $77.19; Mr. and Mrs. J. D. Beery, Augusta, $25; Oak Dale S. S. Greenland Cong., 11.50; Poplar S. S., $14.63; Rough Run S. S., $10.88; Maple Spring S. S., German Settlement Cong., $50.60; Bethany Cong., $27.15, ... 340 30

Wisconsin
J. M. Fruit, Viola, $50; Ash Ridge S. S., $25; Worden S. S., $11.25, ... 86 25

Total for month, ...$28,220 35

RELIEF AND RECONSTRUCTION FUND

Canada
S. S. Petry, Rosebeg, ...$ 15 00
Colorado
Rocky Ford Cong., $53.27; Rocky Ford Cong., and S. S., $169.47, ... 222 74
Illinois
Dixon Cong. and S. S., $13; Refund from J. E. Miller on Expense Account, $25; Wm. Lampin, Polo, $10, ... 48 00
Indiana
David Lannerd and family, New Castle, $10; Pleasant View Aid Society, So. Whitley, $12.50; Fairview S. S., $70; Maple Grove S. S., $21.60; Nappanee S. S., $29.25; Auburn Cong., $1, ... 144 35
Iowa
Franklin County Cong., $65.03; Kingsley S. S., $23, ... 88 03
Kansas
Monitor Cong., $60.50; Esther Kintner, Pawnee Rock, $4.90, ... 65 40
Maryland
Locust Grove S. S., $78.25; John E. Dotterer, New Windsor, $12.64; Woodberry Cong., $28; Baltimore, Fulton Ave., Cong., $20; David R. Dotterer, New Windsor, $25, 163 89
Minnesota
Lewiston S. S., $20; A. J. Nickey and wife, Monticello, $100, ... 120 00
Missouri
Rose Whitmore, Norwood, ... 1 00
Nebraska
Juniata S. S., ... 11 00
North Carolina
Melvin Hill Cong., ... 124 00
Ohio
Lower Stillwater Cong., $48; Springfield S. S. and Cong., $27.70, ... 75 70
Pennsylvania
Williamsburg S. S.. $30; Scalp Level S. S. and Cong., $178.50; R. C. Hinkle, Hershey, $25; Scalp Level Aid Society, $20; Richland S. S., $45.39; Germantown Cong., $17.56, .. 316 45
South Carolina
Mill Creek Cong, ... 21 10
Texas
Mrs. A. Rupp, Flowella, ... 3 40
Virginia
Flora P. Myers, Penn Laird, $1; Fairview S. S., Unity Cong., $30, ... 31 00
West Virginia
J. W. and Elva May Hevener, Hosterman, 28 10
Wisconsin
J. M. Fruit, Viola, ... 50 00

Total for month, ...$ 1,529 16

BELGIAN RELIEF FUND

Florida
Abram S. Hershey, Bartow, ... 5 95
Illinois
Mt. Carroll S. S., $8.50; Elgin S. S., $10.75; Primary Dept., Lanark S. S., $1.64, ... 20 89
Indiana
Locust Grove S. S., $33.57; W. Manchester S. S., $61, ... 94 57
Iowa
Monroe County Ladies' Aid Society, $25; Cedar Rapids S. S., $22.52, ... 47 52
Maryland
Maple Grove S. S., $19.13; Green Hill C. W. Society and S. S., $18; Glade View S. S., $7.25, ... 44 38
Michigan
Mrs. H. C. Lowder, Nashville, ... 1 00
Ohio
Beech Grove Church, Chippewa Cong., $31; A. F. Shriver, New Philadelphia, $2; Maple Grove S. S., $19, ... 52 00
Oregon
Mr. and Mrs. E. L. Withers and children, 8 00
Pennsylvania
Fairchance Mission Sunday-school, $10; H. B. Dicks and family, $5; Pike S. S., Brothers Valley Cong., $40; W. G. Shrock, Berlin, $12; Class No. 3, Garrett S. S., $20; Hanover S. S., $35; Supt. of Garrett S. S., $4.49, ... 126 49
Virginia
Roanoke S. S., $76; Greenmount S. S., $16.66; Melrose S. S., $3.65; Class No. 7, Greenmount S. S., $3.50; Red Oak Grove Cong., $36; Emma Southall, Carterville, $1.75, 137 56
West Virginia
Streby S. S., ... 13 25

Total for month, ...$ 551 61

FRENCH CHILDREN RELIEF

Illinois
Dixon Cong. and S. S., $13; Mrs. J. E. Miller, of Elgin S. S., $6; Nautilus Class, Elgin S. S., $58.54; Berean Class, Elgin S. S., $18.25; Upstreamers' Class, Elgin S. S., $6; Elgin Junior Cong., $10; Elgin S. S., $16.62; Elgin Missionary Society, $9.50, ... 137 91
Indiana
David Lannerd and family, New Castle, $10; R. M. Arndt, Colfax, $1.70, ... 11 70
Iowa
Mary D. Welty, Woden, ... 5 00
Ohio
A Brother, Camp Sherman, $3; A. F. Shriver, New Philadelphia, $3, ... 6 00
Pennsylvania
C. H. Steerman, Honey Grove, $13; Summit S. S., $13; Mission Class Hatfield Cong., and a few individuals, $3, ... 29 00
South Carolina
Mary Snavely, Landrum, ... 3 00
Virginia
Red Oak Grove Cong., $36; Emma Southall, Carterville, $1.75; Class C of College Dept., Bridgewater S. S., $5, ... 42 75

Total for month, ...$ 235 36

RED CROSS FUND

Ohio
P. T. Dukes and wife, Greenspring, ...$ 3 00
Pennsylvania
Class No. 1, Garrett S. S., ... 10 00
Washington
Sister of Stiverson Cong., ... 4 00

Total for month, ...$ 17 00

Y. M. C. A.

Ohio
P. T. Dukes and wife, Greenspring, ...$ 2 00

Total for month, ...$ 2 00

JEWISH RELIEF FUND

Kansas
Verdigris S. S., ...$ 38 00

Total for month, ...$ 38 00

POLISH VICTIMS' RELIEF FUND

Illinois
Franklin Grove S. S., ...$ 23 57

Total for month, ...$ 23 57

RUSSIAN RELIEF FUND

ILLINOIS
Elgin S. S., ...$ 19 40

Total for month, ...$ 19 40

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The Missionary Visitor

MINOT MISSION CHURCH

ZEPHYRS FROM NORTH DAKOTA

APRIL, 1919

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THROUGH HER GENERAL MISSION BOARD

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The Missionary Visitor

Volume XXI APRIL, 1919 No. 4

Editorial

"I know whence I came and whither I go." John 8: 14.

The carping critic of the Master, constantly seeking some point on which he might base a criticism, was not, after all, more than merely an assistance to the Master. Had it not been for the critic, our Savior would not have had the subject necessary upon which to base many of the profoundest truths which He uttered. They had their place in His daily program of light bearing for the world, wearing as they must have been upon His nervous energy.

We seek for the source of strength which enabled Him to bear their comments and sarcasm graciously. Certainly it was from God, but we find much reason for His constant patient attitude in the statement made at the beginning of these editorials: "I know whence I came and whither I go." They did not understand His mission, they saw only His humble station in life. They failed to see heaven in Him, they were able to see Nazareth alone, and "can any good come out of Nazareth?" It was impossible for them to understand Him to any appreciable degree.

The men who stand for the cause of Christ, accepting His world program as they accept His commands for daily conduct, oftentimes may be misunderstood, criticised, impeded in thought, word and action, by such as misunderstand, but to know from whence comes one's inspiration for service and to know whither one is bound in one's program is sufficient, with God as the Guide and Strength, to overcome all difficulties.

The Master so successfully put to rout His every critic, and at the same time in so doing, uttered such splendid words of comfort and strength and cheer, that we can almost thank God that the critics were there.

If we can bring ourselves to understand the object of our missionary quest, if we allow our Father to guide, humble station or birthplace or parentage need in no wise deter us from undertaking the most gracious task that God ever called anyone to perform.

A peculiar letter came to us the other day. Something had been written in a couple of our publications that failed to please one of our brethren. He says in his letter that if such things continue to appear he and his church will have no use for the papers any longer. Two queries immediately arose in our minds, if "he has no use for our publications what will he be able to find that will take their place, and will his church justify him in the position he takes to the extent that the membership will deny itself of the papers at his behest?" We cannot please all folks with what appears; and it might be the wrong thing if we undertook to do it. We must seek to interpret the Master as light is given.

We are gratified and encouraged with the splendid words that continue to come in from every corner of the Brotherhood, from individuals, churches, Districts, with reference to the Five Year Forward Movement. Churches in many instances are assuming their full share of responsibility for the success of the Movement. Some Districts have taken such action. If the program is to accomplish everything intended it will only do so through the combined efforts of every individual member centered on the one task.

No one must get the impression that simply because the Boards are back of the Movement that it is "their" Movement. It belongs to all of us. The influence of such a concerted drive will be permanent, not merely for the five years of its duration. It

is "our" Movement in the fullest sense of the word.

What then is the share of the Forward Movement that properly belongs to my church and to me? This is a perfectly legitimate question. Indeed it is so fully in place that it deserves careful answer. The ease with which it can be propounded can only be compared to the difficulty with which it can be answered. The goals are so varied in their nature and the conditions of the various churches are so entirely different that no general rule can apply to all. Were we to state a general principle fitting one goal of the Movement that would fit some one church, it would likely be out of proportion for another. However, a few things might be said which would help us to settle the question. For instance, increased church membership. Conditions are different. Some churches have a fertile field, others fields more barren. The same percentage would not apply on one as the other. To win 15,000 new converts annually means that every six or seven members putting their efforts together should win another to Christ. Some places more than this will be won, some places not any more than this number. No church should fall below this number and all should strive to reach more.

On the question of finance, $250,000 annually for General Missions means $2.50 per capita—the price of a street car fare or a package of gum weekly! Think of it! $200,000.00 for Home Missions means $2.00 per capita or 4 cents weekly! Such figures look like playing with the task, don't they? Yet some churches, crowded to their limit, will find it impossible to reach a larger sum than this. Some churches already are giving more than this average. We would certainly not want them to give less, merely to conform to an average, than what they are already doing.

It occurs to us that the average should be accepted in the various points as a basis upon which to work and then apply the scriptural measure to this, "of giving as we are prospered," bearing in mind constantly the thoughts of the church that may not be blessed as we are, and the conviction of the splendid opportunities that are ours. If each worked to his limit the combined totals of our efforts as a Brotherhood in finance, in new members, in new Sunday-school scholars, in subscriptions to our periodicals, would pale the goals set into insignificance.

We have not fully answered the question asked by ourselves concerning our share in the Movement, but we have opened the subject. We shall be glad to hear from any church that has adopted its full share of the Movement on this subject: "What is our share of the Forward Movement?" We shall be glad to publish such articles for the edification of others.

Our Brotherhood needs the splendid tonic of Unified Endeavor which this Five Year Forward Movement project supplies. We have been so absorbed with the duties of the hour, and the tragedies too, of the last four years that our eyes need the training given by lifting them up to see the whitened harvest fields of the world. And how white the fields have become in the last four years! How the grain has fallen! What a ruthless sickle!

"Every church organized for greatest missionary efficiency." This is the fifth goal in the Missionary Program of the Forward Movement. To further comment on what this means, the following is what has been adopted by the General Mission Board as a Standard Missionary Church:

1. An elder or pastor in full sympathy with missionary endeavor.
2. A Missionary Committee in harmony with 1911 Conference decision.
3. A Missionary Sunday-school Superintendent. (This is the same as the Missionary Secretary and likely should be a member of the missionary committee.)
4. At least one Mission Study Class Annually.
5. A Sunday-school Missionary Library.
6. A Workable Plan of Systematic Giving.
7. At least two annual offerings for world-wide missions.
8. A practical every-member canvass for missions.
9. A Liberal Offering annually, or meet-

ing the quota of District Mission Expenses.

10. At least two special Missionary Sermons annually.

Those six men for India! We yet need a number of them. Among these might be named an accountant—business man, for that phase of our India Mission. May we pray together for the right person. We feel confident that six will be found if we cease not our supplications to the Father.

We are very anxious to secure copies of the Missionary Visitor of the issues of 1892 and 1893. If anyone has copies of these years we shall appreciate receiving them or hearing from you. These issues are very scarce and we would like to collect them for future reference. Kindly accept this as a personal request of you, if you have the issues and are willing to part with them.

We are glad to allow the District of North Dakota, Eastern Montana and Western Canada to occupy much of the space of this issue of the Visitor. Much of the credit for assembling the material must be given to Bro. W. A. Deardorff, of Brantford, N. Dakota. We feel sure that these articles as well as the following editorials, prepared by our North Dakota brethren, will prove of much interest.

North Dakota, Eastern Montana and Western Canada compose the largest District in the Brotherhood—or at least in America. Since Canada used the August (1918) number of the Visitor we are omitting them from this issue.

These articles from the churches of North Dakota and Montana are not given because of the flourishing condition and glowing prospects of the churches, but because we wish to present their needs.

The State of North Dakota has twenty churches and thirty-one ministers, eighteen of whom are elders. Two churches have four ministers each; one has three; eight have two; three have one, and six are without a minister. Several of these ministers are quite aged, and a few are inactive for various other causes.

North Dakota has a population of 577,056; is composed of fifty counties, thirty-nine of which have no organized church of our own fraternity. If all were reached in the eleven counties where we have churches each minister would be responsible for 4,125 persons, and then only about one-fifth of the population of the State would be reached.

There are approximately 985 members, and about 155 of these are living in churches that are without a minister.

Besides the six churches without resident ministers, many mission points are suffering, and some have gone back entirely because the District Mission Board has been unable to supply the needed men.

Montana has but five churches. There are eleven ministers—four being elders, and one minister living isolated from any church. One church is without a minister. Out of this vast territory only four counties have churches. However, there are isolated members in other counties.

Brother minister, have you ever preached to a band of isolated members who seldom have the opportunity of listening to the gospel story?

Did you note the intense quiet?

Did you notice their eager expectancy?

Did you see the teardrops start as you gave to them the old new story?

Did you feel anew the Spirit's power in your own life and work?

Did you feel a new joy and satisfaction in having done your duty?

Will you pray earnestly that the workers who are here may remain faithful, and that others may see the need of this vast District and "Come over and help us," so that North Dakota and Montana may be saved for Christ?

We have not yet attained to that which we desire or all that we should have, perhaps, but we are continuing to press towards the mark and endeavoring to go on in the service of the Master. We ask for the prayers of God's children in our behalf, that we may have the strength, courage and willingness to do our duty for the Master.

DISTRICT MISSION BOARD

From Left to Right—S. W. Burkhart, O. A. Myer, G. C. Deardorff, W. A. Deardorff. Eld. Geo. Strycker, President of the Board, Was Not Present

MISSIONARY WORK BY IMMIGRATION

The Cando Church

S. W. Burkhart

THE first thought of a colony of the Brethren, as far as the writer can learn, came from the Honorable F. I. Thompson (then judge of Towner County), who suggested to Mr. Max Bass, immigration agent for the Great Northern Railroad, that he go to Illinois and bring settlers of the "Dunker" people to Towner County. Although Mr. Thompson had failed as a merchant in business in Illinois, he stated that he had never lost a dollar on a Dunker in Illinois. Pleased with the idea, Mr. Bass at once arranged for and made personal calls on some of the Brethren in Illinois and Indiana. Bro. A. B. Peters, having already had some correspondence with Mr. Bass, was consulted in regard to locating a colony of Brethren in North Dakota.

Pursuant to the former consultation Mr. Bass called personally on Brethren A. B. Peters, T. J. Beckwith, Wm. Baughman, of Marshall County, Ind., and John R. Miller and the writer, of Nappanee, Ind. These finally formed a committee to accompany Mr. Bass to North Dakota, to investigate the prospects and opportunities for the Brethren in that State. The initiative movement took place in July, 1893.

In company with Mr. Bass the five above-named brethren left Chicago in July, 1893, for a prospective trip to the Northwest. After a journey of two days we arrived at Fargo, N. Dak. After a tour through the Red River Valley, from Fargo to Grand Forks and Larimore, we proceeded on our journey west as far as Churches Ferry, then north to Cando. In September of this year another company of Brethren and friends accompanied Mr. Bass (largely through the influence of Bro. A. B. Peters) to North Dakota, to see the country and to help in harvest and thrashing. Of this number quite a few filed homesteads in the Zion community. In October a third excursion was brought to Towner County and a

goodly number of the party decided to locate.

During the closing months of '93 and the beginning of 1894 Bro. Peters worked for the Great Northern Railroad Company, in coöperation with Mr. Bass, in the States of Indiana, Ohio and Virginia, and through their influence a large colony of Brethren and friends were induced to come to North Dakota in 1894. The movement began in earnest, and March 28 we left Walkerton for North Dakota. This first colony train consisted of some forty cars of freight and 350 passengers, including children.

Arrangements were at once made for services on Sunday after arriving, and the first services were held in the Methodist church, and later in the old courthouse in Cando. In the country we worshiped in a small schoolhouse, five miles west of the present Zion church. At this schoolhouse the first Sunday-school was organized, with Bro. Wm. Kesler and the writer superintendents. Church and Sunday-school were continued here until November, 1896, when the churchhouse at Zion was built and dedicated. Sunday-school was continued for several summers afterwards.

Aug. 4, 1894, the Cando church was fully organized, at the home of Bro. A. B. Peters, on the J. W. McVey farm, six miles southwest of Cando. The meeting was called for the special purpose of organizing the members of the first colony of brethren and sisters in North Dakota into a working body.

After Scripture reading and prayer and some exhortation to faithfulness and duty, the certificates of membership were read. Eighty members were received, among the number being four ministers; viz., A. B. Peters, Levi Miller, G. W. Stong, and Silas Ebersole; also four deacons; viz., Wm. Kesler, Wm. Baughman, T. J. Beckwith, and the writer. With these as charter members the pioneer church was fully organized by electing the writer as clerk and Bro. Judson Beckwith, treasurer.

Bro. A. B. Peters was chosen delegate to represent the newly-organized church at the District Meeting of Northern Iowa and Minnesota. This being the first organized body of the Church of the Brethren in North Dakota, a petition was prepared, asking that the Dakota church be annexed to the Northern District of Iowa and Minnesota, which was granted by the District referred to.

The first quarterly council meeting was held Oct. 6, 1894, in Cando, Bro. Chas. Campbell, of Colfax, Ind., presiding. Eight more members were received by letter; also one brother was reclaimed. Thus the first year's work of the Brethren in North Dakota ended—the year 1895.

Forty-four members were received by letter during the year, among whom were Bro. John McClane and Bro. John Hartsough (deceased). During 1896 another large colony of Brethren settled in our midst. On April 11 was held a council meeting long to be remembered by those present. It was presided over by Bro. John Hartsough, assisted by Bro. A. B. Peters. Forty-four members were added to the church by letter, including three ministers —Bro. Martin Isenhour, Isaac Deardorff, and Samuel Boone.

Early in the spring of that year arrangements were made to build a churchhouse in the Brethren settlement. As in the days of King Cyrus, the people had a mind to work and by Nov. 8 we were able to dedicate our building, Bro. A. B. Peters preaching the dedicatory sermon.

An interesting bit of history that should be found in our Compiled Minutes of the District of North Dakota, Montana and Western Canada, was made on Dec. 12, 1896, at a quarterly council at the Zion church. The meeting sent a petition, by Eld. J. C. Seibert, to Northern Iowa and Minnesota asking that North Dakota be set apart as a separate State District. On his return Bro. Seibert reported that the petition was cheerfully granted, and although it was seldom we get more than we ask for, the District Meeting gave us Northern Minnesota.

That year 108 members were added to the church by letter.

One of the interesting things of the early years of the Cando church was a revival meeting held in March, 1897, conducted by the home ministers, Brethren Isaac Deardorff and L. E. Miller doing the preaching, alternately, each evening. The meeting continued nearly three weeks and as a result thirty members were added to the church, twenty-nine by baptism and one reclaimed.

During the same year, in April, another large colony arrived and 122 new members were added by letter. Of course, the territory being large and the brethren scattered, new places of meeting were established. With a good many members living in Cando previous to this time, and more new ones coming, it was decided to build a churchhouse in Cando.

The church was dedicated in December of the same year. Eld. J. C. Seibert, then and for some time the active minister in the Cando church, was later assisted by Brethren J. M. Myers, Paul Mohler and Geo. K. Miller. The addition of members by immigration was at this time at its highest, and work in the home District began with greater earnest. Two churchhouses and two mission points kept the home ministers busy.

The year 1898 brought more members by letter, and the result was a division of the Cando church District. Petitions for new organizations were sent in, and finally the District was divided into three Districts, called North, Middle and South Districts. After the division the Cando church numbered 165 members. In 1899 a few of the members went farther west, and in 1903 a colony left for Wenatchee, Wash., among them being A. B. Peters and family.

In July, 1913, a successful revival meeting was held by Bro. C. S. Garber, of St. Joseph, Mo. Fifty-nine members were added to the church by baptism and four reclaimed. Our church at present has two evergreen Sunday-schools and two preaching points. Besides we have a mission point about thirty-eight miles northwest of Zion, at Rolette.

Two hundred and seventy-five have been added to the church by baptism since the organization. Our record shows an addition by letter of 750 members for the twenty-five year period. During this time six brethren have been chosen to the ministry and nine elected to the office of deacon. At this writing we have about 165 members, four ministers and six deacons.

The church has always contributed liberally, several thousand dollars having been given to the different missions.

Cando, N. Dak.

Salem Church

D. A. Hufford

AS the immigration of the Brethren to North Dakota in the early nineties seemed to centralize around Cando, the good government land was soon taken. But as each spring brought trainloads of homeseekers it soon became necessary to go much farther away. Therefore the Brethren began to settle in the neighborhood of what is now the Salem church.

We could not be content without meeting in worship as had been our custom. Accordingly the first Sunday-school was organized in 1897 in a "dugout," with Geo. K. Miller as our first superintendent. Later we moved into the first schoolhouse built in the District.

Being about twenty-five miles from the mother church (Cando) we soon saw the need of a new organization. We met therefore on Nov. 12, 1898, and the Salem church was organized. Elders J. C. Seibert, A. B. Peters, and A. Neher were present. Eld. Seibert was chosen elder until spring, when Eld. Neher was to move onto his homestead and take charge of the work.

Our first love feast was held in a temporary tabernacle, made of lumber, and was one of the most enjoyable feasts we were ever permitted to attend.

In the summer of 1900 the churchhouse was built, 40x50 feet, with basement the same size, but was not dedicated until in 1914, when it was free from debt.

In 1900 we had over one hundred members, and a large enrollment in the Sunday-school. From 1902-1904 our membership reached one hundred and forty. After the members proved up on their homesteads they began to scatter again, and soon left the Salem church with a membership of seventy-five; two preachers and four deacons, with Eld. J. W. Shively in charge.

We had many good revival meetings, at one time taking into the church forty-one by baptism and reclaiming one.

We are looking forward to another good revival in June.

Newville, N. Dak.

Salem Church

Bowden Valley and Golden Willow Churches

Wm. J. McCann

JUNE 19, 1902, the Brethren of Wells County, N. Dak., with Elders David Niccum and Fred Culp, of the Carrington church, met at a schoolhouse—known as the A. B. Long school—and effected an organization known as the Wells County church. There were at this time three settlements of the Brethren in Wells County, known respectively as the Fike, Sheets, and Hebron settlements, the two extremes being thirty miles apart, and each point from fifteen to twenty miles from the others.

Services were conducted at the three points in schoolhouses and in homes of the Brethren, and for some time love feasts occasionally were held in granaries. Finally we succeeded in getting a house of worship in the Sheets settlement, which answered as a central point for love feasts and councils. The church grew nicely for a short time, but soon emigration took most of the members in the vicinity of the churchhouse to other parts. Then in 1911 the other two settlements were divided and dropped the name of Wells County church. The Fike Brethren took the name of Bowden Valley, and the Hebron Brethren, Golden Willow.

The Bowden Valley church has a nice little churchhouse, with a membership of about twenty-four, but has no resident minister. They have been without a minister for some time, occasionally having services supplied by some neighboring minister every few weeks, and again being without preaching for months. They have, however, maintained a Sunday-school through the summer months. Here is a fine opening for some energetic young minister who is hindered in his development by the lack of opportunity where he is, to develop and become more efficient in the Master's service.

The Golden Willow church prospered and had a fine little band of members, but through emigration and death our ranks have been depleted until only a few remain. The late epidemic sorely afflicted us by taking away Bro. John Clapper and wife. There are a few faithful ones remaining, and a large band of young people who should be gathered into the fold.

Bro. Geo. Clapper and the writer are the ministers at present. We are trying to hold the fort, and feel that we must have the prayers of the brethren in order that we may grow and become strong in the Lord.

May His Spirit lead us into better service this year.

Sykeston, N. Dak.

The Ellison Church

Joseph Burkholder and Wife

JUNE 11, 1898, the members of the north end of the Cando church met at the barn of Bro. Frank Brunas, to organize into a body by themselves, so as to do more and better work for the Master. This meeting was attended by about eighty-five members. Bro. J. C. Seibert and Bro. A. B. Peters, of the Cando church, were present to help in effecting the organization. Bro. Seibert was moderator. The name given to this body of members was Rocklake. There were in the territory two elders, Brethren J. L. Thomas and Joseph Holder; Bro. A. B. Woodard, in the second degree of the ministry, and four deacons.

The territory was large, being fifty miles east and west, and thirty miles north and south, with members scattered all over it.

The first love feast was held July 4, 1898, in Bro. Frank Brunas' barn, with a large number of people. About one hundred members surrounded the Lord's tables.

In the spring of 1899, the territory being so large it was decided to organize Mountain congregation. At this time an effort was made to build a house of worship, but it failed to mature. The church had many ups and downs in its beginning, but came out all the brighter by passing through the trials. Bro. J. L. Thomas was elder up to this time. Bro. Andrew Neher was now given the oversight.

April 7, 1900, it was decided by the church to divide the territory again, and the West Rocklake church was organized, making the territory still smaller. Bro. J. L. Thomas was elected elder at this time. Another attempt was made to build a house of worship, but it also failed.

July 7, 1900, the first election for ministers was held, the lot falling on Brethren A. M. Sharp and J. M. Markley. At the same time and place Bro. J. H. Fike was ordained to the eldership. Bro. J. L. Thomas was elder till he moved away in the fall of 1900. Bro. J. H. Fike then took the charge and was elder till he also moved in April, 1901. Bro. Levi Mohler was then given the oversight of the church. April 26, 1902, Brethren J. W. Deardorff and R. M. Shook were elected to the ministry. At this time the members of the south end of the territory began to make preparations to build a house in which to worship. It was completed in the fall of 1902 and was called the Pleasant View house. In the spring of 1903 the members at the north end of the territory built a house of worship, which was called the Ellison house.

July 9, 1904, Bro. A. M. Sharp was ordained to eldership, and has since served this church at different times. In 1905 another election was held, the lot falling on Bro. Charles Deardorff to the ministry, and Bro. W. H. Deardorff to the deacon's office. For about two years the north end of the territory had no minister, but the pulpit was filled by the brethren from the south end. Bro. J. H. Brubaker moved among us in the spring of 1906, and on July 9, 1906, was ordained to eldership and given charge of the church. Now the church thought best to organize the south end of the territory into a body by itself, and it became known as the Egeland church. July 4, 1908, an election was held for a minister, the lot falling on W. A. Deardorff. In the fall of 1912 Bro. J. H. Brubaker moved away. Bro. A. M. Sharp again took charge until, in the fall of 1913, Bro J. C. Forney, of Kenmare, moved among us and was given charge of the church. In 1915 it was decided to change the name of the church to Ellison, as the name of Rocklake was rather misleading, since the churchhouse is seven miles east of the village of Rocklake.

June 26, 1917, Bro. Lewis Hyde was elected to the ministry and is now attending Bethany Bible School. Since the organization of this church one hundred have been baptized, and 150 more received by letter. We have had an evergreen Sunday-school for twenty years. We have had a series of meetings of from two to three weeks every year since the church was organized in 1898. Everything seems to be in good working order, with a real live Sunday-school.

This congregation has entertained two District Meetings, one in July, 1909, and one in 1916.

Rocklake, N. Dak.

The Brumbaugh Church

Geo. C. Deardorff

THE Brumbaugh church, by which name we are known at present, is the west part of the Rock Lake congregation, which was organized about 1897. This was only about one year after the Brethren had been known in this part of North Dakota. First, Bro. A. B. Woodward settled in this community in 1896; then in a few months other Brethren settled here, and by the fall of 1897 we were pretty well established in this part of the country.

Being located on our various homesteads, the next thing was to get a place of worship. The brethren and sisters were called together and an organization was effected, taking for the church name Rock Lake. All worked together as one congregation for the high aim in view, but seeing that better results would come from division of our territory, a line was drawn north and south and a special meeting was called April 21, 1900, to organize.

Eld. Joseph Myers, then residing in Cando, helped with the organization. We took the name of West Rock Lake. After our boundary line was drawn we had about 100 members, with Brethren Joseph Holder, elder, A. B. Woodard and A. S. Cool, ministers, three deacons, and plenty of good material for both ministers and deacons.

June 1, 1901, the church saw fit to call Brethren J. E. Morphew and Geo. E. Deardorff to the ministry, and John Goodyear, Monroe Huff, and Robert Madeford to the office of deacon. Bro. Joseph Holder, being our elder in charge, remained with us until the fall of 1902.

The following spring Bro. John Deal, of Pyrmont, Ind., moved into our midst and labored with us as elder in charge for a number of years. In the summer of 1904 we built our churchhouse. The work prospered, the membership increased, and we felt we needed more official help. On Oct. 28, 1906, another call was made, which resulted in electing Brethren J. B. Deardorff and M. L. Huffman to the ministry and W. A. Deardorff, J. E. Deardorff, Will Lines, deacons. In 1909 our churchhouse was moved from the country to its present location in Brumbaugh, with full basement and house, all complete.

During these years Brethren E. H. Stauffer, Isaac Brower and J. E. Brooks moved into our midst and helped in the ministerial work. Emigration has been one of the greatest hindrances for the past few years. At one council meeting there were twenty-one letters granted, most of the members going farther west; also a number of our workers were called by death. At the present time we have about forty members. Elders M. L. Huffman and John Deal have care of the little flock.

Rock Lake, N. Dak.

After a Love Feast in Bro. Cannon's Barn

Kenmare Church

Elsie Larsen

DURING the spring of 1897 a few families of members from different States moved onto homesteads around Kenmare, N. Dak., then little more than a whistling station. The surrounding country was a vast expanse of gently-rolling prairie. Sunday-school and church services were soon started and conducted regularly in the different homes.

In July, 1897, they were organized into a body for more definite work, with nineteen charter members, including two ministers and two deacons, one minister being ordained to the eldership the coming fall. Only two of the charter members remain: Brother M. F. Harris and wife (deacons).

Eld. J. A. Weaver (now deceased) presided at the organization and was given the oversight of the new congregation, which was then named Des Lac Valley church, but upon the completion of our present house of worship in 1907, which was built in the city of Kenmare, the name of the congregation was changed to Kenmare church.

The following elders, respectively, have had charge of this congregation since its origin: J. A. Weaver, J. C. Forney, James Harp, D. F. Landis, D. M. Shorb and G. I. Michael. The last named, who is our present elder, was called to the ministry and also ordained to the eldership in this church.

A call was made for the District Meeting, which was held in this church in July, 1908. Owing to the earnest efforts of the members and the hearty coöperation of the citizens of Kenmare, it was a meeting long to be remembered by those in attendance.

At the disorganization of the Bowbells church, in 1910, the few members who were left were given letters which were handed into the Kenmare church, the writer being among the number.

Ours has been an evergreen Sunday-school with good attendance. It is also more than self-supporting. The collection on the first Sunday of each month is used for the support of a native worker in China, while that on each fifth Sunday is sent to the General Sunday School Board. We also pay our District Secretary two dollars per quarter, which is taken from our Sunday-school support of the remaining three Sundays of each month. For the past five years we have held joint Sunday-school conventions with three of our sister churches. They proved to be very enthusiastic and beneficial.

Our quarterly councils are held regularly. Christian Workers' meetings, teachers' meetings, and teacher-training classes are being held at different times. As the members are somewhat scattered, it is quite difficult during part of the year to have more than Sunday-school and preaching services each Sunday. Missionary sermons have been preached and temperance and missionary programs frequently rendered with much enthusiasm.

Our present membership of forty-six, representing fourteen families, includes one elder, one minister and four deacons. Our church is large enough to accommodate several times that number, and our field is great, but the workers are few and scattering. How we would appreciate the help of earnest workers who could see the need of locating among us.

Bowbells, N. Dak.

The heathen are "poor" because we are keeping back their share of the inheritance which God left us to give them.

Bro. Lookingbill Baptizing

Columbia Church

Vada Row

THE Columbia church is in the bounds of the James River congregation.

In the spring of 1897, my parents, Brother and Sister D. Aultman, emigrated to Eddy County and settled in this community. They were members of the Clear Creek church of Huntington County, Indiana. We had always been used to going to Sunday-school each Sabbath at the Brick church, as it was called, and now we missed the privilege very much.

Through the efforts of the people of the neighborhood we held a union Sunday-school in our schoolhouse, and occasionally a Norwegian minister would meet with us, giving a part of his sermon in Norwegian and a part in English.

Brother and Sister Aultman and daughter Maggie placed their letters in the Carrington church, as that was the nearest congregation. Quite often they would drive there, a distance of about twenty miles, especially at love-feast time.

In 1902 H. J. Row and family moved here from Adel, Iowa, Sister Ella Row being a member of the Panther Creek church. In the meantime the James River congregation had been separated from the Carrington, and Sister Row became a member there. Sister Row was very much interested in the work for her Master, and often drove to the church on the hill to attend services and the love feasts.

Through her efforts Bro. Niccum, the elder of the James River congregation, came quite frequently and held several services in the schoolhouse, which has been remodeled into the Columbia church. It was a great blessing to have this community hear the sweet old story that he brought to them.

Near this time Brother and Sister Wm. Click, from Virginia, settled in this locality, and became members of the Carrington congregation. Bro. Ebersole also held a few meetings at Tiffany, N. Dak.

About 1910 Brother and Sister Henry Getty moved here from Colorado, and by their efforts, especially Sister Getty's, a good many home department meetings have been held, and many more children learned about our Savior.

In 1911 Bro. W. A. Deardorff came to Brantford, N. Dak., and held a week's meetings. These sermons were very much appreciated, especially by the pioneer members.

For a number of years previous to this a splendid union Sunday-school was held with Mrs. Perry Anderson as superintendent. She was a Methodist and was greatly interested in this work.

In the spring of 1911 Brother and Sister Fred Burns and family moved here from Adel, Iowa. Their daughter Mary also was a member. By the efforts of this family, assisted by Sister Row, Brother and Sister Aultman and Brother and Sister Getty, there seemed to be a general awakening, and the prayers of these pioneer members were being answered.

Bro. D. M. Shorb, of Surrey, N. Dak. (being a relative of the Burns family), came to visit them and soon began to hold services for us. We were strong spiritually, but not strong enough in numbers, and so asked for support. The Mission Board came to our aid and by our paying half of the expenses we were able to have preaching services every two weeks. This work came very slowly, but words cannot express the enjoyment the members experienced, along with the spiritual blessings.

Our first members were added to the congregation by baptism May 25, 1913. Sister A. J. Richter was the first one baptized; then Bro. W. A. Aultman, Sister Ida and Bessie Burns (nee Richter).

Our first series of meetings was held by Bro. D. M. Shorb in June, 1913, and eight more received baptism. Bro. Shorb's words came so freely, and each text was filled with such rich blessings that each soul seemed filled with new life.

The following year Bro. D. M. Shorb again held our meeting. These services were conducted in a large tent, which was secured from the District Mission Board. Five precious souls received baptism. Bro. M. W. Emmert visited us in the autumn of

this year in the interest of Mt. Morris College.

Bro. Chas. Row, from Adel, Iowa, met with us for a series of meetings in June, 1915. Several more were received into the kingdom. Previously our series of meetings had always closed with a love feast, but this year we opened our series with the love feast.

I think that in July of this year we organized our church, Bro. D. M. Shorb officiating. This matter had been discussed pro and con. The James River congregation (the mother church) didn't like to have the two congregations separated, so the church was organized, being named the Columbia church, in the bounds of the James River congregation.

In November, 1915, Bro. W. R. Miller, of Michigan, spent a week with us, showing his stereopticon views of the Holy Land, giving a very complete exposition of each picture.

December, 1915, Bro. W. A. Deardorff and family moved into our midst and we were surely glad. Now we had services every Sunday. He also conducted a singing school, which was a great help to the members. At our next council Bro. Deardorff was elected elder, and has worked very faithfully with us ever since. He held the series of meetings in June, 1916, and at the close we held a Sunday-school convention. It was during this time, when we were all rejoicing and trying to enumerate our spiritual blessings, that little Vernon Deardorff was called by his heavenly Father; and in another month Bro. Fred Burns, our Sunday-school superintendent, also was called, answering the summons of death only to awaken in the home above.

Bro. David Miller and family moved into our neighborhood during the autumn. The interest he took in our church strengthened it very much, and we always are glad to listen to his interesting discourses.

Brother and Sister Isaac Miller spent a season here with their daughters, and during that time Bro. Miller often preached for us, and officiated at our love feasts.

Bro. J. R. Smith, of Carrington, N. Dak., often met with us during our missionary days.

Bro. Alfred Kreps, of Carrington, N. Dak., always comes as a blessing in times of need, for he is with us during most of our love feasts and Sunday-school conventions.

Bro. Ed Huffman, en route from St. Joseph, Mo., to his farm at Egeland, N. Dak., always stops to spend a fortnight with relatives, and many times gives us a splendid discourse when here on the Sabbath Day.

A number of other visiting brethren have been with us in the past six years. "Uncle" Mose Deardorff spent one Sabbath with us, and well I remember how much we enjoyed the words spoken to us.

Bro. Eby organized a mission class in 1917, with Sister M. Deardorff as instructor. There were ten graduates.

Bro. John Heckman has visited us several times.

In the summer of 1918 Bro. Dan Deardorff, of Surrey, N. Dak., held our series of meetings. His carefully-prepared sermons were greatly enjoyed and we feel as if much good seed has been sown. Sister Rose Brower, of York, N. Dak., conducted a singing class, which helped create an interest in the song services.

Bro. W. A. Deardorff, feeling the need of help in his work, requested to have a minister elected. Bro. J. O. Click was elected and installed into the ministry, preaching his first sermon in August, 1918. Bro. Click is now a student at Bethany Bible School.

The Lord saw need of another of our workers, and in July called Bro. D. Aultman. He was one of the earlier members of this congregation, and took much interest in Sunday-school work.

Our Sunday-school has progressed nicely, but it seems difficult for our church to thrive, as so many of our members have moved away. We send forth our prayers, that more members may take their places and our loss may be some other congregation's gain.

Our work also was checked by the terrible epidemic, influenza, there being but one service in four months. We now have commenced our Sunday-school and church services, and we ask your prayers in our behalf for a prosperous year. Our plea is Psalm 16: 1: "Preserve me, O God: for in Thee do I put my trust."

Brantford, N. Dak.

The Carrington Churchhouse

The Carrington Church

J. S. Sheaffer

THROUGH the influence and promises of the Northern Pacific Railroad Company, in the spring of 1896 a committee of thirteen, mostly from Indiana, were appointed to investigate the merits of the country in Foster, Eddy and Wells Counties of North Dakota. They were so well pleased with the outlook that steps were immediately taken to locate a colony. Three townships of railroad land were reserved for the Brethren, with a promise that when fifty families were located a donation of $500 would be given toward building a churchhouse. June 10, 1896, the brethren and sisters in the vicinity of Carrington met in council and organized the Carrington church, and although the required number of letters had not been reached, the prospects were so glowing that the company agent said they should have a churchhouse of their own before fall. The new settlers took right hold of the matter and on July 1 the contract for the building was let for $1,723, towards which the land department and officials of the Northern Pacific donated $750, instead of the $500 promised, and it was regarded as a wise investment. It was the first churchhouse of the Brethren built in the State and was dedicated Sept. 6, 1896. Eld. I. J. Rosenberger, of Covington, Ohio, was chosen to preside over the service, assisted by a number of other visiting brethren. On the evening of Sept. 8 the first love feast was held and was partaken of by sixty-seven communicants.

In 1897 the church territory of the State was divided about midway between the Cando church on the north and the Carrington church on the south.

In 1898 the second District Meeting of the State was held at Carrington, at which time 140 members were reported. In 1900 the number had increased to 250. From that time the territory has been divided and subdivided until our territory is only fourteen miles wide and about sixty long, with the James River church adjoining on the east, Bowden and Golden Willow on the west, Englevale on the south, and Flora on the north, all formerly a part of the Carrington church. Emigration and other causes have decreased our membership to thirty-six, of whom there are only two, L. M. Thomas and wife, of the charter members

remaining. Our elder, Alfred Kreps, lives eleven miles from the churchhouse. The majority of our members live from six to twenty miles from the churchhouse. Our attendance is not as regular as it should be. We need a live young minister and wife, who have had some experience in city mission work, to revive and build up the cause here in town.

Carrington, N. Dak.

Englevale Church

C. M. Crill

IN the southeastern part of North Dakota, in Ransom County, is a little band of members known as the Englevale church. At one time the work here appeared promising and seemed to prosper under the leadership of Bro. J. R. Smith, now of Nebraska. A neat little churchhouse was built and dedicated to the service of the Master. But for a number of years they have been without ministerial help, and today, as a result, the churchhouse stands unused. Who would be willing to sacrifice enough to locate in a place of this kind and help to reëstablish and direct the work for God?

About forty miles west of here, near Edgely, N. Dak., is a mission point known as Willow Grove. Under the direction of the Mission Board this point was opened in March, 1915, by Bro. J. R. Smith, who made regular trips there for some time.

Dec. 21, 1915, was the first time the ordinance of baptism, as conducted by our people, was witnessed in this community, and the next day the first love feast was held, with six communicants. In June, 1917, Bro. J. F. Swallow held a series of meetings and baptized six. Sept. 29, 1917, the first council was held, at which time Bro. J. R. Suter was called to the ministry and Caleb Hainline and Sylvan Steman to the deacon's office, Brethren D. T. Dierdorff and J. R. Smith officiating. Thanksgiving Day, 1917, Bro. Suter baptized his first applicant. In June, 1918, Bro. Swallow held another meeting, baptizing four more. The present membership numbers fifteen.

Eld. D. T. Dierdorff, of Surrey, has charge of these two points, but on account of distance and poor railroad connections is unable to get there except occasionally to a council or love feast.

They need the encouragement and prayers of the Brotherhood.

Minot Church

Ray Harris

SEEING an opportunity, and feeling that the time was ripe, the members of our church District, assembled in District Meeting at Berthold, N. Dak., June 28, 1906, granted the request of the Surrey church to place a missionary in the city of Minot, one who would devote his entire time to the work. A subscription of $2,217.40 in cash and pledges was given to begin the work.

Brethren J. E. Smith and Albert Crites were given permission at the same meeting to open a Sunday-school, which they conducted until they moved from the city. It was then taken up by Brethren J. M. Myers and W. W. Gunther, who conducted it until the fall of 1910. Then D. W. Shock, the first missionary placed by the Mission Board, took up his work in the city. Nine months later he was succeeded by Bro. D. F. Landis, who was followed six years thereafter by Bro. I. H. Fox, who has been with the church one year and one month, but has left to take up the work at Brooklyn, Iowa.

Feb. 12, 1912, we were organized into a church with twenty-seven charter members.

In the thirteen years since the work was started there have been thirty-six baptisms. Our present membership is forty-seven.

We would rejoice to have workers move among us, for the work truly is great and the laborers are few.

Minot, N. Dak.

Interior of the Minot Church

Valley Church

R. G. Mahugh

IN November, 1909, the writer and others moved to this place and settled on government land. Up to this time this country was known as the ranchers' pasture, no farming being done at all; nothing but cattle and sheep roaming over the broad prairies; no schools, no churches, and no one to give thanks to God for the privileges enjoyed.

But a change was dawning, for the people began to come and build schools and churches and hold religious services.

In the summer of 1911 Bro. W. W. Keltner, of Williston, N. Dak., held a series of meetings and added ten to our number. We were then a part of the Medicine Lake church, later called the Grand View church.

In March, 1914, Eld. J. E. Keller (deceased) and C. H. Petry came to organize us into a church body. We met at the home of C. Gilbert, ten miles south of Glasgow, and perfected an organization with twenty-six charter members and three deacons.

Our boundary lines then were something like one hundred and fifty miles east and west, with the Canadian border the north line, extending south about one hundred and fifty miles or more. Since then our territory has been somewhat reduced.

When we organized we expected some minister would become interested and move into our little band, but up to the present time we have no resident minister. Eld. A. M. Swihart, of the Poplar Valley church, is our present elder.

Our membership has been greatly reduced during the past year by deaths and emigration, until at present we have one deacon and twenty members living within a radius of twenty-five miles and others living from fifty to seventy-five miles from here.

In September, 1918, Bro. D. M. Shorb, of Surrey, N. Dak., held a few meetings, which resulted in five baptisms, and at the same time we drove a distance of fifty miles to hold a love feast for an aged couple. There were five cars, all loaded to capacity.

We have been working at a disadvantage all these years by having no resident minister, but we are thankful for the faithful ones. We are trying to keep the Gospel Messenger on the reading table of all members and as many non-members as possible.

At the Galpin Union chapel we have a wide-awake union Sunday-school, with an organized young people's class; also Christian Workers' meeting. The writer has been Sunday-school superintendent for almost three years.

Through coöperation with our efficient District Mission Board we have had some preaching, although it has been irregular. We are thankful for what has been done. We are still praying and living in hopes for the work here.

Nashua, Mont.

District Meeting, 1917, Grand View Church

The Grand View Church

J. S. Geiser

JULY, 4, 1908, eighteen charter members met at the home of Bro. Robert L. Cookson, about twenty-eight miles northeast of Culbertson, Mont., and organized the Medicine Lake church. All of them were homesteaders clustering around Eld. J. E. Keller, the pioneer missionary of the Church of the Brethren, to the northeastern part of Montana. This church had its own special home missionaries, who proved their love and devotion to Christ and the church by service, and to whom the present church stands as a memorial. The same can be said of those churches organized from live mission points in her territory.

Bro. J. E. Keller presided at the organization and was elected first presiding elder. He was also chosen as delegate to the District Meeting of 1908, then the District of North Dakota, Northern Minnesota, and Western Canada, held at Kenmare, N. Dak., July, 1908, at which time the organization of the Medicine Lake church was accepted.

The first love feast, July 18, 1908, was held in Bro. Chalmer Barley's barn. At this time Bro. I. M. McCune was elected to the ministry, and Brethren W. E. Seank and R. L. Cookson were elected deacons, Eld. H. C. Longanecker, of North Dakota, officiating.

The church territory is bounded on the north by Canada, on the east by North Dakota, on the south by Wyoming, and on the west by the western boundary line of Valley County, adjoining the Milk River church. Territory—over one hundred miles east and west, and over two hundred miles north and south.

Sept. 25, 1913, permission was granted the members living around Glasgow, Mont., to organize, and the Valley church is the result of that effort.

Now that the United States has adopted prohibition, in the form of an amendment to the constitution, it may be of special interest to note here that on March 28, 1914, the Medicine Lake church of Montana decided to sign the Sheppard-Hobson resolution for nation-wide prohibition and send it in to the proper officials at Washington, D. C.

The Quintmeyer Mission was started by Bro. Keller. The result was so encouraging that a nice churchhouse was built, the dedicatory service being conducted by Eld. Wm. Bixler, July 4, 1914. Near this church Bro. I. M. McCune lived prior to his going to Canada; also Bro. Joseph Sorensen and his wife, who died of the "flu" in December, 1918. Of all the members who lived near this mission only Brother and Sister Chris. Willumsen remain, and they are faithful, thank God!

Our brethren conducted a mission at McCabe for some time with encouraging re-

sults, but the members, having all moved to more suitable locations, this mission was discontinued in 1918.

In 1914 Bro. Keller began services at the Paxton Mission, where Brother and Sister Amos Jacobs and family live. This mission has been kept up with very good results, and last summer three of Brother and Sister Jacobs' sons were received into the fold by baptism. Though this point is fully one hundred miles from the mother church, Bro. Keller made several trips down there, driving, not with auto, but with horses. There is excellent opening here for our brethren.

At Scobey Mission our brethren conducted services in the home of Brother and Sister Deacons, who lived near Scobey. Bro. W. W. Keltner, of Williston, N. Dak., and Bro. Keller, and Wm. H. Eiler, of Medicine Lake church, did much of the preaching at this mission.

At Seips Mission, Bro. Aaron M. Swihart and wife and a number of other members had formed a nucleus for another church, and in 1917, by the authority of our District Meeting, Elders G. N. Falkenstein and J. S. Geiser assisted in organizing the Scobey and Seips Mission members into what is now known as the Poplar Valley congregation. At this organization Bro. Aaron M. Swihart was ordained to the eldership with his wife. Bro. Jesse D. Brown was elected to the ministry, and, with his wife, installed, and Bro. Brechbeil was called to the deacon's office.

At Bruce Mission, about one hundred miles northwest of Miles City, lived Sister Sarah Vannoy, whose love for the church never waned. Here Bro. Falkenstein visited in 1917, and through him appeal was sent to our District for organization, which was granted. Aug. 14, 1917, Elders C. A. Myer, of Williston, N. Dak., and J. S. Geiser, of Medicine Lake church, organized the Bruce Mission into what is known as the Pioneer congregation. Eld. George H. Brallier was chosen as the presiding elder. Brother and Sister A. E. Finnifrock and Bro. Judson Vannoy were elected deacons.

Sept. 28, 1916, the Medicine Lake congregation changed her name to Grand View. The present membership is about one hundred. The ministers who served in the Grand View church are as follows:

Eld. J. E. Keller, serving as presiding elder for some years.

Eld. D. F. Landis served as presiding elder for several years.

J. S. Geiser served as presiding officer seventeen months.

O. A. Myer served often as assistant elder and in 1918 was elected as presiding elder, and is now the presiding elder.

Brethren I. M. McCune, Wm. H. Eiler, Aaron M. Swihart, and Guy Kao have served faithfully in the ministry.

We need, first, ministers, **ministers, ministers**, of the real sacrificing and serving type.

Second, men and women whose hearts, purses, homes and all they have, are fully converted and consecrated to Christ and the church.

Froid, Mont.

Dining Room Tent at District Meeting, Froid, Montana

"Go Ye into All the World"

George Strycker

AT the Annual Conference of 1907 there were queries asking that the Church of the Brethren make special preparations to commemorate the two hundredth anniversary, at the Conference of 1908. There were several calls for this special Conference—one from the East, and one from the Middle West. Strong claims for both locations were presented. Many seemed to feel that such a commemoration should be held in the old mother church of America. But the plea from the Middle West, that, rather than have it said that here is where we were two hundred years ago, it were better to say, "Praise God, His kingdom has spread over the entire continent and even reached the western shores," seems to have been nearest our text, or at least the delegates so decided, for the Conference was held at Des Moines, Iowa. Experience has taught us that home and mother mean much, but the Master speaks, "Go ye into all the world."

With a desire that God's kingdom might still spread more, a number of brethren and sisters, with Bro. A. B. Peters, of Northern Indiana, as a leader, emigrated to the great Northwest. The eastern part of North Dakota was thought at the time to be as far west as it would be safe to go—that the rainfall farther west would not be sufficient for farming. Here, in a very short time, five churches were organized and began work. Many who had no homes received free government land. It was soon found that a separate State District was needed, and this was organized Nov. 4, 1897, the conference being held in the Cando church, the home of Bro. Peters. The new District of members looked to Jehovah for success. Many from the east and south joined the number. Soon more territory was needed, and behold, it was found that the Lord did, after all, let it rain a little farther west! That there are now churches organized in almost the eastern half of Montana is encouraging. But to the north, just a few miles, is the international boundary line. Some imagine it a great wall, or fence, with police stationed on guard, so that no one could pass without danger. Some spoke of the "falling-off place," but Eld. J. A. Weaver, who then lived at Bowbells, N. Dak., had occasion (accompanied by the writer) to drive across this mysterious line. We saw no wall, no fence, no police, but instead, we received a hearty invitation to come over and enjoy their free country. Now there are six or eight congregations. But what are they among so many? We hope and pray that through them, somehow, the hungry millions may be fed. It is encouraging that through the terrible war, just ended, our Dominion Government recognized the doctrine of "Peace on earth and good will toward men."

We are anxiously looking forward to July 8, 9, and 10 of this year. Our State District for the first time will hold a District Conference in Canada. The location for this conference is at Gleichen, Alta., in the Bow Valley congregation. With this very large prospective territory all in one State District on the frontier, we, the Mission Board, find many problems hard to solve. When we were boys there often were six or eight ministers behind a twelve-foot table. Now, many localities have only one minister and are unable to fill many calls.

The Mission Board is encouraged by the fact that funds are coming. At the last District Conference over $1,000 was given for missions. But where are the men for service? On the streets of Wichita, Kans., in 1917, the writer saw people carrying a banner with these words, "Your last chance to volunteer." If the church could realize that possibly it is the last chance to offer salvation to the world there might be more volunteers for the Master. We appeal to young brethren who are living in churches where the ranks are full. We believe the command, to "Go into all the world," does not mean to neglect those along the way.

If you would like to be one on the frontier (either young or old) to offer "peace" to people who have it not, the Mission Board would appreciate your correspondence and coöperation in our large field of opportunities. For information, please write to O. A. Myer, of Williston, N. Dak., secretary of the Mission Board.

The Williston Congregation

The Williston Church

I. M. Kauffman

IN 1902 Bro. D. F. Landis and family and Bro. James Brown and family moved from Indiana and located on the Indian Reservation, ten miles west of Williston. The next spring other members began to locate near them. Bro. Landis took up the work of assisting the Brethren in locating here, and tried to keep them as close together as possible, so they might have better church privileges. In the early spring of 1903 a Sunday-school was organized, with Bro. Landis acting as superintendent.

June 27, 1903, a called church council was held in the Methodist church of Williston, at which time the church was organized. Eld. Daniel Whitmer, of Tioga, acted as moderator of the meeting and was chosen as presiding elder. Bro. Landis was elected church clerk and correspondent; Bro. W. W. Keltner, church treasurer. The letters of fifteen members were read and accepted. They included one minister and one deacon, all coming from Indiana, excepting Bro. Keltner and family, of Illinois. Before the close of the year there were twenty-five members, and at the end of 1904 the membership had increased to forty-nine.

In June, 1904, Bro. Landis was elected and installed in the ministry. In June, 1905, Brethren W. W. Keltner and H. A. Kauffman were elected and installed in the ministry. In 1906 Brethren John Beehler and I. M. Kauffman and wife were elected and installed into the deacon's office.

In 1907 a commodious churchhouse was built. It was dedicated the latter part of October, the same year. The church kept growing and much good was accomplished.

In the fall of 1907 the Williston church was divided into two congregations, known as the Ray and Williston congregations.

In 1910 Bro. O. A. Myer and wife were elected and installed in the ministry. Bro. T. M. Borntrager was elected and installed in the deacon's office Nov. 1, 1913.

Bro. W. A. Deardorff and wife were with us last June and gave us two weeks of very inspiring sermons, Sister Deardorff conducting the song service.

At the present time Bro. O. A. Myer is our elder, with Bro. W. W. Keltner assisting in the ministry. Brethren B. H. Frank and I. M. Kauffman are the deacons.

Although our church services were somewhat handicapped through the winter by influenza, and some of the members moving into town, we trust, now that spring has come, we may all go to work with new vigor and courage.

Pray for us while we work.

Williston, N. Dak.

Bethany Church

Levi Fisher

DURING the spring and summer of 1899 a few families of members from various places moved to homesteads in the vicinity of Perth, N. Dak. Sunday-school was soon started, as they desired to give some expression to that longing for fellowship and service, so characteristic of normal mankind.

April 15 we held our first council meeting, at Bro. S. M. Neher's, with Bro. J. L. Thomas presiding. This being in the bounds of the Rock Lake church, yet a distance of about twenty-five miles from the main body of members, it was decided at this meeting that we form an organization of our own. Accordingly we met June 3 at the home of Bro. L. H. Beigh, with Brethren A. B. Peters, J. Bonewitz and J. L. Thomas presiding. Our church officers were elected with Eld. J. L. Thomas, elder in charge. At different times the following elders, respectively, have had charge of this congregation since its organization: J. L. Thomas, A. B. Peters, John Deal, John Hartsough, John Brubaker, A. M. Sharp, J. D. Kesler, and J. C. Forney, who is our present elder. Eld. Hartsough was the only resident elder, and this lack has been a great misfortune to the Bethany church. We extend a hearty invitation to any elder who wishes to change locations to come and locate in our midst.

Four ministers and six deacons have been elected and installed into office in this church, one deacon being the writer, who served only one year until called to the ministry. At present the official board consists of the writer as minister and Bro. Chas. Strietzel as deacon.

We have received by letter and baptism about 175 members. A few have been claimed by death and a few were disowned. Over one hundred have been lettered out, and by dividing the District again about twenty-five have been set off in the Turtle Mountain church. Our present membership is thirty-seven (the writer's wife being the only one of the charter members), representing twelve families. A number of these are isolated.

We have enjoyed fourteen evangelistic meetings. These special efforts have tended to keep the membership revived and to keep uppermost the spirit of helpfulness. We are contemplating a revival in June, conducted by Bro. D. M. Shorb, of Surrey, N. Dak. Pray for us, that many souls may be saved during these meetings.

Perth, N. Dak.

James River Church

J. W. Schlotman

THIS congregation is located in Foster County, N. Dak., thirteen miles east of Carrington. It was organized June 18, 1902, from the eastern arm of the Carrington church. Elders present were Fred Culp and D. H. Niccum, both of Carrington. Bro. Culp presided and Bro. Niccum was chosen elder. He soon moved among us and faithfully presided until death released him in 1915. Late in 1915 Bro. W. A. Deardorff, of Brantford, was chosen elder and still presides.

July 9, 1902, Bro. Alfred Kreps was called to the ministry. He soon gave good proof of his calling and was advanced to the second degree. He then ably assisted Eld. Niccum in the work of the church. But a few years later he moved into the Carrington church. In 1907 Bro. David Andes was called to the ministry, but he, also, soon moved away. In 1913 Bro. Price Umphlett also was called to the ministry. He faithfully assisted in the work for two years, and then went to Bethany Bible School. We hope and pray that he may soon be permitted to return and serve us again, as his labors are greatly needed.

A neat little churchhouse was built in 1906, money being donated by the community of members and friends. Six hundred dollars was borrowed of the General Mission Board and has recently been returned. The church stands without a debt, which is

also to the credit of our friends as well as members. In August, 1907, the church was dedicated, Bro. S. N. McCann officiating. He paused and said: "I hope that you brethren that have helped to erect this house have wholly dedicated your lives to God before now. If not, do it now." Today our church is in need of such consecrated lives as he lived and asked of us.

We now have two houses of worship. The one in the south end is known as the original James River church, and one in the north end is known as the Columbia house. At the south end our membership numbers twenty-six, but as we see the large classes of children and young people in the Sunday-school we realize that a great work could surely be done if we had the ministerial help.

Since Bro. Price Umphlett left us, all the regular preaching that we have had has been by our elder, Bro. W. A. Deardorff, and his helpers in the north end, nearly fifteen miles away. Bro. Deardorff is farming for a living, and as his responsibilities have been increased by the care of other churches and District work, we cannot expect regular help from him this year. We feel that we need a resident minister who can give more time to the feeding of the lambs and seeking the lost.

We are praying that God will lay it upon the heart of some servant of His to answer this call and come over and help us.

Carrington, N. Dak.

The Poplar Valley Church

Aaron M. Swihart

IN 1915 Bro. Aaron M. Swihart, with his faithful wife, from Michigan, located on the Fort Peck Indian Reservation with scarcely anything in view except the prairie and blue sky. About thirty miles from the railroad, land could be bought from $2.50 to $7 per acre, in addition to the usual filing fees. Bro. Swihart took up the work of assisting the Brethren in locating here, as well as gathering the isolated ones, that they might have a church home.

Sept. 8, 1917, by the request of the District, Eld. G. N. Falkenstein, in company with Eld. J. S. Geiser, in council with thirty-four charter members, completed the organization of the Poplar Valley congregation. Bro. Aaron M. Swihart, with his wife, was ordained to the eldership and chosen as elder of the Poplar Valley church, which office he still serves. Bro. J. D. Brown was elected to the ministry and Bro. Wm. Brechbiel to the deacon's office. Bro. George Swihart and Bro. Wash Snyder were deacons previous to this time. The new congregation was started with a good working force. Since then Bro. T. W. Reed, a minister, has joined our force.

The church is working unitedly, endeavoring to maintain apostolic Christianity, the principles of the church and the Gospel of Christ. A number have been baptized; others are being drawn toward the church. We are looking forward to a series of meetings, to begin in June, conducted by Eld. W. A. Deardorff, of Brantford, N. Dak.

When one thinks of Montana being about three times as large as Pennsylvania, with only six organized churches of the Brethren, one can get some idea of the great field in this State to be cared for by so few workers compared with the many churches in the Eastern States.

Brethren, come to the great Northwest. There are many opportunities for you. With strong working force and a united church in a goodly land much can be accomplished in this vast and neglected field.

How to do it: Great care should be taken in centralizing the Brethren communities, and proper teaching on giving. One live minister must be fully supported in every congregation, large or small, rich or poor, that he may give all of his time to the Lord's most holy work. He should be fully supported by the congregation in which he lives, if they are at all able. At least they should give as much as possible by a well-worked-out system. The Mission Board should pay the balance. The minister should have his pay regularly, enabling him to proceed unhindered in his work. We must be organized!

Seips, Mont.

The Missionary Side of Juniata Bible Institute

J. Homer Bright

AFTER twenty years it was my privilege again to attend a special Bible term at Juniata College. Juniata was more fortunate than many places in not having to recall her meetings. The epidemic, however, curtailed the attendance somewhat. As formerly, the fundamental doctrines of Christianity were taught fearlessly and without any taint of modern skepticism. The leaders of that former day, Elders H. B. and J. B. Brumbaugh, attended quite a few of the sessions, in spite of their physical infirmities. Today we enjoy the fruit of their labors. But do we appreciate the forward movement begun then in our church by the establishing of Sunday-schools, colleges, and missions as much as we might? Should we not then very easily, in present-day parlance, "go over the top" in the goals set for us by our various boards?

One thing that impressed me was the position given to missions and religious education in this conference. And what is missionary work but a form of religious education suited to the peoples of benighted lands? The great need of a spiritual uplift for Russia, coupled with as great need of material aid, was very ably and clearly presented by Eld. Galen B. Royer. Our fields of India and China were represented by Brethren H. B. Heisey and J. Homer Bright, respectively. On a large map of the world in the chapel, where the students meet to offer their morning oblations, small strips from Juniata to our mission fields, bearing the names of those who have gone out to the field, remind them daily of the bond that joins them with the most needy of earth. There are nine bands to India and four to China, with two additional names at the bottom, of those who have been called to their reward.

For the rejuvenation of a run-down church it was suggested that they begin some definite work in missions, as the supporting of an orphan or native evangelist. We are told that the award for a picture of a dying church was given to one who portrayed a very fine church of a wealthy congregation, whose missionary box had cobwebs grown over it. A character study of the charter members of the first church revealed quite diversified characteristics, and showed how one was the complement of another. The outspoken Peter was helped by his careful brother, Andrew, to become the rock Jesus had said he would be. The young John was sent with the old James, and the impetuous youth who once desired fire to come down from heaven upon those that rejected Jesus' teaching finally became the "loving disciple." The slow Philip found the keen thinker Nathanael the one who recognized Jesus as the Son of God long before Peter's great confession. The doubter Thomas was sent with the most faithful Matthew. And practical James was sent with the spiritual Jude, as will be noticed by the themes of their respective books. Thus may we each one be the complement of some other one, and there is something for each of us to do in winning the race back to Him.

Mr. Johnson, representing the State Sunday School Association, emphasized the great task before the church, for less than 50 per cent of the children in the best Sunday-school county in America are in Sunday-school. And just now there is quite a depletion in the ranks of the intermediate classes, due largely to neglect during these strenuous times. Religious education is left to the church by our government, hence our responsibility. More efficiency will come through better organization, as evidenced by many things we enjoy today, the products of large and efficient organizations. We are facing a great moral crisis that solicits our utmost concern and demands our united efforts. As victory was assured the allies when all united under one command, the more fully we unite in our assault upon evil and the more of Satan's strongholds that are intelligently and simultaneously attacked around this earth, the more quickly will God's kingdom come. As the appeal of the army, the Red Cross, and the Y. M. C. A. was one of service, even to the sacrifice of life, if need be, so the church should ever hold up the high motives of service and sacrifice.

The doctrine of sanctification was portrayed with unusual freshness by Dr. Trumbull, under the new title of "Victory in Christ." It requires a "full surrender," and then one can be "more than conqueror" through Him. Then "I surrender all" and "I'll go where You want me to go" will be a living reality, as "Christ is in us both to will and to do according to His good pleasure."

The Volunteer Band took part in the conference by rendering a good program. Their efforts showed that they are studying the various fields and have considered the sacrifice the life of a missionary calls for. Juniata's interest in missions is surpassed by none. And she is planning a growth in this interest and is making special offers to returned missionaries.

Union, Ohio, Jan. 14.

Student Volunteer Convention

Galen B. Royer

THE National Student Volunteer Association has divided the United States into smaller sections for ease of access and for annual meetings. The eastern and middle part of Pennsylvania, along with New Jersey, has ninety-six colleges in this association, and met over week end, Feb. 21-23, at State College, about fifty miles from Huntingdon. About 250 delegates were in attendance, representing about thirty of the colleges.

State College is largely a technical school, giving large attention to agriculture and animal husbandry. The State has erected splendid buildings for this purpose, and every facility is afforded for thorough study of these subjects. They have a Liberal Arts building, but the department is small.

In this institution is a fine body of consecrated students, who are interested in mission work and religious endeavor. The Y. W. C. A. and the Y. M. C. A. entertained the delegates free for the three days and made a splendid impression from that angle. Mr. William Jones, of Penn State College, presided. The opening address was by Rev. E. C. Lobenstine, secretary of the China Continuation Committee, Shanghai Conference. He stressed the larger vision and broader service which missions bring to young people.

Dr. Zwemer, president of Cairo (Egypt) University, spoke with power on his favorite theme—the Moslem world in its relations to the war and its present outlook. He called attention to the partition of Persia, and other moves that aggravated to some extent the war just closed. The mighty wind of Germany, the fire of persecution and the earthquake of war have not recruited for missions, though they have made many wide-open doors. The question was put to each volunteer, as to Elijah, "What doest thou here?" Students are not volunteers, to hide their light under a "bushel" which stands for "gain"; nor under a "bed" on which comfort is found; but on a "candlestick," that they may be burned out for God.

Rev. Francis S. White, domestic secretary, Missionary Society of the Protestant Episcopal Church in the United States, spoke in behalf of proper preparation and an enlarged force for the field.

Dr. D. K. W. Kumm, African explorer, secretary Sudan United Mission of Africa, always has something striking to say in his characteristic way. His speeches were indirectly bearing on Africa, but his appeal for workers was great. Mr. Robert Wilder, religious secretary, International Y. M. C. A. Committee, and one of the founders of the Student Volunteer Movement, spoke with power to those present who had not taken a definite stand for foreign service. His account of the organization of the Volunteer Movement was full of interest. Five other speakers came with good messages—among them Dr. John Gowdy, president of the Anglo-Chinese College, Foochow, China. The convention closed Sunday night with splendid results and a fine enthusiasm.

Elizabethtown College had two delegates present; Juniata, because so close, sent some eighteen. It pleased the convention to elect Foster Statler, a junior at Juniata, president for the coming year, and upon invitation the next convention comes to Juniata.

Huntingdon, Pa.

India Notes

Ida C. Shumaker

THESE be days of "greetings and farewells." On Dec. 31, 1918, our party arrived in Bombay. We received a welcome, warm and true. How happy we were to step out of the boat and touch India's soil once again! How glad to meet and greet our loved ones here! How eager to take up the work of the Lord in this needy field! How grateful to our Heavenly Father for caring for us all along the way, especially when we were "in peril on the sea," and yet He kept us in perfect peace every moment. We praise and thank Him for bringing us to our desired haven in safety.

We also thank you, who were in prayer for us, and we ask you to continue in prayer for us as we again take up the service of the Master here. Oh, that others might come **very soon** and help to gather in the ripened grain, for surely more than ever we can say, "The fields are white unto the harvest." Come, oh, come, serve God here in this needy field, and you will be exceedingly happy in His service! DO NOT DELAY!

Just two hours ago (Jan. 10, 1919) the steamship "Dunera," the same boat which brought our party from Hong Kong to Bombay, took from our midst Bro. J. B. Emmert and family, who are "homeward bound" for a much-needed and well-deserved rest. At 3:15 P. M. the gang plank was removed, and they were soon "cut loose" from shore. Those who have had a similar experience know what it means when our loved ones are "cut loose" from shore, and sail away from us. At 4 o'clock they had sailed out of our sight.

The last we could see as they went from us were the bright, sweet faces of Lloyd, Anna and Mary, as they waved and waved their "Good-bye" when we could no longer hear their voices calling to us. We could see the ever-patient, kind, tender and loving expression on the face of Sister Emmert, and the soft, tender light in her eyes shone forth as she waved back to us her message of love, unfeigned. You will understand the full meaning of this love-message when you meet and greet her as she moves about among you. May you have that happy privilege!

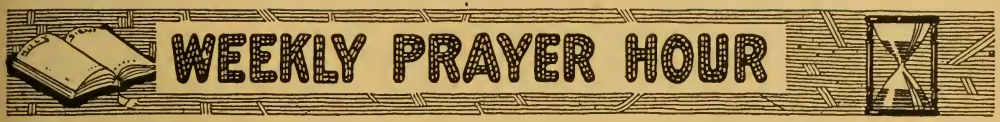
Last of all we saw the tall, manly form of Bro. Emmert, standing, hat in hand, with his loved family all around him, as if in earnest prayer for all who are left in India. On his thoughtful, earnest countenance could be noted the deep heart-yearning of his soul for the salvation of those among whom they lived, for whom they prayed without ceasing, and among whom they have worked during their two terms of service here; and that fatherly care and deep concern for their welfare could also be seen. We know their hearts were full. God grant that each soul may respond to the wholesome instruction given them by these faithful, untiring workers, and may they remain faithful to the end and bring others to Jesus.

Our prayers and best wishes go with them as they launch out into the great deep. We have committed them to the care and keeping of our kind Heavenly Father. May He give them journeying mercies, and in due time bring them back to us again. Thy will, O Lord, be done.

How we shall miss them! Not only did the "little flock" of Christians feel keenly the homegoing of this family, but those who are not Christians as well. A most beautiful and touching tribute of loving appreciation was tendered them by representatives of the Jalalpor church and community in recognition of faithful service rendered. Praise ye the Lord!

Now, since they have gone from us, do not cease to pray for the ones upon whom this work has fallen. Bro. Ross, of Bulsar, has been chosen as the elder of the Jalalpor church. His hands are more than full already, yet he willingly accepts this added charge. Sister Grisso has been located here for the completion of her first year's language study and is hard at work. Besides this, she is helping along beautifully with the work at this station. Only those in charge of a station know how heavy and how varied are the duties, yet how happy to know that we need not carry the burden alone, for we are coworkers with God. We

(Continued on Page 128)



For the Volunteers

CHINA AND OUR CHINA FIELD

Prepared by Brother and Sister J. Homer Bright

I. CHINA.—**March 30-April 5.**

Pray—

1. For her rulers, that order may be restored.

2. For the International Peace Commission, that China may receive due recognition. (China has ¼ of the pepole of the globe.)

3. For the 300,000 Christians—one a Christian in 1,400.

4. For the Mission Schools—one in every two hundred and seventy in mission school. If government schools are included one in every thirteen.

5. For Hospitals and Medical Schools—there is scarcely any state supervision of health. Each doctor is responsible for a half to three quarter million of people.

6. For the Missionary body of 6,500 with a parish for each of 65,000.

7. For social welfare.

(1) Stamping out of opium or its attempted recurrence.

(2) The Cigarette Curse.—China consumes half of the world's cigarettes.

(3) The Liquor Curse.—The liquor men seek a harvest in China.

II. OUR FIELD.—**April 6-12.**

Pray for

1. Our 1,200,000, with Shou Yang, our new station, included.

2. Our neighboring missions who are scarce of men since the drain caused by the great struggle.

3. The German Missions in central China where mission work has been greatly hindered because of the war.

4. The choosing of additional territory that we may relieve the scarcity of workers and help in consolidating work.

5. Our 350 Christians in our field—or who are but one to 3,000.

6. Our more than 40 new Christians and many inquirers.

Thank God

1. For the gift of a church for Liao Chou by members of the Volunteer Band.

2. For the three homes already built for our missionaries, and pray Him for the twelve homes still needed to house them properly.

III. FOREIGN WORKERS—**April 13-19.**

1. Pray for Dr. Brubaker and for Dr. Yuan, our native doctor, who have the medical work for our entire field while Dr. Wampler is on furlough, and for His blessing upon Dr. Wampler's messages as he brings various churches and our young people in touch with this work.

2. For Sister Crumpacker, who has added to her home duties the care of Sister Blough's work while the latter is on furlough.

3. For the nurses as they minister in unstinted service and help in making efficient Chinese nurses.

Thank Him

1. For those who are now ready to begin work in the new station, Shou Yang; and for those in language study, getting ready for service in our various stations.

2. For those whom the Board has found this year for this needy field.

3. Praise His name for the little missionary recruits, as well as those a little older —Henry King Oberholtzer, Norman Seese, Jr., Sarah Anna Wampler, Ronald Bowman and Delbert Vaniman.

4. Then join in petitions of sympathy for Brother and Sister Bowman, who recently were bereft of their little son.

IV. NATIVE CHRISTIAN WORKERS. —**April 20-30.**

1. Colonel Chao, who has much influence

(Continued on Page 128)

FINANCIAL REPORT

CORRECTIONS

The $10.00 credited in the November, 1918, Visitor to Purchase Line Aid should have been credited to O. A. B. class of Purchase Line S. S.

Included in the "Loose in Hat" offering of the Hershey Conference were the following amounts that should have been credited to the organizations contributing the amounts: Summit Cong., Second Va. Dist., $45.00; Summit Sisters' Aid Society, $5.00.

$4.00 credited in March Visitor to Hostetler Sunday School, Pa., in the India Boarding School account was intended for Transmission to India. The amount is, therefore, withdrawn from the above account and properly credited.

The $32.00 given by Amanda Cassel to India Boarding School and credited in the February Visitor should have been placed to the Eastern instead of the South Eastern District of Pennsylvania.

The offering for India Famine Fund by Jennie Henderson, J. B. and Eleanor Brumbaugh and published in this Visitor under Western District of Pa., should be under the Middle District.

During the month of February the Board sent out 101,120 pages of tracts.

The following contributions to the Board's funds were received during the month of February:

WORLD-WIDE

Kansas—1,080.50.

North Eastern District, Individuals.
J. W. Mosier, $65.00; M. D. Gauby, $5.00, ... $ 70 00
South Eastern District, Congregation.
Mont Ida, ... 1 00
North Western District, Individuals.
Cora Jackson, $4.00; Isaac B. Garst, $1.50; W. C. Winder, $1.00, ... 6 50
South Western District, Individuals.
Estate of Eliza Flack, $1,000.00; J. C. Ulery, $3.00, ... 1,003 00

Virginia—$291.16.

First District, Congregations.
Peters Creek, $138.00; Mt. Joy, $10.00, ... 148 00
Second District, Individuals.
Mary R. Evers, 25 cents; Martha Evers, 25 cents; Lucy E. Evers, 25 cents, ... 75
Northern District, Congregations.
Salem, $15.26; Timberville, $56.10, ... 71 36
Sunday Schools.
Salem, $20.00; Birthday Offering, Fairview, $5.71, ... 25 71
Individuals.
S. H. Housenfluck, $10.00; Mrs. Phebe Stultz, $2.00; Elizabeth Harley, $1.00; E. E. Blough, $1.00; Lydia F. Whisler, $1.00; Homer Zigler, 50 cents, ... 15 50
Eastern District, Individuals.
Geo. W. Shaffer, $2.00; Ella L. Myers, $1.00; B. F. A. Myers, 25 cents, ... 3 25
Southern District, Sunday Schools.
Christiansburg, $20.00; Burks Fork, $5.59, 25 59
Individuals.
A. B. Cannaday and wife, ... 1 00

Ohio—$269.80.

North Eastern District, Congregations.
Chippewa, $30.71; Black River, $17.41, ... 48 12
Sunday School.
Science Hill, ... 47 18
Individuals.
W. M. Mohn and wife, $10.00; Joseph H. Snyder and wife, $10.00; Rena Heestand, $1.00; A. H. Miller, 50 cents, ... 21 50
Southern District, Individuals.
Alva A. Neher, $150.00; A Sister, $2.00; Martha A. Kelley, $1.00, ... 153 00

Pennsylvania—$230.92.

Eastern District, Congregations.
Big Swatara, $50.70; Lake Ridge, $14.79; West Green Tree, $14.08, ... 79 57
Sunday Schools.
Ridgely, $11.32; Stephens Hill, $5.25, ... 16 57
Individual.
A. M. Kuhns, ... 6 00
Middle District, Individuals.
Friend of Missions, $20.00; S. R. Snyder, $3.00; D. G. Snyder, $1.00; Mrs. Lewis Walters, $1.00, ... 25 00
Western District, Congregation.
Summit Mills, ... 30 00
Individuals.
Harry Reichard, $3.00; J. C. Ankeny, $3.00; I. G. Miller, $1.20; Sister Christner, $1.00; Rachel Fox, $1.00; Mrs. R. T. Idleman, $1.00; Thos. Hardin and family, $1.00; Mrs. Annie E. Thomas, 58 cents, ... 11 78
Southern District, Congregations.
Falling Springs, $22.00; Back Creek, $15.00, 37 00
Sunday School.
Baker, ... 12 50
Individuals.
Mrs. W. C. Werts, $5.00; Celia Werts, $5.00; C. L. Pfoutz, $2.00; Mrs. Mary B. Dittmar, 50 cents, ... 12 50

Maryland—$169.44.

Eastern District.
Blue Ridge College Bible Term, ... 136 00
Individuals.
Wm. E. Roop, $20; Individual, $5; Bessie Y. Fahrney, $5; Amos Wampler, $1, ... 31 00
Middle District, Sunday School.
Pleasant Ridge, ... 2 44

California—$130.50.

Northern District, Congregations.
Reedley, $45.34; Patterson, $2, ... 47 34
Individuals.
C. H. Yoder, $20; Mrs. A. W. Seib, $10, ... 30 00
Southern District, Congregation.
Pomona, ... 15 85
Sunday School.
S. Los Angeles, ... 5 31
Individuals.
D. Lyon, $1; J. J. Beckner, $1; Estate Mary Gnagy, $30, ... 32 00

West Virginia—$166.88.

First District, Congregation.
Sandy Creek, ... 128 15
Sunday School.
Locust Grove S. S. and Mission Band, $12.60; Stringtown, $5.33, ... 17 93
Individuals.
Mr. and Mrs. P. F. Bowers, $20; Jesse Judy, 80 cents, ... 20 80

Iowa—$55.00.

Middle District, Individuals.
O. S. Myers, $30; Frank Rhodes, $25, ... 55 00

Illinois—$89.05.

Northern District, Congregation.
Pine Creek, ... 12 20
Sunday School.
1918 Elgin Officers, ... 3 85
Individuals.
L. J. Gerdes, $50; A. F. Wine, $10; K. K., $10; Ernest G. Hoff, 50 cents, ... 70 50
Southern District, Congregation.
Oakley, ... 1 00
Individuals.
Joseph Jones, $1; Geo. Ebie, 50 cents, ... 1 50

Indiana—$30.99.

Northern District, Sunday School.
Live Wire Class—Center, ... 4 02
Individual.
A. M. Eby, ... 1 00
Middle District, Individuals.
Income Lydia Rarigh Estate, 8.18; A Brother, $4.50; Frank Fisher, $1; W. H. Gauntt, $4.00, ... 17 68
Southern District, Sunday School.
Mt. Pleasant, ... 3 29
Individuals.
Harry A. Smeltzer, ... 5 00

Missouri—$30.00.
Northern District, Individual.
Mrs. Eckard, ... 5 00
Middle District, Individual.
David Holsopple, ... 25 00
South Carolina—$8.00.
Congregation.
Brooklyn, ... 2 00
Individual.
J. I. Branscom, $5; Frank Younker, $1, ... 6 00
North Dakota, $10.65.
Individuals.
J. M. Sadler, Sr., $10; E. H. Stauffer, 65 cents, ... 10 65
South Dakota—$7.00.
Individuals.
J. W. Kirkendall and wife, ... 7 00
Tennessee—$5.50.
Congregation.
Limestone, ... 3 50
Individual.
Miss Honoria Pence, ... 2 00
Louisiana—$5.00.
Individuals.
R. M. Harris, ... 5 00
North Carolina—$4.85.
Individual.
Anna Perrel, ... 4 85
Oregon—$3.50.
Individuals.
A. E. Troyer and wife, $2; Daniel Stump, $1.50, ... 3 50
Washington—$3.00.
Individuals.
Amanda Leavell, $2; Nora A. Willey, $1, 3 00
Nebraska—$2.00.
Individuals.
Lydia F. Evans, $1; B. F. Bowersox, $1, . 2 00
Oklahoma—$1.50.
Individual.
Mrs. Ethel Showalter, ... 1 50
Idaho.—$1.20.
Individual.
R. A. Orr, ... 1 20
Michigan—$1.00.
Individual.
Mary Lee, ... 1 00
Utah—$1.00
Individual.
C. C. Spencer, ... 1 00
Montana—$0.50.
Individual.
R. G. Mahugh, ... 50
New York—$0.50.
Individual.
A. D. Bowman, ... 50
Delaware—$1.00.
Christian Workers.
Owen's Station, ... 1 00

Total for the month, ...$ 2,600 44
Previously received, ... 114,283 55

For the year so far, ... 116,883 99

INDIA MISSION

Virginia—$25.00.
Southern District, Individual.
Mrs. B. H. Funk, ... 25 00
Texas—$10.00.
Individuals
Neil B. Rupp, $5; Mrs. A. Rupp, $5, ... 10 00
Ohio—$5.00.
North Western District, Individual.
H. H. Helman, ... 5 00
Illinois—$5.00.
Northern District, Individual.
Mary E. Whitney, ... 5 00
Nebraska—$1.00.
Individual.
Maggie Vandertolk, ... 1 00
Pennsylvania— $1.00.
Middle District, Individual.
Sara G. Replogle, ... 1 00

Total for the month, ... 47 00
Previously received, ... 1,717 28

For the year so far, ... 1,764 28

INDIA BOARDING SCHOOL

Pennsylvania—$118.25.
Eastern District, Individuals.
R. C. Hinkle and wife, ... 25 00
Middle District, Aid Society.
Everett, ... 25 00
Western District, Sunday-school.
Laborers for the Master Class—Pike, $30; O. A. B. Class—Purchase Line, $5, ... 35 00
Individual.
Mrs. R. T. Idleman, ... 2 00
Southern District, Sunday-school.
Willing Hearts Class—Carlisle, $18.75; Sunbeam Class—Carlisle, $12.50, ... 31 25
Illinois—$52.00.
Northern District, Individuals.
A Sister, $32; A Sister, $20, ... 52 00
Oklahoma—$49.49.
Congregation.
Paradise Prairie, ... 49 49
Kansas—$43.26.
South Eastern District, Congregations.
Mont Ida, ... 18 26
North Eastern District, Individual.
In Memory of Vada Strole, ... 25 00
Indiana—$35.00.
Northern District, Aid Society.
Bethany Willing Workers, ... 25 00
Middle District, Aid Society.
Manchester, ... 10 00
Virginia—$25.00.
Second District, Aid Society.
Lebanon Aid, ... 25 00
Ohio—$25.00.
North Western District, Sunday-school.
Primary Department Green Spring, ... 12 50
Christian Workers.
Sugar Creek, ... 12 50
California—$20.00.
Southern District, Congregation.
South Los Angeles, ... 20 00
Maryland—$16.00.
Eastern District, Sunday-school.
Pipe Creek, ... 16 00
Missouri—$6.25.
Northern District, Sunday-school.
Loyal Sons' Class, Smith's Fork, ... 6 25
Nebraska—$3.00.
Congregation.
Lincoln, ... 3 00

Total for month, ...$ 393 25
Previously received, ... 6,625 40

For the year so far, ... 7,018 65

INDIA BOARDING SCHOOL BUILDING

Pennsylvania—$20.00.
Eastern District, Sunday-school.
Bible Class—Little Swatara—Union, ... 10 00
Individual.
Elam M. Weaver, ... 10 00

Total for the month, ...$ 20 00
Previously received, ... 8,678 24

For the year so far, ... 8,698 24

INDIA WIDOWS' HOME

Ohio—$5.00.
Southern District, Individual.
A Sister—Poplar Grove, ... 5 00
Arizona—$2.00.
Individuals.
Fay and Linnet Daniel, ... 2 00

Total for the month, ...$ 7 00
Previously received, ... 301 79

For the year so far, ... 308 79

INDIA HOSPITAL

Oregon—$9.00.
Individual.
Grace W. Hewitt, ... 9 00

Illinois—$2.83.
Northern District, Sunday-school.
Junior Department Bethany, ... 2 83

Ohio—$2.00.
Southern District, Individual.
B. M. R., ... 2 00

Total for the month, ...$ 13 83
Previously received, ... 149 00

For the year so far, ... 162 83

QUINTER MEMORIAL HOSPITAL

Maryland—$41.00.
Eastern District, Sunday-school.
Washington City, ... 41 00

Ohio—$31.00.
North Eastern District, Sunday-school.
Science Hill, ... 6 00
Aid Society.
Chippewa, ... 25 00

Pennsylvania—$10.00.
Eastern District, Aid Society.
Elizabethtown, ... 10 00

Indiana—$5.00.
Northern District, Aid Society.
Wakarusa, ... 5 00

Total for the month, ...$ 87 00
Previously received, ... 3,325 06

For the year, ... 3,412 06

INDIA FAMINE FUND

Ohio—$669.57.
North Eastern District, Congregation.
Ashland Congregation and Sunday-school, $41.30; Goshen and White Cottage, $10; White Cottage, $4, ... 55 30
Christian Workers.
Akron, ... 47 50
Aid Societies.
Black River, $50; Jonathan Creek, $25; Akron, $20, ... 95 00
Individuals.
Mr. and Mrs. C. T. Swallen, $100; Mary S. Garman, $5; Mrs. Anna S. Leeser, $3; Laura Swander, $2.50; Joyce Hauenstein, 10 cents, ... 110 60
North Western District, Congregation.
Wyandotte, ... 52 00
Sunday- Schools.
Eagle Creek, $108; Sugar Grove, $13.25, .. 121 25
Individuals.
Isaac Miller, $20.00; Lydia Fried, $5, ... 25 00
Southern District, Congregations.
Lower Miami, $61.52; Bear Creek, $27.40; Lower Stillwater, $24, ... 112 92
Individuals.
Lura B. Pittenger, $25; A Sister, $20; B. M. R., $5, ... 50 00

Pennsylvania—$586.84.
Eastern District, Congregations.
Mingo, $96.50; Lake Ridge, $15; Little Swatara, $10, ... 121 50
Middle District, Congregation.
Woodbury, $30; Curryville Missionary and Temperance Society, $21.66; Snake Spring, $20; Williamsburg Missionary Society, $5, 76 66
Individuals.
Serena M. Rupert, $5; Mrs. D. F. Schultz, $2, ... 7 00
Western District, Congregation.
Purchase Line, $90; Montgomery, $30; Maple Grove, $26; Ligonier, $18.22, ... 164 22
Christian Workers.
Greensburg, ... 73 31
Sunday-schools.
Rayman of Brothers' Valley, $57; Ligonier, $10, ... 67 00
Individuals.
D. K. Kreider, $10; Jennie Henderson, $5; J. B. and Eleanor Brumbaugh, $2.50; C. B. Kimmel, $2, ... 19 50
Southern District, Congregations.
Dry Valley, $29; Shippensburg, $15; Hanover, $6.65, ... 50 65
South Eastern District, Individuals.
Mrs. S. S. Beaver, $5; Anna M. Wampler, $2, ... 7 00

Iowa—$560.86.
Northern District, Congregations.
Franklin County, $351.42; Curlew, $24.77, 376 19
Individuals.
Mr. and Mrs. F. B. Culler, ... 5 00
Middle District, Congregation.
Dallas Center, ... 104 17
Sunday-School.
Panther Creek, ... 15 50
Individual.
Frank Rhodes, ... 25 00
Southern District, Aid Society.
Fairview, ... 25 00
Individual.
J. Kob, ... 10 00

California—$347.94.
Northern District, Congregations.
Lindsay, $46.50; Live Oak, $19.75, ... 66 25
Individuals.
J. A. Calvert, $50; Augustus and Elizabeth Bush, $20, ... 70 00
Southern District, Individuals.
Estate Mary Gnagy, $200; Mr. and Mrs. G. Elwin Wright, $6.69; Mrs. Alice Vaniman, $5, ... 211 69

Illinois—$301.92.
Northern District, Sunday-school.
Illinois Park (Union), $14.17; Hagelthian Bible Class—Bethany, $5.60, ... 19 77
Aid Society.
Elgin Ladies' Missionary Society, ... 10 00
Individuals.
L. J. Gerdes, $100; Ira P. Eby, $10; A Sister, $10; Mrs. Susan Kessler, $2, ... 122 00
Southern District, Congregation.
Kaskaskia, ... 11 65
Individuals.
Sister B. S. Kindig, $100; H. W. Filer, $25; Howard and Bertha Ridgely, $7.50; Mary E. Clower, $5; Christina Bainter, $1, 138 50

Virginia—$296.22.
First District, Sunday-school.
Pleasant View, ... 45 00
Aid Society.
Daleville, $20; Ronoake City, $20, ... 40 00
Individuals.
Mrs. I. T. Hooker, $2; Mrs. Lucy Mauzy, $1, ... 3 00
Second District, Congregation.
Elk Run, ... 21 87
Sunday-school.
Elk Run, ... 8 13
Aid Society.
Elk Run, ... 10 00
Northern District, Congregation.
Dranesville, ... 13 56
Sunday-school.
Garbers, ... 38 16
Aid Society.
Dayton, ... 25 00
Individuals.
E. C. Geiman, $10; A Sister, $5, ... 15 00
Eastern District, Individual.
Lucy S. Figgers, ... 1 00
Southern District, Congregation.
Redoak Grove, ... 13 50
Individuals.
A. C. Riley, $50; Mrs. B. F. Winners, $7; Mary J. Tucker, $5, ... 62 00

Maryland—$275.00.
Eastern District, Congregation.
Washington City Missionary Society, ... 100 00
Aid Society.
Washington City, ... 5 00
Individuals.
Mrs. Maud V. Hollinger, $5; J. H. Beer, $5, ... 10 00
Middle District, Sunday-school.
Pleasant View, ... 150 00
Individual.
Jno. Rowland, ... 10 75

Indiana—$207.77.
Northern District, Congregation.
Pleasant Valley, ... 13 77
Aid Society.
English Prairie, ... 10 00
Individuals.
Amanda Hoover, $25; Mr. and Mrs. Earl Ulery, $25; Paul Eaton, $5; Bertha Hess, $5; Elizabeth Ganger, $5; Mrs. H. Etta Hoke, $2; Jacob K. Reiff, $1, ... 68 00
Middle District, Congregations.
Loon Creek, $46; Peru, $30, ... 76 00
Sunday-school.
Young People's Class—Peru, ... 15 00
Aid Society.
Peru, ... 10 00
Individuals.
Leanna S. Friend, $3; Dora Wagoner, $10; W. C. Stinebaugh, $2, ... 15 00

Canada—$179.50.
Alberta, Congregations.
Red Cliff Mission, $37.50; Irricana, $37, .. 74 50
Individual.
A Brother, ... 100 00
Saskatchewan, Individual.
Mrs. W. H. Stutzman, ... 5 00

Washington—$166.34.
Sunday-school.
Outlook, ... 31 34
Christian Workers.
Yakima, ... 130 00
Individuals.
James Wagoner and wife, ... 5 00

Kansas—$152.76.
North Eastern District, Congregation.
Washington Creek, $18.15; Lawrence, $7.86, 26.01
Individuals.
Jno. B. Beckman and wife, ... 50 00
Aid Society.
Lawrence, ... 10 00
North Western District, Congregations.
Burr Oak, ... 26 75
Individuals.
Mary Ann Ulery, $20; Geo. R. Eller, $12; Erma Martin, $5, ... 37 00
South Western District, Individual.
D. M. Eller, ... 3 00

Nebraska—$147.65.
Congregations.
South Beatrice, $59.15; Kearney, $33.50, ... 92 65
Aid Society.
Lincoln, ... 20 00
Individuals.
David Neher, $25; P. A. Nickey, $10, ... 35 00

Minnesota—$62.50.
Congregation.
Minneapolis, ... 25 00
Individuals.
Mr. and Mrs. H. W. Bellingham, $15; Mr. and Mrs. Daius Broadwater, $10; An Isolated Sister, $7.50; Mrs. J. E. Owen, $5, 37 50

Oregon—$52.00.
Congregation.
Newberg, ... 52 00

Michigan—$49.82.
Congregation.
Woodland, ... 33 46
Sunday-school.
Thornapple, ... 6 36
Individuals.
Mrs. Frank Reed, $6; Morris Weisel, $3; Mrs. Martha Bratt, $1, ... 10 00

Missouri—$50.15.
Northern District, Individual.
Emma Schildknecht, ... 5 00
Middle District, Individuals.
Mr. and Mrs. Jno. T. Forehand, $10.15; A Sister, $9; S. P. and R. Donaldson, $5; Wm. M. Cox, $1, ... 25 15
Southern District, Individuals.
Louisa Shaw, $10; Two Carthage Sisters, $10, ... 20 00

Texas—$36.00.
Individuals.
Mrs. A. Rupp, $20; D. S. Bowman, $10; Irene M. Clark, $2; D. H. Clark, $2; Vincent Myers Clark, $1; Mrs. S. D. Sanders, $1, .. 36 00

Tennessee—$35.00.
Congregation.
Knob Creek, ... 5 00
Individuals.
W. C. Young and wife, $25; Mrs. S. J. Pence, $2; Mrs. M. M. Fine, $2; Honoria Pence, $1, ... 30 00

Colorado—$23.70.
Congregation.
Denver, ... 3 70
Individuals.
Aaron Essig, $10; W. R. Pratt—Independence Holiness Congregation, $10, ... 20 00

West Virginia—$20.00.
First District, Congregation.
Sandy Creek, ... 20 00

North Dakota—$11.35.
Sunday-school.
York, ... 8 35
Individual.
Walter Troxel, ... 3 00

Oklahoma—$10.77.
Congregation.
Elk City, ... 10 77

South Dakota—$10.00.
Individuals.
A Sister, $5; Mrs. Wm. Dumpman, $2.50; Hazel Dumpman, $1.25; Roy Dumpman, $1.25, ... 10 00

Montana—$5.00.
Individual.
O. A. McGraw, ... 5 00

Florida—$5.00.
Individual.
Bro. and Sister Blickenstaff, ... 5 00

Total for the month, ... $ 4,263 66
Previously received, ... 109 50

For the year so far, ... 4,373 16

CHINA MISSION

Kansas—$65.00.
Individuals.
A. L. Maust, $50; E. O. Thompson, $10; S. E. Thompson, $5, ... 65 00

Illinois—$35.00.
Northern District, Congregation.
Pine Creek, ... 35 00

Oregon—$25.00.
Individual.
Mr. and Mrs. Will Carl, ... 25 00

Tennessee—$5.00.
Congregation.
Limestone, ... 5 00

Total for the month, ... $ 130 00
Previously received, ... 2,238 97

For the year, ... 2,368 97

CHINA ORPHANAGE

Ohio—$46.00.
North Eastern District, Sunday-school.
Springfield, ... 25 00
North Western District, Sunday-school.
Eagle Creek, ... 20 00
Individual.
Grace L. Moss, ... 1 00

Pennsylvania—$5.00.
Eastern District, Sunday-school.
Spring Creek, ... 5 00

Michigan—$1.65.
Sunday-school.
Long Lake, ... 1 65

Total for the month, ... $ 52 65
Previously reported, ... 680 61

For the year, ... 733 26

CHINA BOYS' SCHOOL

Canada—$10.00.
Alberta, Individual.
John Rhodes, ... 10 00

Pennsylvania—$5.00.
Eastern District, Aid Society.
Elizabethtown, ... 5 00

Total for the month, ...$ 15 00
Previously reported, ... 434 39

For the year, ... 449 39

CHINA GIRLS' SCHOOL

Pennsylvania—$30.00.
Eastern District, Aid Society.
Elizabethtown, ... 5 00
Western District, Individual.
April May Walker, ... 25 00
Indiana—$7.50.
Southern District, Sunday-school.
Children of the King Class—Rossville, .. 7 50
Ohio—$2.00.
Southern District, Individual.
B. M. R., ... 2 00

Total for the month, ...$ 39 50
Previously reported, ... 530 73

For the year, ... 570 23

CHINA HOSPITAL

Iowa—$125.24.
Northern District, Christian Workers.
Waterloo City, ... 75 24
Middle District, Individual.
Mrs. Frank Lehman, ... 50 00
Pennsylvania—$10.00.
Eastern District, Aid Society.
Elizabethtown, ... 10 00

Total for the month, ...$ 135 24
Previously reported, ... 277 65

For the year, ... 412 89

LIAO CHOU HOSPITAL—CHINA

Indiana—$3.00.
Middle District, Individual.
Scott Clark, ... 3 00

Total for the month, ...$ 3 00
Previously reported, ... 547 98

For the year, ... 550 98

SWEDEN RELIEF

Pennsylvania—$10.00.
Eastern District, Aid Society.
Elizabethtown, ... 10 00

Total for the month, ...$ 10 00
Previously reported, ... 95 83

For the year, ... 105 83

BROOKLYN MISSION

Pennsylvania—$2.00.
Southern District, Individual.
Purdon M. Trimmer, ... 2 00

Total for the month, ...$ 2 00
Previously reported, ... 1,019 00

For the year, ... 1,021 00

RELIEF AND RECONSTRUCTION COMMITTEE'S REPORT FOR FEBRUARY, 1919

ARMENIAN AND SYRIAN RELIEF FUND

Alabama.
Fruitdale Sunday-school, ...$ 7 59
Arkansas.
A. J. Burris, ... 5 00
California.
Sarah Gnagy, $5; Reedley Congregation, $41.25; Tropico Congregation, $9; Patterson Sunday-school, $16.25; Philip Landis, $1; Pasadena Sisters' Aid Society, $11; First Los Angeles Sunday-school, $11.59; First Los Angeles Congregation, $275.41; A Brother, $42.20, ... 412 70
Canada.
D. C. Garver, ... 25 00
Cuba.
Omaja Sunday-school. 200 00
Florida.
A Florida Friend, by J. H M., $250; A. S. Hershey, $5; Members of Zion Congregation, $18.50, ... 273 50
Idaho.
T. J. Simmons, $5; Fruitland Sunday-school, $90.75; Boise Valley Congregation, $100; Bowmont Sunday-school, $31.35; Nampa, Idaho, Church, $162.66, ... 389 76
Illinois.
Astoria, $57.79; Cerro Gordo Congregation, $78.30; Pine Creek Congregation, $5; La Place, Sunday-school, $190; C. J. Sell, $10; Girard Ladies' Aid, $50; Glen Montz, $5; Elizabeth Gnagy, $10; Young People's Dept. Bethany, $1.50; Ota Gibson, $1; Mt. Morris, Sunday-school, $86.31; Jennie Harley, $2.93; Loyal Banner Class, W. Brand, Sunday-school, $5; Mae Vanderleast, $1; Virden C. W. S. and Congregation, $105; Pine Creek Cong., $13.75; Lee Fry and W. H. Cordell, $5; Loyal Banner Class, W. Brand Sunday-school, $5; Geo. A. Garber, $46.40, ... 678.98
Indiana.
Roann Sunday-school, $66; Union City Congregation, $48.51; A Sister, Poplar Grove, $5; Sisters' Aid Society, Killbuck Congregation, $11; Antioch Sunday-school, $18.35; Turkey Creek Congregation, $21.15; Blue River Congregation Sunday-school, $8; Bethel Congregation, $53.15; Middletown, Ind., Congregation, $14.78; S. S. Perkins, $5; Pleasant Hill Congregation, $42; First South Bend Sunday-school, $55.60; Young People's Class, Maple Grove Sunday-school, $5; Hickory Grove Congregation, $28; North Manchester Congregation, $404; Harry A. Smeltzer, $5; West Eel River Congregation, $189.55; A Brother, $4.50; Mexico Congregation, $10; Faithful Gleaners Sunday-school, $15; Mrs. H. Etta Hoke, $2; Leaders Sunday-school Class, Rossville Church, $6.25; Mrs. Arthur Rosenberger, $5; Mrs. Kate Peterson, $5; Ogan's Creek Congregation, $28.80; Loyal Daughters' Class, Loon Creek, $10.50; New Bethel Sunday-school, $19.50; Clarkshill Congregation, $200; Truth Seekers' Class, Lower Deer Creek, $5; Bro. and Sister H. E. Foust, $20; John Bollinger and family, $15, ... 1,326 64
Iowa.
Sisters' Aid Society, $35; Mrs. Susanna Brown, $47.07; Plus Ultra Class, Waterloo, $10; Brooklyn Congregation, $26; Volunteer Class, Waterloo, $10; Waterloo City Sisters' Aid, $60; DesMoines Sunday-school, $25.90; Osceola Congregation, $60; South Keokuk Congregation, $15; Vinna Person's Sunday-school Class, Panora, $9; Panora Sunday-school, $15; H. E. Slifer and wife, $10; Sisters' Aid, Muscatine, $15, ... 337 97
Kansas.
Pleasant View Sunday-school, $21.73; Pleasant View Congregation, $20.38; Topeka Congregation, $15; Scott Valley Sunday-school, $3.31; Rock Creek Sunday-school, $60.55; Appanoose Congregation, $25.03; Sabetha Congregation, $57.53; Salem Sunday-school, $22.35; Richland Center Sunday-school, $14.46; A Sister, $5; Abilene Sunday-school, $17.50; Eden Valley Sunday-school, St. John, $25; Prairie View Sunday-school, $15.34; Olathe Sunday-school, $7.50; North Solomon Congregation, $33.50; Pleasant Hill Sunday-school, $5.50; Enoch Derrick, $5, ... 354.68
Louisiana.
Roanoke Sunday-school, ... 4 20
Maryland.
Melrose Sunday-school, Upper Codorus

Congregation, $23.60; Sisters' Aid, Maugansville, Mo., $55; D. D. Mullendore and family, $25; Mt. Tabor Union Church, $16; Welsh Run Congregation, $88; Pleasant View Congregation, $250; Sisters' Aid, Pleasant View Congregation, $40; Junior Aid, Woodberry Church, $5; Cherry Grove Sunday-school, $24.87; Pleasant Hill Congregation, $70.22; Hagerstown Congregation, $114; Beaver Dam Congregation, $10; Denton Congregation, $98.30, ... 819 99

Michigan.
C. W. Ditsworth, $2.50; Jno. R. Snavely, $1, ... 3 50

Minnesota.
An Isolated Sister, $7.50; Monticello Sunday-school and Congregation, $37.09; Deer Park Congregation, $25.40; Junior C. W. Society, $3, ... 72 99

Missouri.
Bethany Sunday-school, Pleasant View Congregation, $14.50; Oak Grove, Sunday-school, $7.43; Knights of Honor Class, Wakenda, Sunday-school, $27; A Sister, $7; A. Wampler and wife, $5; S. H. Robertson, $2; Ralph Miller, $1; C. Cline, $5; J. R. Gass, $5; J. B. Hylton, $2; Marian C. Spicer, $5; North St. Joseph Congregation, $8; Dry Fork Sunday-school, $11.65, ... 100 58

Montana.
Poplar Valley Sunday-school, $30.10; Mr. and Mrs. J. B. Fleming, $10; Grandview Sunday-school, $9.45; Junior Class, Grandview Sunday-school, $9.01, ... 58 56

Nebraska.
South Beatrice Sunday-school, $26.61; David Neher, $25, ... 51 61

New Mexico.
F. G. Replogle, ... 5 00

North Dakota.
Cando Sunday-school, $12.80; Zion Sunday-school, Cando Cong., $140.20; D. G. Lewallen, $50, ... 203 00

Ohio.
Jordan Sunday-school, $7; Joyce Hauenstein, $1; Fairview Congregation, $7; Canton Center Sunday-school, $50; Bernice Rutter's Sunday-school Class, $2.50; Pearl Rutter's Sunday-School Class, $2.50; A Brother, $8; Pleasant Hill Sunday-school, $191.22; Dayton Sunday-school, $7.50; Richland Sunday-school, $40; North Star, Ohio, Church, $25.10; Bellefontaine Congregation, $5; Bear Creek Congregation, $33; Trotwood Sunday-school, $54.08; Hickory Grove Sunday-school, $52.27; George Hartsough, $50; Mr. and Mrs. A. C. Buchwalter, $5; Greenspring Aid Society, $25; Greenville Sunday-school, $7; Palestine Congregation, $65; A Brother and Sister, Ashland, $1; Oakland Congregation, $72.50; Poplar Ridge Congregation, $50; Sugar Creek Congregation, $33.25; Jordan Sunday-school, $5; Lucille Longanecker, $10; Aid Society of Baker Church, $24; Loramie Sunday-school, $19.55; A Sister, $1; Marion Sunday-school, $250; H. H. Helman, $3, ... 859 97

Oklahoma.
Thomas Sunday-school, ... 3 53

Oregon.
Friends of Marcola, $9; Weston C. W. Society, $4.40; Weston Congregation, $29.25; Grace W. Hewitt, $56, ... 98 65

Pennsylvania.
Brotherton Pike Sunday-school, $117.31; Brotherton Pike Seal Course Class, $5; J. E. Young, $20; Free Spring Sunday-school, Lost Creek Congregation, $2; A Sister of Rockton Congregation, $1; Two Brethren of Dunnings Creek Congregation, $5; Rockton Sunday-school, $10; J. M. Nedrow, $5; Frank B. Myers, $5; White Spring Sunday-school, $3.88; Zion Congregation, $5; Pleasant Hill Sunday-school, Codorus Congregation, $32.67; Seal Course Class, Pike Sunday-school, $5; Carlisle Sisters' Aid, $5; Willing Workers' Class, Replogle Sunday-school, $4.40; A Sister of Clover Creek Congregation, $5; Mrs. Mary B. Dittmar, 50 cents; Chestnut Grove Sunday-school, $16; Mt. Olivet Congregation, $15.25; Hummelstown Sunday-school, $14.11; Springville Sunday-school, $23.63; West Green Tree Sunday-school, $110; Denver Sunday-school, Springville Church, $17.60; Fairview Sunday-school, Spring Creek Church, $5; Baumstown Sunday-school, $8; South Annville, Sunday-school, $85; Midway Sunday-school, $45; Quakertown Sunday-school, $13.73; Hatfield Sunday-school, $49.86; Lansdale Sunday-school, $65.54; Harrisburg Sunday-school, $50; Manor Sunday-school, $40; Newville Sunday-school, $2.20; Mechanic Grove Sunday-school, $10; Lancaster Sunday-school, $50.89; Schuylkill Congregation, $32.35; Maiden Creek Congregation, $200; Annville Congregation, $175; Hatfield Congregation, $109.10; Elizabethtown Sisters, $10; Organized Bible Class, Union Sunday-school, $14.10; Akron Congregation, $136.05; Big Swatara Congregation, $260.10; Elizabethtown Congregation, $175.10; Little Swatara Congregation, $130.75; P. M. Habecker's Class, Mechanic Grove, $45; East Petersburg Congregation, $118.62; Springfield Congregation, $223.07; Conewago Congregation, $100; East Fairview Congregation, $23.50; Lake Ridge Congregation, $17.74; Smithfield Sunday-school, $15; Diamondville Sunday-school, Manor Congregation, $12; Hooversville Sunday-school, Quemahoning Congregation, $104.23; Mrs. L. A. Kephart, $2; Mr. and Mrs. N. S. Bardell, $5; Emma K. Landis, $10; Albright Sunday-school, $7.95; Mrs. S. S. Beaver, $5; Back Creek Congregation, $115.27; Tulpehocken Cong., $329.47; Myerstown Sunday-school, $35; Heidelberg Sunday-school, $10; Lebanon Sunday-school, $80.98; J. G. Francis, $1; Conestoga Congregation, $137.18; Conestoga Sisters' Aid Society, $5; Bareville Sunday-school, $2; Palmyra Sunday-school, $500.50; Chiques Congregation, $360.69; West Green Tree Sunday-school, $8; Ridgely C. W. Society, $40.11; West Conestoga Congregation, $173.36; White Oak Congregation, $643.68; Lititz Congregation, $343; Peach Blossom Congregation, $75; Little Swatara Congregation, $72.50; R. C. Hinkle and wife, $25; Ten Mile Sunday-school, $11.75; Shade Creek Congregation, $7.66; Shade Creek Congregation, Ridge House, $52.50; Snake Spring Congregation, $77.70; Mrs. Eliza Brumbaugh, $2; Upper Conenago Congregation, $48; A Friend of Armenia, $10.50; Wm. E. Bowman, $5, ... 5,958 08

South Dakota.
Mr. and Mrs. J. G. Hazlett, ... 20 00

Tennessee.
Honoria Pence, $1; Mrs. S. J. Pence, $2; Boon's Creek Sunday-school, $6, ... 9 00

Texas.
Nocona Congregation, ... 53 00

Virginia.
Mitylene B. Dettra, 90 cents; Copper Hill Congregation, $35; Poages Chapel Sunday-school, $87; Oak Grove Sunday-school, $150; Walnut Grove Congregation, $26.60; Harrisonburg Sunday-school, $45; Pulaski Mission, $33.60; A. B. Cannaday and wife, $1; Bethel Congregation, $4.75; Laurel Branch Sunday-school, $25.80; Greenmount Congregation, $303.76; Clifton Sunday-school, $5; Mt. Hermon Sunday-school, $30; Brick Church Sunday-school, $121.70; Topeco Congregation, $10.90; Valley Sunday-school, $30; Valley Sisters' Aid Society, $10; Valley Congregation, $17; J. S. Good, $4; Nokesville Congregation, $42.50; Rose Rive Sunday-school and Congregation, $10; Rileyville Congregation, $16.33, ... 1,010 84

Washington.
Forest Center Sunday-school, $8.69; Mark

Macdonald, $10; Esther L. Macdonald, $10; Elizabeth Johnson, $2; W. F. Johnson, $10; I. H. Jorgens and wife, $2; Forest Center Sunday-school, $5; Forest Center Sunday-school, $1, ... 48 69

West Virginia.
C. H. Merrill, $15; Lime Rock Sunday-school, $15; Bethany Congregation, $6.63; Pleasant View Sunday-school, $19.11, ... 55 74

Wisconsin.
Chippewa Valley, $24.75; Bluefield Sunday-school, $17.18; Maple Grove Congregation, $20.26; Maple Grove Sunday-school, $24.65, 86.84

Total for February, ...$ 13,535 59

JEWISH RELIEF

Kansas.
Pleasant View Sunday-school, $21.72; Pleasant View Congregation, $20.38; Topeka Congregation, $15, ... 57 10

Total for February, ...$ 57 10

BELGIAN RELIEF

Iowa.
Sisters' Aid, Monroe County Church,..... 5 00

Missouri.
Mrs. C. H. Dukes, ... 1 88

New Mexico.
F. J. Replogle, ... 3 00

Pennsylvania.
Denver Sunday-school, Springfield Church, $17.60; Annville Sunday-school, $100, ... 117 60

Total for February, ...$ 127 48

FRENCH CHILDREN RELIEF

Illinois. ....
Barbara and Mary Culley, $3; Mrs. B. J. Ashmore, 50 cents; Franklin Grove Aid, $37; Florence Wingert's Sunday-school Class, $37, ... 77 50

Maryland.
An individual, ... 5 00

New Mexico.
F. G. Replogle, ... 4 00

Pennsylvania.
Huntingdon Sunday-school, ... 36 50

Total for February, ...$ 123 00

RELIEF AND RECONSTRUCTION

Colorado.
Mrs. H. C. Long, ... 46

Illinois.
Wm. Lampin, ... 10 00

Iowa.
Jemima Kob, ... 5 00

Kansas.
Verdigris Congregation, ... 50 00

Maryland.
E. S. Rowland and wife, ... 5 00

New Mexico.
F. G. Replogle, ... 3 00

Ohio.
Viola and Mary Miller, $15; Sisters' Aid Society, Marion Church, ... 10 00

Virginia.
Sarah J. Hylton, $1; O. H. Willard, $2, .. 3 00

Total for February, ...$ 101 46

INDIA NOTES

(Continued from Page 120)

are, according to the plan, expecting to welcome two more single ladies into our home as soon as they come from America. We hope they are on the way.

There is a great, wide, and effectual door of opportunity for service open to us here, especially among women and children. We tremble as we look out upon this great field, ripe for harvest, and realize how few are the laborers! O God, send us help, ere this door be closed and closed forever!

In a short time we hope to open a day school here on the compound, and later a girls' boarding school. Will you pray very earnestly for these and very definitely? Again and again a man from the Koli caste has come and asked us to open this boarding school. He came again yesterday and said, "When will you be ready to open the girls' boarding school? I have three girls ready to come. Though not a Christian myself, I want my girls in a Christian school. I will use my influence to get other girls to come." Praise the Lord for such a testimony! It means much for the Lord's work here, for this man was once a bitter foe to Christianity and did much to hinder the work. Now he wants his children to receive Christian teaching. May he give himself to the Lord Jesus. May many hear the call of the heavenly and respond.

Jalalpor, Surat District, January.

FOR THE VOLUNTEERS

(Continued from Page 121)

in Shansi, and who helped in a vital way at each of our stations within the year.

2. Ting Li Mei, the founder of the Volunteer Band for China, who has led many to volunteer for the ministry and saved them for active Christian service.

3. Yin Han Chang, our first Chinese minister, that he may, with zeal and humility, continue to reach many of his countrymen.

4. For the boys who are in Middle School preparing for service.

5. For those who are in a Bible Training School supported by the Chinese Church.

6. For the out-station leaders, that they may be zealous and tactful.

7. For the church as she is grappling with vital problems that affect their Christian life as, Ancestral Worship, polygamy, gambling, etc.

8. For the Industrial Work, that it may result in giving our Christians a means of livelihood and independence.

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
J. J. YODER, McPherson, Kansas.
CHARLES D. BONSACK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.
J. H. B. Williams, Secretary-Treasurer.

All correspondence for the Board should be addressed to Elgin, Illinois.

ITS FORCE OF FOREIGN WORKERS

SWEDEN

Früsgatan No. 1, Malmö, Sweden
Buckingham, Ida

On Furlough
Graybill, J. F., Palmyra, Pa.
Graybill, Alice M., Palmyra, Pa.

CHINA

Ping Ting Hsien, Shansi, China
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Horning, Emma
Metzger, Minerva
Rider, Bessie M.
Schaeffer, Mary
Vaniman, Ernest D.
Vaniman, Susie C.

Liao Chou, Shansi, China
Brubaker, Dr. O. G.
Brubaker, Cora M.
Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Pollock, Myrtle
Senger, Nettie M.
Shock, Laura J.

North China Language School, Peking, China
Bowman, Samuel B.
Bowman, Pearl S.
Clapper, V. Grace
Flory, Edna R.
Seese, Anna
Seese, Norman R.
Wampler, Vida M.
Wampler, Ernest M.

On Furlough
Bright, J. Homer, R. D. 1, Union, Ohio
Bright, Minnie F., R. D. 1, Union, Ohio
Hutchison, Anna, 3435 Van Buren St., Chicago, Ill.
Wampler, Dr. Fred J., Elgin, Ill.
Wampler, Rebecca C., Elgin, Ill., care General Mission Board
Blough, Anna V. Delano, Calif.

INDIA

Ahwa, Dangs Forest, via Bilimora, India
Blough, J. M.
Blough, Anna Z.
Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India
Grisso, Lillian
Hoffert, A. T.
Mow, Anetta
Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Eby, E. H.
Eby, Emma H.
Mohler, Jennie
Miller, Eliza B.
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India
Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella
Nickey, Dr. Barbara M.
Pittenger, J. M.
Pittenger, Florence B.
Royer, B. Mary
Swartz, Goldie

Jalalpor, Surat Dist., India
Shumaker, Ida C.

Vada, Thana Dist., India
Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Powell, Josephine

Post: Umalla, via Anklesvar, India
Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

Vyara, via Surat, India
Long, I. S.
Long, Effie V.

On Furlough
Eby, Anna M., Trotwood, Ohio
Lichty, D. J., Mt. Morris, Ill.
Miller, Sadie J., 3435 Van Buren St., Chicago, Ill.
Emmert, Jesse B., Elgin, Ill., care General Mission Board
Emmert, Gertrude R., Elgin, Ill., care General Mission Board

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Your boy decided to enter the ministry; and spends his hard earned savings for an education so that he may be best fitted to give his whole time to the Church as a Minister or Missionary.

My son decides to invest his savings in a farm or business and make money. He does so and makes much money, and is prosperous.

Your son comes on a bare support and ministers to the spiritual needs of my son.

They grow old together. One grows wealthy; the other has none of this world's goods.

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We are sharers in the spiritual bread which they break to us. Therefore we are party to their need and want in old age.

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Elgin, Illinois

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They are working towards definite goals in the next five years.

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We have given of these to make the world safe for democracy.

No democracy can long endure without Christ.

We will back the work with what is needed.

REMEMBER, May is Conference Offering time.

$150,000 This Year

YES! The work of the Kingdom is big business.

VOL. XXI MAY *NO. 5*

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN THROUGH HER GENERAL MISSION BOARD

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"In Behalf of a Greater Church of the Brethren"

CONFERENCE APPEAL

Soon the spirit of Annual Conference will be in the air, and the minds of the Brotherhood will be centered upon the splendid grounds about Winona Lake. Will you be there? Your presence among the thousands there will only add mutual interest to the occasion.

But this is a year when it is hoped that every member of the church may be present—if not in person, then at least in a way that will signify interest and coöperation. For this is the "year of Jubilee," the fourth since we came to this blessed land of religious liberty. It is but fitting that such a time should be one of joy and devout gratitude.

The General Mission Board, in harmony with our General Sunday School and Educational Boards, and with the spirit of our people and the trend of the times, feels that it reflects the wishes of the whole Brotherhood in launching the Five Year Forward Movement Program. Likewise it feels that it is meeting the oft expressed desires of the brethren and sisters of the church when it calls for the largest offering at any Annual Conference in our history.

After thoroughly going over our missionary situation in the light of the needs of the fields and of the present spirit of giving in the church, the sum of $150,000 has been set as the amount which we shall all attempt to have raised at Annual Conference this spring.

India and China Missions are thoroughly canvassing their fields. They are seeing their needs for the next five years. The amounts they ask for are large, but they are within our reach. We can equip and man our missions in the next five years in a way that will mean victory for the Lord in the areas assigned to us. We must have the coöperation of the whole church in the program—a coöperation which we feel certain we shall receive.

Denmark and Sweden with their needs must likewise be provided for. In addition to these foreign demands, the Board plans to coöperate with the District Boards through the medium of a Home Mission Secretary, in a way that will foster greater coöperation on the Home Base.

We are asking that in every Church of the Brethren there be preached a sermon on the Fourth of May, using as a subject our Forward Movement slogan, "For a Greater Church of the Brethren for the World"; on the Eleventh of May a sermon on some phase of the Forward Movement, and are asking that all of the churches plan for a missionary sermon on Sunday, May eighteen, preparatory to the canvass for the Conference offering. Likewise we are recommending that the work of gathering the offering and of reaching every individual member of the Brotherhood for it be done in the week May 18 to 25 and that Sunday, May twenty-five, shall be the day when the entire offering will be lifted.

The sum can be raised by all doing their best, small gifts, large gifts, Liberty Bonds, any money that anyone feels to give.

May God bless you as you plan for this.

Yours for "a Greater Church of the Brethren for the World."

Most fraternally

GENERAL MISSION BOARD

H. C. Early, Otho Winger, Chas. D. Bonsack, J. J. Yoder, A. P. Blough

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AS THE CURTAIN LOWERS

The Editor

A BIRTHDAY! Not because it happens that this is the editor's birthday as these lines are written; but because we celebrate this year the two-hundredth anniversary of the existence of our church in America. Man's age is measured by years, the church on earth by centuries, the church of our Lord by millenniums.

We have been in fair America for two centuries. Our fathers, our forefathers, have lived and wrought. Their record of piety and simple faith is with God, save that the influence which they shed has borne fruitage in our present church in measures that we do not understand. We fail to appreciate their influence, we are prone to forget the sterling, stalwart virtues which they displayed when our church and nation were young. We should not hesitate to build upon the foundation which they in simplicity laid. And we should thank them too, for the fact that they were content to labor far from the gaze of man in such an honorable task; for our forefathers were an unpretentious folk. We should praise them too because we, ourselves, do not like to lay foundations; we seem more content to build on the superstructure. Generations change, you know!

As the curtain lowers upon the work of these two centuries of activity, let us pause only for a moment and thank God; the times are too tense to pause long and the work of the kingdom requires haste.

Thank God for the simplicity of our fathers; thank him for such foundations; thank him for these saints of honesty, piety, tenacity to truth, dogged perseverance in upholding a simple faith, forerunners of liberty for the negro, freedom from the bondage of King Alcohol, emancipation from the extravagance of Dame Fashion, exponents of the sanctity of the home, apostles of conservation, examples of thrift, economy, hospitality.

Thank him for such beginnings in missions, education, Sunday-schools; for our rural churches, our interest in the cities, our propaganda for peace, our loyalty to the country which has shown itself a friend to us. Thank him for the healthy church spirit, as the curtain lowers on two centuries of our work in America.

AS THE NEW DAY BREAKS

Scarcely is one task finished than another presses for its place. Time and tide wait for no man. And the new century is upon us!

What shall we attempt, where shall we start, what may we hope to accomplish? We shall simply build upon the foundations laid and the superstructures being raised, hoping to accomplish what we can, where we can, in the best way that we can, for the glory of the Father and the success of his church.

No signs for the future could augur more for our success than those that are evidenced on every hand in behalf of the relief and reconstruction efforts of the Church of the Brethren, in Armenia; and also the spirit in which the church has accepted the Five Year Forward Movement Program as outlined by our various church boards.

We know there are calls being sent out in various ways warning the church of dangers, and no one should lose sight of these. The very nature of work presupposes dangers. The devil never shuts his eye when any of God's children plan advance. The more they advance the more vigilant he is. We must not in our haste allow ourselves to be swept from the moorings of our fathers. We must seek to strengthen those bonds which they established between themselves and God.

O God, help us that the principles with which he has ennobled the Church of the Brethren may through us be made known to the world. If our fathers made mistakes, forget them. They did the best they could. We shall never advance an iota by throwing stones back upon the century which has passed. We had far better look well to our own armor, our own work, our own preparation, so that we can do our tasks as well in proportion to the light given us as our fathers have done theirs in the light and experience with which they were blessed.

The Missionary Visitor

Volume XXI MAY, 1919 No. 5

Editorial

At the time of writing these lines the offerings of the churches for relief and reconstruction work in Armenia are rolling into the office. Never had we seen such large offerings. Nor had we ever received telegrams from local churches, saying how they were going "over the roof," as a little girl of our Sunday-school expressed it. This offering will prove one of the largest in our history for any cause, and it is an added testimony to the great heart which has always characterized our people when they knew of actual hunger and suffering.

We would like to thank everyone who is working so nobly for the success of the relief offering, but we cannot do so. It is all appreciated, we assure you. May God bless everyone for what he or she is doing for those people who have suffered in the last four years horrors which even surpass martyrdom.

At the recent meeting of the General Mission Board we were much strengthened through the presence of a number of our foreign missionaries. These included Brother and Sister J. Homer Bright, Dr. and Sister Fred J. Wampler and Sister Hutchison from China, Sister Sadie J. Miller from India, Brother J. F. Graybill from Sweden, and others who are under appointment or are volunteers.

The presence of these workers emphasizes the bond of love and mutual sympathy which exists between the Board and the missionaries and likewise the entire church. The attachment which grows up with those who invest their lives entirely in the work of the Lord, along with the utter dependence which they have upon the activity and support of the home base, is one of the strongest incentives that a Board can have for doing its best.

A Home Mission Secretary has been appointed to the Board's office force. We cannot make announcement of the man chosen for a time, but will introduce him to you when this is made possible. His work has been designated somewhat as follows: To foster District Mission Board coöperation, or in other words to become sort of a "clearing house" for the problems, successes and ideas of District Boards, uniting them in their endeavors; to advance the interests of the rural church; to lay special emphasis upon the needs of neglected territories, and especially the Southland. In addition to these outstanding duties others will naturally develop as the man becomes experienced. The Board has made this appointment with the consciousness that our District Boards are keenly feeling the need of such a secretary. We are hopeful that this man, who will do much traveling among the Districts, may be able to take up the work very shortly.

Some years ago, through the agency of Bro. S. N. McCann, the Bible Memory and Devotional League was founded in the church. Many of our young people, especially through the work of this league, were induced to form the habit of memorizing a verse of Scripture daily. This practice has been kept up by numbers of them and they are reaping benefits from it. We are glad to announce that Bro. S. S. Blough, Astoria, Ill., has agreed to assume active direction of this work. Its scope will be broadened to include not only Scripture memorizing, but agitation for the establishment of the family altar—fireside religion and the regular family reading of the Word of God. Bro. Blough will communicate with you frequently in behalf of this work.

The church at Huntingdon, Pa., recently has enjoyed a very unique and profitable service in the form of a missionary program, at which Brethren Galen B. Royer and C. C. Ellis were the speakers. The spirit of the hour centered about a splendid Christian service flag which was presented to the church, bearing twenty-two crosses, representing the names of those who have gone out from this church and Juniata College as missionaries. Such recognition strengthens the bonds that we weave for life and eternity.

"God bless this noble band,
Who left their native land,
Thy cross to bear."

Volunteer, have you received a copy of the last issue of "Volunteer Talks"? You are entitled to it, and if you will send us your name a copy of each issue printed will come to you.

The General Mission Board recently received its first gift for a new account which we have opened in our books, to be known as Ministerial and Missionary Annuity. We mean by this that gifts turned in to us on the annuity plan can be given with the provision that the donor shall receive an income during lifetime on our usual rates of annuity, and at death the principal will be used for the assistance of disabled or superannuated ministers or missionaries. Such a fund should by all means be built up to make provision for that increasing number of our young people who are volunteering for foreign service or for whole-time service as pastors of our home churches.

The minds of the Brotherhood in the next few weeks will be centered upon the task of lifting a $150,000 Conference offering. "These are great times in which to live," writes a pastor to us as he labors enthusiastically in behalf of the Forward Movement. United effort for the accomplishment of one great purpose for God will work wonders for our church in many ways if we simply put our shoulder to the wheel and push.

We clip the following pertinent query from an exchange:

Which Way?

A kicking horse can't work,
A working horse can't kick.
Are you helping to pull the church forward,
Or has the church to push you along?
The church is going forward:
Which way are you headed?

This reminds us of the man in our old home neighborhood who cured his horse of balking by hitching another to him to make him pull backward. Then the contrariness of the wily animal asserted itself, for he even objected to going the way he thought he wanted to go. He made the discovery that he merely wanted to stand still. The church that undertakes to stand still goes backward. His satanic majesty knows his business.

Some churches have a definite program, and they grow. Others have nothing definite in mind, and they exist. Others have a habit of exercising their daily grouch by finding fault with the one who tries to work. The council meetings of which one of these do you attend?

Just a word to the one who wearies of his Christian duty: "Go and show John again those things which ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them, and blessed is he whosoever shall not be offended in me."

They make strong medicine in Japan, and send it over to China. A poster recently scattered about in China, advertising some quack curative says, after reciting a long list of diseases it will cure: "If there are any other diseases not mentioned in the list above that are peculiar to your locality, be sure it will cure them, too." This would be amusing were it not for the tragedy that the words are believed by far too many suffering Chinese.

How many missionaries shall we send to the field this year? This question is being asked on every hand, showing the eagerness with which the church looks to-

wards its share in the world-wide task. Let us see: Denmark asks for a man, China asks for five men, India cables for eight men. These with their wives would make a company of twenty-eight. Besides these at least six single sisters are asked for—a company of thirty-four altogether. We sincerely hope that a goodly number will go, we are sure of that; but we do not have enough to fill the number asked for. We shall defer answering the question definitely until after Annual Conference.

A devoted sister in Tennessee, when sending in a very liberal offering recently for the Lord's work, said these words: "I tithe, giving one-tenth of the poultry and eggs, and it pays. If I need the Lord's money I borrow for a few days, always promising the Lord to put back more than I borrowed. I have dollars for the Lord where I had nickels and dimes before." Of course you find it pays, sister. And we hope that many others of our good people will place themselves in a like position to receive both financial and spiritual blessing from God. The Lord likes to have opportunity to vindicate his promises in our lives.

Heroism is not without its rewards when performed in the line of duty. Mention has repeatedly been made of the work of our missionaries in China during the plague of 1918-1919. We learn that the State Department at Washington sent a letter of appreciation to those who engaged in this work. The governor and chief of police of Shansi Province did likewise. It is a splendid revelation to many Chinese to witness such examples of self-sacrificing devotion.

Shou Yang station is the latest to be added in China. Hereafter we shall have missionaries located at this place, which is much closer to Tai Yuan Fu, the capital of the province, than either of the others. The opportunities in China are limitless, in so far as our resources are concerned.

Our Sunday-school librarians will find a special feature arranged for them at the Winona Conference. In connection with the missionary exhibit will be samples of splendid books for church libraries. A specially-trained librarian will answer questions and make suggestions for your benefit. It will be to the advantage of every church to urge your librarian to be there.

A missionary was asked, "Do the heathen get no comfort whatever from their religion?" "Yes," was his reply, "the same kind of comfort that you get out of a narcotic." Only Christianity awakens the best in man, other religions affording no mainspring to effort.

The United States Public Health Service is conducting an active campaign to "clean up" the nation along lines of social diseases. The crusade to do this, to eradicate the poison of venereal diseases, to protect the beauty and sanctity of the American home, and to champion the cause of purity for our young men is worthy of the widest publicity and fullest coöperation on the part of every person of our land. There is no room in America for these dread diseases, and if American Christianity awakens at this time when public opinion is so thoroughly aroused, proper laws may be enacted which in large measure will do away with vice districts in our large cities and vicious appetites of young men. The war is not without its compensations in some ways and this is one of them.

The percentage of literacy among Liberians is said to be greater than that among negroes in the United States. This fact should be matter for serious study by our country in their treatment of our negro people.

Fanaticism is disappearing in many parts of Mexico. It is said that Protestant churches are better attended than ever before, while there is a growing demand for both secular and religious instruction, and there are to be found many Protestant teachers in the public schools of that country.

The expedition of the American Board for the Relief and Reconstruction of Armenia contemplates the establishment of fifteen new mission hospitals for Turkey, located at various places from the Black Sea to the Persian boundary line.

A Huge Thank Offering: Its Logic and Wisdom

THE Great War is over. Let us thank God, not in word and tongue, but in deed and in truth. No people on earth have more reason to make a huge thank offering for this fact than the Church of the Brethren.

(1) We have the wealth. Before the war, one of the New York banks calculated that the United States was worth 220 billion dollars; the second competitor only 150 billions. We suffered the least from the war, and have the greatest blessings. We are headed for Prussianism unless we keep alive the spirit of sacrifice by momentous offerings for the Lord's work.

(2) The cause demands it. Our boys offered their lives for democracy. There can be no democracy that endures without Christianity. All the sacrifice of the war will be in vain unless we conserve the purposes and gains by Christian education. Democracy is not safe anywhere, unless it exists everywhere. Christian missions is the answer.

(3) The church must act **now**, and act in a big way, commensurate with the world need, and with a true loyalty to Christ. The war has demonstrated the absolute failure of everything except Christianity. The Christian conscience is the only constructive force in humanity today, and if this fails all is lost. The church must not "play on the job," but realize that **now** is the time to follow up the war with the constructive, redeeming, saving Gospel.

(4) The only guarantee for world peace is missions. Autocracy on the one hand, and Bolshevism on the other lead to wars, bloodshed, and unrest. The brotherhood of man, based on a faith in God, is the only hope for world peace. The church must make a big offering to strengthen the missionary forces to maintain world peace.

(5) Our blessings have been so great, that unless the church makes a liberal offering she will become materialistic. Our country is heading straight toward Prussianism, and in another generation we shall be completely Prussianized, materialized, unless the spirit of sacrifice and humanity is kept alive. We must make big offerings to save our own souls. The only way the church can purify herself is by missionary activity. To become self-centered is to be lost spiritually. Big blessings mean a big responsibility. We must give big offerings or become materialistic and lose eternal life.

(6) A big offering will double the efficiency of our missionaries. It is a great waste to send workers on the field without backing them up with all the means and tools they need to use their full capacities. It is like soldiers at the front without ammunition and implements of war. The need is great, the cause demands it, we have the means, and therefore a "Huge thank offering" is the only logical conclusion.

(7) It should be a thank offering. We should thank God for peace, for the open door to democracy, for the decadence of opposition, for the wealth and means at our command. A thank offering should be given cheerfully, freely, and bountifully. It should be an "offering" and not a "collection." I hope and pray that the Church of the Brethren will rise to the occasion and give an offering that will be a real glory to God. D. W. K.

How to Organize for a Financial Drive in a Local Church

F. A. Vaniman

THE "Forward Movement," as outlined by our church, is just what is needed to encourage us to do bigger and better things. And how to organize each local church, so that we may be able to raise the largest possible amount for the "Conference offering," is the business in hand.

Whenever it is desired to reach the people, one of the essentials is publicity. Whenever the government puts on a war activity campaign it uses the press, posters,

pamphlets, speakers, pulpit announcements, and leaflets. You will find the posters up in windows everywhere. Then they organize, with a county chairman, city and township chairmen and secretaries. Under these are the workers who do the actual soliciting. Each city and township has its budget or apportionment. Also each organization makes a list of the prospective subscribers in its territory, indicating after each name the amount that should be given. Each name is placed on a card, and the amount indicated, and these cards are given to the workers.

If the worker fails to secure the subscription, the reason is noted on the card, which is turned over to the chairman. Later these cards are examined by an executive committee, whose business it is to see that justice is rendered, and if any have not subscribed enough, or not at all, a special committee is appointed to wait upon them. This is perhaps the most effective method known for raising funds, provided the chairmen, secretaries and solicitors do their duty. This same plan may be modified and used very effectively by each local church. It means work, and must have a wide-awake chairman.

Another very effective method is the one frequently used when dedicating churches where the congregation is in debt and the building not all paid for; only in this case we would ask for money for missions, and the sermon should be on missions.

Secure the best speaker possible, and let it be announced from the pulpit each Sunday for a month, that that particular Sunday is set apart for the purpose of securing funds for the "Conference." And let it be announced in advance that you are to raise $1,000 or $500 as the case may be. Have secretaries and ushers previously appointed, and at the close of the sermon let the secretaries come forward, ready to take the names of the subscribers. Then let the speaker call for subscriptions—$50, then $35, $25, $15, $10, $5. After all the pledges are made have the ushers pass the baskets, and let all give who did not pledge. If any pay now who pledged, have them mark it "In payment of pledge." Later the secretaries or treasurer will collect the unpaid pledges. If you have a full attendance this method is very good. Otherwise the secretaries or treasurer should solicit those not in attendance. Either method, if faithfully performed, should secure the desired results.

McPherson, Kans., March 16.

Reviving Fireside Prayers: An Aid to World Evangelism

S. S. Blough

WORLD evangelism means bringing to the entire world the opportunity to accept the Gospel of Jesus Christ. It does not necessarily mean that each soul will accept Christ, but surely the purpose in giving the great commission was that all nations shall have the Gospel. There is no other reasonable conclusion.

World evangelization needs every legitimate aid that can possibly be given it. Especially is this true if the work is to be completed in this generation. Why should we not work to this end, since this is the only generation in which we can be directly engaged? The friends of the kingdom of God are looking for ways and means to complete this great task which holy men under the direction of God's Spirit began long ago. It is a task for the strongest and most devoted, requiring the most united and concentrated effort.

Human effort alone will not bring about the results. Gifts are being received and complete surrenders are being made, but these are not enough. There must be an assurance of Divine blessing if it is to succeed. Perhaps the most important help was suggested when Jesus said, "Pray ye the Lord of the harvest." Yes, here is a work in which all can engage. Intercession for a world evangelization may and ought to be a continual service in the life of a Christian.

Are our people doing as much praying as they ought? This is a question which I think must always be answered in the nega-

tive. There are large and undiscovered fields of rich experience for all. Is it because we do not understand the value of prayer? It must be so. We fail to realize that this is a direct way of reaching those in need by way of the throne of God. Now if prayer is to figure so largely in the evangelization of the world, how may we get our members to praying more effectively?

In the first place we must do more teaching on the importance of missions. Then we must teach the secret of the power of prayer and how and where to exercise in it. Our people are learning rather rapidly, but they do not yet know as they ought. Oh, for greater desire to evangelize the world! Oh, for greater fervency in prayer! When will we desire to be a real part of these things? That Christian who has a deep longing for the unsaved, among them the heathen, will frequently hold them up before God in prayer. If those prayers should be in private only no one will be inspired by them, but others listening can not but receive inspiration on the same matter. What would be better, then, than to have in every home a daily gathering around the fireside, where these subjects would become a matter of discussion and prayer? It would help much in bringing about excellent results.

Fireside prayer, or the family altar as it has been called by many, where it has been maintained has wielded a strong influence. If every home were to get back to the fireside prayer what might not be accomplished in this generation! This would bring with it a study of proper things for which to pray in the home and would create an interest in them. In this way our missionaries would be remembered and receive a great benefit, while there would be instilled into the minds of the young the importance of the work and a love for it. Discussing mission stations and workers with their needs will be an education to the entire family, which will eventually develop supporters of missions and mission workers. What results might be obtained by a proper training of the rising generations around the home fireside and in connection with its prayers!

Those homes in which the fireside prayers are an everyday occurrence can testify as to its pleasure and value. In the homes where this is not now the case, or never has been, there is immeasurable loss. But you say it is impossible to get the family together long enough. All kinds of hindrances inject themselves into the plans of the home when fireside prayers are being arranged, yet some have proved that it can be done. This is a case in which where there is a will there is always a way. If you cannot obtain the best time, take the best that can be secured, but always try for the best. Perhaps if you desire it enough you can get it. In most homes the family is all together at some meal. It does not take long to have a short reading, and then all the family bow in prayer around the table. If the prayers are strongly missionary they will in time have their influence. This is good, but not as satisfactory as at a time when more extended exercises can be engaged in. There should be time for exchange of views on some important subject. Presentation of the things for which prayer is desired, as well as the reading of God's Word, also is desirable: one day the evangelization of the world; the next, India and her needs; then China, Africa, the islands of the sea; after this, workers one by one and their work; all of these remembered beside the home fireside. With such a plan consistently followed what could not be accomplished!

Who is responsible that we are not having more fireside prayers? Who will assume the responsibility and take up the work? Would it not be in place for the elder or pastor of each church to be sufficiently interested in the matter to urge all his members to revive the family prayer custom? With the long neglect it will take time and careful teaching, but it will bring large results in the end. When the matter is properly introduced it will grow more rapidly than might be expected. Now may we not hope that even this suggestion will induce many to be more faithful in fireside prayers, feeling assured that it will assist greatly in bringing about an evangelized world?

Astoria, Ill.

Our Aid Societies a Missionary Endeavor

Mrs. Levi Minnich

THE first aim of our Aid Societies, as given in our constitution, is missionary endeavor. We may spend considerable time and effort in supplying food and clothing where needed, but as the missionary on the field uses all of these as a means to an end, so we should ever keep our aim in view. So far as we can employ these material things to enhance the kingdom of God we should use them. God has made it so easy for us to serve him; for by using our hands, feet, lips or money for the good of the needy ones about us, he accepts the service as if given direct to him.

Again, we may use the means with which God has blessed us, and over which he has appointed us as stewards for a short time, to lay up treasures in heaven. If we want to trade in a foreign country we must exchange our money for the currency of that country. So we may quilt and sew, or knit and mend, and then invest the money more directly for the spread of the Gospel and the saving of souls. What a splendid exchange! When we have given as God would have us give he makes it to increase and grow in a ratio surprisingly larger than all natural laws of increase. Do you remember how it worked out the day the small boy gave his five loaves and two fishes to Jesus? $5+2\times1\div12=5{,}000$. That is the way God makes it to increase and abound if we give according to his will, for we must remember that the lad gave his all into Jesus' hands. Did you ever think that the ability to make money is God-given? Deut. 8: 18: "But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth."

In our societies the past winter God blessed many of us with health and strength to work and increase our funds. There is a great world need as never before. The unrest and commotion in many places; the powers of evil sowing discord broadcast—these are a call to God's people to greater efforts to make Christ known, for his power can bring peace and quiet to individuals and nations as nothing else can. There are opportunities on every hand. The church of Jesus Christ must arise in her strength and use these opportunities or she will fail in her purpose in the world.

Our missionaries in India are pleading for help to save the starving people there so they may be spared and taught the way of life. The Mission Board has asked for funds for this purpose. All our mission fields are needing money and men to carry on their work that it be not hindered.

Our Mission Board is looking forward to a larger Conference offering than ever before to meet some of these very urgent calls. One hundred and fifty thousand dollars is the amount. It is not too large to expect. The Church of the Brethren can and should do this much and more. If we appreciate God's blessings to us, and give as he has prospered us, it will not be surprising if it goes beyond that amount. Prov 11: 24, 25: "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

Our societies have given in the past, but we want to do more, because so many are starving, some for physical bread and some for spiritual bread. Let us seek to know what God would have us do in the coming offering at Winona Lake for the world needs. May we have open ears to hear the still small voice speak to us, and then do as he bids. Maggie was a poor cripple girl, only able to go about with the use of her crutches. She heard the strong appeal in the missionary sermon, and her heart was touched to help those who did not know of Jesus. What could she give? A voice seemed to say, "Give your crutches." Oh, she could not give them, for they were her very life. "Yes, give your crutches and then some one will know about Jesus."

Should she heed that voice or not? She had her struggle, but when the plate came

near her she lifted her precious treasures and the man took and steadied them on the plate and started up the aisle. All eyes followed him, for they knew those were Maggie's crutches. Many had written their checks and put them on the plate, but now they looked small compared with Maggie's offering. The wealthy banker across the aisle wrote out another check for $50, and others followed until the crutches were paid for many times over and restored to the little cripple girl, because she heeded the still small voice that spoke to her.

Greenville, Ohio.

The Sunday-Schools and Their Share of the Conference Offering

C. S. Ikenberry

THE Sunday-schools of our Brotherhood are uniquely hitched in with a large share of the church's Forward Movement program. As a Sunday-school organization we have a definite goal in the Sunday-school's part of the program. and practically every point in this goal is missionary in spirit. The starting of new schools, seeking a larger and more regular attendance, the leading of our pupils to a confession of Christ, promoting study of the open Bible, and appropriating more of our offerings to the extension of his kingdom are definite activities in missionary endeavor.

Besides this we relate ourselves definitely to all other Forward Movement goals. To the general goal we must furnish 90 per cent of the conversions in the church. This would mean that more than 1,300 of our pupils must be reached in a confession of Christ. Of the three hundred young men that are to be called into the ministry we must furnish practically all. We can hardly conceive of a consecrated young brother in this age who is not in some way a member of the great Sunday-school family.

To the educational goal we will contribu e largely to the 3,500 new students enrolled in our church schools, and from the Sunday-school pupils we should expect to supply the 20 per cent of the students as recruits to our Student Volunteer membership.

To the mission goal we are at least paving the way for her greatest possibilities. We have come to the time when we must do more definite teaching in our Sunday-schools, not only in the consecration of means, but for the dedication of the lives of our boys and girls for the extension of Christ's kingdom. The new opportunities must be seized at once. Shall we not hold up such opportunities as ideal to our boys and girls, and thus make the future church more responsive to the call into definite service?

What part can we have in the Winona Conference offering?

First, we can emphasize missions in our schools to the extent that it will leaven the entire church membership. Parents become interested in the things in which their children are interested. By this means we can stimulate a larger Conference offering in the church as well as among individuals.

Second, we can and should send with our delegates to the Conference a special Sunday-school offering. This will make every pupil respond to the world's great call, and will not only help in the immediate evangelization of unoccupied fields, but will of itself engender a spirit of missions which will aid largely in the final evangelization of the world. This special offering in the local schools will not only aid in raising the great memorial missionary offering, but will of itself be credited to our part of the Sunday-school goal.

" If you are a Thibetan, you not only post your prayers with thousands of others in a cylindrical prayer wheel, but you swallow pills of rolled paper printed with prayers, and hang paper flags across the mountain from tree to tree. You carve prayers on stones for miles along the roadside."

To Our Young People

THE Becker Bicentennial Celebration which is to be held at the Winona Lake Conference in June will commemorate the two-hundredth anniversary of the existence of our church in the United States. Quite a period of time has elapsed since our brother, Peter Becker, slipped up the Delaware on the slow-moving vessel and anchored at the City of Brotherly Love.

But the church has grown since that time. Most of its members have removed far from the American cradle of the church, penetrating into the remotest parts of the country. Nor have they removed farther from that home than are the varied activities in which we find the present membership of the church engaged. Let us see—Sunday-schools, Christian Workers' Societies, revival meetings, prayer meetings, mission endeavor, junior organizations, colleges, organized Christian endeavor—why, we wonder what they could have had in the line of Christian work away back there! But they had the Bible, fireside piety, simple faith in God, serving their generation perhaps as well or better than we are serving ours.

But that is more reminiscent than we intended to become. What we wanted to say was that the Winona Conference will be unusual and unique in that a very splendid program, called a Life Work Conference for Young People, has been arranged for the period beginning with Wednesday evening, June 4, and closing on Friday evening, June 6. Just notice the program on the accompanying page.

From the standpoint of speakership this program is sure to be a success. But they must have an audience. It is earnestly hoped that our young people will respond very generally to this Conference, which can mean so much to them in their Christian experience. For you who will attend, these two days may prove to be mountain-top Christian experiences. We are sure they will if you will enter into them with thirsty spirit.

Young man, young woman—dear brother, sister—you are most cordially invited to attend this Life Work Conference. Please plan for it, talk for it, pray for it, and attend and make it one of the bright spots in your Christian experience. The marks of its high tide in inspiration and influence can reach your heart and touch you with the indelible marks of Christ's power.

Again we say, Come. You are most sincerely invited and urged to be present.

Most fraternally,
General Mission Board,
Church of the Brethren.

P. S. Please accept this as a personal invitation to YOU.

A LIFE-WORK CONFERENCE FOR THE YOUNG PEOPLE

Wednesday Evening, June 4

H. C. Early, Moderator

7:00, "My Church: What She Means to Me."—D. L. Miller.

8:00, Stereopticon Lecture, "The China Field."—F. J. Wampler.

Thursday Morning, June 5

J. J. Yoder, Moderator

8:30, The Place of Prayer in the Christian's Life.—Jas. M. Moore.

9:00, My Life: How Shall I Invest It?

10:00, The Education I Must Secure.—Paul Bowman.

11:00, Our Debt to America. What We Owe and How to Pay It.—J. M. Henry.

Thursday Afternoon, June 5

"Volunteer Band"

Elsewhere than Auditorium.

Thursday Evening, June 5

J. A. Dove, Moderator

7:00, "The Claims of the Christian Ministry."—Levi S. Shively.

8:00, Stereopticon Lecture, "The India Field."—Jesse B. Emmert.

Friday, June 6

C. D. Bonsack, Moderator

8:30 A. M., The Spirit-filled Life.—M. W. Emmert.

9:00 A. M., The Possibilities of the Home Field.—V. F. Schwalm.

9:45 A. M., The Consecrated Layman.—A. B. Miller.

10:30 A. M., Conference: What Can We Do to Further the Interests of the Church?

(1) In the Southland.—H. S. Randolph.
(2) In Pioneer Districts.—V. C. Finnell.
(3) In Weak Churches.—Nelie Wampler.
(4) In Strong Churches.—Grover L. Wine.
(5) Among the Immigrants.—J. Kurtz Miller.
(6) In the Cities.—W. J. Horner.
(7) In Rural Districts.—W. H. Yoder.

Afternoon Session

Volunteer Meeting (Elsewhere than Auditorium)

Evening Session

7:00, The Call of the World to the Christian Young Man.—Chas. C. Ellis.

8:00, Consecration to the World's Needs.—J. M. Blough.

God's Liberty Loan

G. L. Wine

WE have been and are living in days that for the most of us have been filled with new and wonderful experiences; days that not only have cast their heartaches and sorrows (they have been many and grievous) upon humanity: they have also been days that have deepened and broadened and enriched our thinking. Indeed, we are thinking in larger terms than hitherto we had dreamed would be possible, however dreamlike it may at times seem to us to be.

At this writing we have seen the first, second, third and fourth "Liberty Loans" raised in this country, that the world might be made free. We are soon to see the fifth. It is staggering to think of the amount of money that has been raised to finance the war, reaching the great sum of twenty-three billion dollars.

It is interesting to wonder how much of this large amount has been subscribed by the Church of the Brethren.

The average wealth per capita of the people of the United States is known. From this knowledge it is estimated by many that as a people we would be rated a little above the average wealth, but if we hold only average wealth it would be expected that we contribute our proportionate share. Being one hundred thousand in number, we are one-thousandth of the population of the United States and one-thousandth of twenty-three billions is twenty-three millions, our proper share of this loan, if the former assumption be correct. This would mean two hundred and thirty dollars for each member of the church. Some one says that we have not done it; but who would dare say we could not have done it, if we have not?

For argument's sake suppose we have contributed only $100 per member. That would mean ten millions to this loan, for which the government would pay to the bondholders of our church over $400,000 interest each year. Certainly this estimate cannot be far out of the way.

Again, I wonder how many of our members would suffer too greatly if not one cent of this loan ever came back into their private funds. What a forward movement it would be to dedicate this loan to God! Why not make this Liberty Loan GOD'S LIBERTY LOAN? It is not too great a sacrifice to make. Indeed, we can do this and still have, to give out of our other earnings. It would seem we have made rapid progress in our mission, educational and other work, but these figures are so staggering that it appears we have done little compared with what we might do. We are calling for $150,000 for missions at our coming Conference, which seems large when we think of our other offerings; but could we not at least give the equal of the interest on those ten millions of bonds, which would be $400,000? Praise God, may it be so! I propose to give to this offering my share of the interest, not of the ten, but of the twenty-three billion. WILL YOU?

Let us make a real Liberty Loan for God, which will demonstrate that we are in earnest about carrying the Gospel of our Lord to the ends of the earth.

Polo, Ill.

"There are only eight doctors to twelve million people in the province of Shansi, China."—Missionary W. G. Fairfield.

India's Appeal for a Mighty Advance

J. B. Emmert

A FEW days before we sailed from India a highly-educated Hindu gentleman, a Brahmin, called on me at the mission bungalow in Jalalpor. He discussed with me present conditions in India—industrial, educational, social, political and religious. He recounted evidences of awakening in all these lines and pointed out some dangers which lie ahead. I turned to him and said: "Friend, you know that we are interested in the welfare of India. Tell me, in just what way can we do most to help her in this time of awakening, of change, of development?" Lifting his noble head, his piercing black eyes looking squarely into mine, he said (note well this ringing Macedonian call), "We need in India more men just like you missionaries, who can go up and down our land among our people, meeting them in their homes and bringing to them the truth which has made the West great. And let me say, further, we need more American missionaries." I grasped his hand and heartily thanked him for that declaration, assuring him that I would carry his appeal to the strong and true of America. I am sorry to state that this Hindu gentleman is not a Christian, but has not our blessed Lord Jesus used him to utter a clarion call to the Christian manhood and womanhood of America?

The war sent up prices in India 100 per cent, making it exceedingly hard for the common people to get food and clothing. Then influenza swept the country, taking a frightful death toll and causing much loss by paralyzing agricultural activities at a critical time. More than this, the rainfall was very deficient all over India the past year, leaving millions in want and face to face with death by starvation. The British Government is doing nobly in supplying relief in the form of labor for all who are able to work, but the compensation in grain is so meager that it suffices for the laborer only. Unless we help with our abundance many children must die for want of food, and that right among the people who are now turning to Christ in our own mission field. For them we plead. Only three dollars a month will keep a child alive and put him in school in the bargain. Surely, everyone who reads this appeal will want to give enough, or persuade some one else to give enough, to carry one child over the awful months yet to drag around before another harvest can be reaped. Try to calculate the immense value such help will be among the people to whom we have been telling the virtues of our Lord. A few days ago, after the needs of these suffering ones had been presented, an old blind brother arose in his place and called the speaker to his side. In a sob-broken voice he said, "Here, my dear brother, take this money, the last cent I have and all I have, and send it over to the needy in India," and he handed over a dollar and fifteen cents. That man has suffered and is willing to suffer more in order to relieve the greater suffering of others. Will we allow that dear old blind brother to outdo us in this noble cause? Let us go away "over the top" in our forward movement and compel our faithful Mission Board to set its goal much higher the next time.

During 1918 299 were baptized into our church in India. That is more than twice as many as the year before, and many more than we received any other year since 1912. It is almost 19 per cent increase of the entire membership of the church in India. While you rejoice in this splendid evidence of God's presence, I wish I could burn into your consciousness a picture as I see it. In two of our churches in India **accessions are purposely limited and restricted.** This is necessary, because we do not have sufficient Indian teachers and pastors to care for converts after they are received. For twenty-five years you and we have been praying for God to give us India for our blessed Christ. Now the barriers and dikes are breaking. A mighty flood is about to break through, giving us what is known on mission fields as a "mass movement." For this your missionaries are trying hard to prepare, but

do you know that the number of missionary men is so small, and those who are there are so burdened with other necessary work, that for two years we have actually had no one free to conduct our Bible Teachers' Training School? In the meantime, Brethren Stover and Long are standing at the breach in the dikes, endeavoring to hold back and control the stream of oncoming converts, until the church in America and the training camps in India supply the needed teachers.

Shall we unitedly call upon God to turn back the tide and so meet the situation, or shall we cry mightily unto him to thrust out workers, American and Indian, to care for the perishing as they come? While you pray, you can speed up the supply by suggestion to your own son or daughter to go. You can yourself volunteer to go. You can offer support to any one who does go. You can support men in the training schools in India ($5 a month). You can support future workers who are now in the boarding schools ($3 a month). You can give in large sums or small for the work in any of its phases, for the whole effort of your mission in India has but one object—saving men in Christ.

MINNIE GOOD

Ruth Royer

THE second member of the Elizabethtown College Volunteer Band to be called from preparation here to service with him, was Sister Minnie Good.

For a number of years she heard God's call to service, but she was unwilling to yield herself unconditionally. In the fall of 1917 she came to Elizabethtown because she felt the need of a Christian education, whatever her life's work might be.

She again returned to school in September, 1918. Two weeks later she became a volunteer. Her cup of joy was then full and her victory complete. All life looked new to her, with the wonderful peace of God in her soul. The future seemed so bright. Her home church in Lancaster, Pa., decided to pay for her education, and also were planning to support her on the foreign field. But this happy life lasted only a few months until God called her, November 19, 1918.

Sister Good was sociable, optimistic, and always ready to lend a helping hand. We miss her, but know that for her to die was gain. There is one worker less, yet the need remains. Who will the reënforcements be?

China Calls to America for Help

Fred J. Wampler, M. D.

IF our work in China is to go on unhindered, it is very necessary that the church support it better financially. That our field in China may be adequately occupied, our mission is calling for twenty-five or thirty new workers for the next five years. Before the Board can send us these assistants, of course they must have finances with which to support them; and not only is their support to be cared for, but they, together with those already on the field, must have increasingly large financial support for their labors. As we occupy more out-stations, we must put Chinese in charge. As we open up more schools throughout our districts, we must have Chinese school-teachers and places in which they can teach. All these things mean that we must have money. In the hospitals new buildings are needed and larger staffs are required as the work grows.

In China we have forty missionaries. Of these, only seven have houses that would compare in comfort and convenience with the dwellings you live in in America. The others are still occupying Chinese or semi-Chinese houses. Within the last couple of years the mission has called for six other residences, which would take care of fifteen more missionaries, but the Board has not been able to grant us the privilege of building these because the funds were insufficient. Most of the missionaries have had to spend one term of service on the field in Chinese houses. These structures are gone over and remodeled to a certain extent, but at the best they are dirty, damp, and inconvenient. The missionaries have been very willing to accept these conditions, but they ought not to be asked to continue in them any longer than necessary. To do the most effective work, and that there may not be unnecessary loss from disease and death, all the missionaries should have foreign houses. Unsanitary and inconvenient housing conditions are especially hard on the missionary housewife and mother.

At Ping Ting Chou we have been taking care of between twenty to twenty-five hospital patients each month. With the exception of the last month of 1918, all this has been done in Chinese buildings that are ill-adapted to hospital work. Even with the two wards just completed, because of the location we cannot get the best results until we have the administration building of the hospital erected. With better buildings and a small increase in staff we would be able to double our number of hospital patients. We have carried on the work with the men and the women with one staff and one set of instruments. This would not be bad if it were together; but the work for men is just about half a mile from that for women, and every time we have an operation in the women's hospital we have to go first to the men's hospital and bring the instruments and things necessary for the operation, and then the patients have to be taken care of in poorly-lighted and ill-ventilated rooms. These conditions will not be better until the home church contributes more liberally to missions, so that the Board can grant us funds sufficient for the erection of our buildings.

The boys' schools at both Liao Chou and Ping Ting Chou need funds to develop industrial work. The hospital building at Liao Chou will require additions in a few years, and at all the stations in the near future buildings will be needed to take care of the evangelistic work for women. We are opening up a new station at Shou Yang, and this will make imperative buildings and equipment there.

The work, of course, is going on and will continue, but it is not the best the Church of the Brethren can do, and you certainly should not be content to have work that is second-best stand for our part in the work of preaching Christ to the world and thereby delay the coming of his kingdom on earth.

"Religion is the only force in the world I have ever heard of that does actually transform the life; and the proof of the transformation is to be found all over the world, and is multiplied and repeated as Christianity gains fresh territory in the non-Christian world."—President Wilson.

"For a Greater Church of the Brethren for the World"

T. R. Coffman

THIS makes one think of the watchword of God's ancient people Israel, "Go Forward," and since we have been studying the history of these people in our Sunday-school lessons, this subject should interest us all the more.

The Christian life is not a stagnated pool; we either progress or retrograde; is this not true of the church? We either go forward or backward, no standing still. In our business we are not satisfied unless our business is growing; each year we want to do a larger amount of business. Should we not feel the same way about our church? I dare say there is not one, who is thoroughly converted and consecrated to the service of God, that does not have a desire to see a greater Church of the Brethren.

Now what will make the church greater? First, increase her numbers; yes, that will make her greater numerically. Now to do this we must make more of evangelism, reach out after others, do more evangelistic work. Possibly the best way would be to think of the plan and the program of God. What is it? The great passion of God is world redemption; winning the world for Christ. Where would we go to discover this plan and program of God? Not to the history of the world, but to God's Word. Notice the importance of the events in the program. They are pivotal events. Evangelization, three periods: 1. Preparation—Noah to Christ. 2. Realization—Christ to Pentecost. 3. Evangelization, now. God does not build his plan on blocks of time, but in the fulfillment of conditions. We must have this passion for souls, we must feel the weight of souls, the responsibility resting heavily upon us, and feel, like Paul, "I am debtor," until every man has heard the plan of salvation.

Second, to make the church greater we must do more mission work. We must have more missionaries in the home and foreign fields. Let us think of the biblical basis for the World's Missionary Enterprise. 1. Conception: We must have some conception of this great movement. The object and aim of our Christian life, what is it? Are we here for pleasure? Is it for character development? Are these adequate? No. "As the Father hath sent me so send I you." We spoke of evangelism. Personal evangelism is saving the man in sight; missions is saving the man out of sight. And how men are to be saved is the main function of the church. 2. Conception, with reference to God himself: Is your God a world God? If so, make him such. John 3: 16. 3. Your conception of Christ: What is your thought of him as a Savior? How much a Savior? Is he a world Savior? 4. Your conception of the Holy Spirit, the drawing power of the Spirit. 5. Your conception of God's providence: Does he care for us? Our conception of these will help us in our work. Yes, more mission work, more missionaries in the field will make a greater Church of the Brethren.

Third, more consecrated workers will make a greater church. The word we hear so much today is "efficiency"; the need is more efficient workers. The act of consecration lies at the foundation of all success. God knows how much the church of today needs thoroughly converted Christians, who are set apart, devoted to God, spiritual-minded men, willing to give their active service to him. Who can fail to observe the menace of indifference, lukewarmness and worldliness that is threatening the church? We forget that the church rests upon the foundation of consecrated effort.

Fourth, more money will make the church greater. I spoke of consecrating ourselves, but not of our means. The church will be greater and in shape to do a greater work, when our wealth is consecrated; all we have placed at the church's disposal. Consecrated pocketbooks will make the church greater because the Mission Board will have the money to do more work.

Fifth, our church will be greater, when we use more of our young people, use more of the latent talent in the church. We need to mobilize our church work, and our workers. "We are not here to play, to dream, to drift; we have work to do and loads to lift."

The inspiration of this new movement.

With this new movement comes the larger conception of the mission of the church, and with it will come the deepening of the spiritual life. And that will make the church greater spiritually. When we think of all this we see the times are ripe for a great onward movement of God's people; it is the hour of opportunity for the church. The new movement finds inspiration in the greatness of the work that awaits the church; the world is white unto harvest. When we think of the general goal, and the goal of the Sunday-school and church, what a great opportunity we have for a greater church! The greater and nobler our work, the more do we realize our need of Divine help, and we will spend more time in prayer for power to do greater work and reach the desired goal.

Progress should be our motto today. It seems to me as we read our Testament and find how it encourages us to go on, we will be inspired to press on to reach the goal. There are so many things to spur us on to greater Christian activity, and not be satisfied with present growth.

And there is another thought that is necessary. That is vision. "Where no vision is the people perish." If we can catch the vision of a greater Church of the Brethren we will work for it. Some one has said, "It is easier to do a big thing than a small thing." Then when we sum it all up, to have a greater Church of the Brethren we must organize, vitalize, capitalize and evangelize, and to do this we must mobilize our forces.

No doubt many read in the papers of the Greater Lutheran Church. There were three branches of this church. There was some little difference in their polity, and some little prejudice possibly between these branches. Some weeks ago the heads of these branches of the church met in New York City in a conference to unite these branches. They buried their prejudices, adjusted their differences, and united as the Greater Lutheran Church.

Meyersdale, Pa.

India Notes

Florence B. Pittenger

GREAT numbers among all classes of people have died. It is said that this epidemic has been much worse than plague, cholera or smallpox, as there seemed no way of overcoming it ere it had run its course. All missions have lost heavily of their native membership. Many have lost missionaries. God in his love has spared all our missionaries. However, a number were stricken with the disease. Some of our best native brethren and sisters passed over to be with the Lord.

This disease has been especially hard on mothers with small children. Great numbers of babies have been left motherless. In many cases both parents have died, leaving a number of small children. Our mission has taken steps to open a babies' home under the direction of Sister Himmelsbaugh. At all of our stations we had to turn away children for whom we could not care. We took in as many as possible. Here at Dahanu, just last December, we sent to our boarding school three small boys who were brought here some time ago in a starving and sick condition. Under the doctor's direction they have improved much.

The northern part of our mission field is greatly affected by famine conditions. Here in the southern part it is not so bad, as we had more rain. There is plenty of work, and if people are industrious they can live in spite of the extremely high prices. Since the war has stopped some things have become a bit less in price. However, the rich dealers and money lenders go to the limit in deceiving the poor, ignorant people. In numerous cases they ask many times the proper price for an article, simply because the poor, starving people cannot defend themselves.

At a recent meeting of our field committee it was decided to give some financial assistance to our native helpers, to enable them to "make ends meet" during these hard days.

Because of the epidemic the school work all over our field was greatly hindered if not broken up. Now the work has opened again and we trust it will go forward with renewed zeal. The touring season has opened, and hence the evangelistic work is being pushed.

From Dahanu Sister Royer and her Bible woman have gone out in their tent to live among the people. From Anklesvar Sister Ziegler has done likewise. So from other stations all who can, go out to sow the precious seed. We are hopeful for a harvest to be gathered into the Lord's garner.

India Notes

Ida C. Shumaker

A FEW moments ago there appeared before our door two women of the Koli caste who had come a long distance for medicine. They set down a large round basket, not unlike the one in which baby Moses must have slept. Upon examination the basket was found to contain, among other things, a nice, chubby baby boy, who looked up and smiled so sweetly and began to kick and play, in spite of the fact that his little legs were covered with a loathsome disease. The mother informed us that she was sending two of her boys to our mission school in the village. We spoke to her about sending girls to our boarding school. The repair work is still going on. We hope to be ready soon to receive girls into our boarding school here on the compound.

Another interesting event just took place. I looked out of my office window where the crows were making an unusual noise, and the gardener left his work (putting ropes on the cots in preparation for the incoming teachers from the villages to attend a special council meeting prior to our District Meeting), to make a "wild-goose chase" after some neighbor's goats which were helping to devour the foodstuffs in our garden—all too scarce for these famine times. Suddenly a patch of blue flitted by, and an awful yell filled the air. Now do not be frightened—'twas only the gardener's wife running some monkeys out of another patch where we have fruit trees. One saucy fellow was scrambling down the tree with a large papai which was ripe and ready to eat. Then from the cook-house came some more sounds. The cook was chasing squirrels. They were trying to get away with some dried corn which we had placed in the sun. We could not afford to lose even a grain. It was a gift from loved ones in America. While the cook's back was turned a number of crows came along and stole some bread and were feasting upon it.

Interesting, isn't it? Look away from this scene and note what is taking place in another part of our compound. One of the workers from Bulsar went north seeking a bride. During the night he came here, bringing his new wife to be the guest of his sister. Now the husband and wife are trying to get acquainted. They will leave here in an oxcart for the station and in a short time will be "at home" in Bulsar. May the Father's blessing attend them.

The mission oxcart will soon start to the villages on an evangelistic tour. The workers take with them plenty of Bibles, books, tracts, Gospels, etc., to sell and distribute as they go from village to village, preaching the Word. This is the season when we push the evangelistic work especially. Good reports are coming in from the various stations concerning the evangelistic efforts. The workers are doing all they can to "make Jesus known" to these benighted souls.

At this writing, so far as we know, the epidemic of influenza, cholera, and smallpox, which was threatening to smite us again, has been stayed. Those in charge of the work in Dahanu put up a stiff fight against cholera, which had broken out in the boarding school and claimed a few victims. Those at Anklesvar were fighting smallpox, which claimed one of the boys in the boarding school; and those in the Dang Forest acted quickly and worked heroically to counteract the evil wrought by a second return of influenza. When it was

known that these diseases had been prevalent among us, word was sent to the various mission stations for definite prayer. We continued in prayer, while those "on the spot" worked and prayed. The Lord has heard. We praise his name!

Bro. Kaylor has said "farewell" to the loved ones whom he left at Vada, and is arranging to sail for America about the middle of March. Brother and Sister Blough also have said "farewell" to the loved ones whom they left in the Dangs, and are making preparations to sail about the last of March.

Sister Widdowson is still holding on to her work at Anklesvar. As soon as sailing arrangements are complete she also will be leaving us. As these faithful workers depart we shall greatly miss them. May their stay in the homeland prove a rich blessing in every way.

During the past three months Bombay has been suffering from an epidemic of cholera of unusual magnitude, having lost 20,000 people in that time. In fact, its record for the past year is very little better, as 60,000 died in that period. According to latest reports the epidemic of influenza, cholera and smallpox in the various cities of India is on the downward grade.

From plague in all India during the week ending Feb. 8, there were 3,140 seizures and 2,350 deaths. This disease also is on the downward slide.

The "pinch of famine" is felt very keenly in many parts of India. How one's heart is made to ache to know of so much distress and to see the effects whenever the grim face of Famine puts in its appearance! The service of famine relief is being pushed as never before. Attempts are being made to meet the situation as far as possible. Cheap grain shops are being opened in various places; also cattle camps, and grass depots for sale of grass at reduced rates, and in extreme cases some grass is given free. Efforts for human relief as well as cattle relief are noticed where the great famine has done its deadly work. The opening of poorhouses also is being done. You can well imagine what a great amount of money is needed to give even a little relief to men, women and children, and to cattle.

We are glad to report that the agricultural outlook in some parts of India is fair. "Standing crops are in fair and good condition in several districts. Picking cotton continues in parts of Sind, Gujarat, Karualak, Sholapur, Baroda and Rewa Kautha. Scarcity of fodder felt in almost all districts; but available local supplies in worst affected areas continued to be supplied, supplemented by allotments from government stocks. Cattle generally are in poor condition in this district. Supply of water for drinking generally sufficient, but for irrigation deficient in several districts. Prices of food, grains—high, but generally steady."—Bombay Chronicle.

A public meeting of all classes in Lahore was held Jan. 26, "to move the government to pass a law prohibiting the manufacture, sale, export and import of intoxicating liquors in India, . . . requesting that a law similar to that of America be passed with regard to the prohibition of manufacture, sale, and export and import of intoxicating liquors." Does this not make you feel to thank God and take courage?

Says some one, "If people only knew they would do." We close with an earnest prayer that you, dear readers, will do your part in causing others to know that which the Master Teacher asked YOU to GO TELL to others. Remember, that you are personally responsible for your portion of the unsaved. Are you ready to face them at the judgment, realizing your responsibility for their condition? Answer this question on your knees.

Jalalpor, Surat Dist., Feb. 27.

"More students have gone to war from Oxford and Cambridge Universities alone than it was estimated by the Student Volunteer Movement, when it adopted its watchword, would be required in thirty years to evangelize the world."—Missionary Review, April, 1917.

China Notes for January and February

V. Grace Clapper

ON Jan. 1, the pupils of both the Girls' and Boys' Schools, with their teachers, were out in a body extending to the missionaries the season's greetings—the girls with the usual polite bow and "Bai Nien" (Happy New Year), and the boys with a loud English "Happy New Year." The pupils in the advanced grades in both schools are studying English, and are delighted when they are able to put some of it to use.

The week of prayer was observed by the church at this place, the Chinese Christians taking a very active part. It is a real inspiration to us to note the fervor and the earnestness in the prayers of our native brethren and sisters who have so recently emerged from the darkness of heathenism.

Three familiar faces are missing among us since Jan. 25, when Dr. and Sister Wampler and Sister Anna Blough left us. They sail for America from Shanghai on the steamship "China," and ere this news reaches you will have reached the shores of America. Practically the entire Chinese church "brought them on their way" out of the city in true oriental style.

Recently Bro. R. C. Flory and Dr. O. G. Brubaker came from Liao to attend the regular meeting of the field committee, which met at Pingtinghsien Jan. 27 and 28. Among the items of business which are of special interest to the Visitor family was the decision that Bro. Brights be located at Pingtinghsien for the first year after their return from furlough, since Bro. Bright is to oversee the building operations at this place for 1920. A five-year program for the China Mission also was passed upon according to the "Visions and Dreams" of the workers. The field is open for big things, and the mission has faith in the home church to help so that the program may be more than accomplished. The Christian church must win the thinking men of China for her service.

During February quite an extended evangelistic campaign was carried on by both men and women missionaries and native workers. At the beginning of the month Bro. Crumpacker and Bro. Yin left Pingting to engage in the union evangelistic campaign in the northern part of Shansi. They were joined by about a dozen other workers at Hsin Chow, and for nearly three weeks made preaching trips to the villages in and around the places that were visited by the pneumonic plague last year. During this campaign it is estimated that several thousand people heard the Gospel preached, and 126 men were enrolled as enquirers. Much enthusiasm also was shown by our workers at Pingting. Under the leadership of Bro. Vaniman about sixty or seventy men and boys were out daily for one week. These were divided into seven parties, rotating in their places of activity so that no party was two days in the same place. The native Christian women also were no less enthusiastic in this great work. Under the direction of Sister Emma Horning 150 homes in Pingting and in the villages round about were visited and heard the gospel story, many of them for the first time. The message was welcomed everywhere by both men and women.

During the past three weeks Sister Horning with her two Bible Women, Sisters Chang and Doe, have visited ninety-one homes in twelve villages, telling the gospel story. Everywhere homes are opening up, and even the women are beginning to believe that the Gospel is for them too. They seem hungry for it, and during each week forty-three classes of them are being taught to read, some of them over forty and fifty years of age.

Dr. Brubaker has been spending some time at Pingting since Dr. Wampler left for America. While away from his station he also made business trips to Peking and Tientsin.

On Wednesday, Feb. 5, little Miss Verna Ruth came to live in the home of Brother and Sister B. M. Flory. She receives a hearty welcome into the mission family.

The death angel has been among us, and took from our midst little Ronald Bowman, son of Brother and Sister Bowman, who are attending the Language School at Peking.

Sister Yin, wife of our native minister, accompanied by her three sons, recently returned from the province of Shantung where she was visiting in the home of her mother-in-law.

The present enrollment of the Girls' School at Pingting is forty-three. They are indeed a fine bunch of girls, and if you could see them racing and jumping around you would be convinced that they know how to make good use of their "big feet," and that they are enjoying a freedom which their mothers and grandmothers knew nothing about. The fact that there are hundreds of such schools in this vast empire marks the dawn of a better day for Chinese womanhood.

Sister Bessie Rider is spending several weeks at Fengchowfu, where she is engaged in nursing Mrs. Pye, of the American Board Mission.

The schools which had closed the latter part of January for the Chinese New Year vacation reopened on Feb. 20 for steady work.

The Boys' School at Liao has an increased attendance over last term of almost thirty, and the Girls' School has added six, with others to follow.

The city official is opening a government school in the city and is making an effort to enforce attendance by all girls of school age. Our mission school is recognized, however, and girls are not to be discouraged in coming to us instead of the government school in case they prefer it.

Dr. Brubaker was permitted to spend some time during the month of February, in visiting the Union Medical Hospital in Peking where he was enabled to observe some very helpful up-to-date work in the medical line.

Evangelistic work was very much enjoyed by both Chinese and foreigners at Liao Chou. Bro. Flory organized the men into groups of from two to five, who went into the streets of the city and surrounding villages, preaching and selling Gospels. They report many groups of eager listeners, and we are sure that the Word thus proclaimed will bear much fruit for the Master.

The women, under the direction of Sister Senger, visited in the homes of the city, singing songs and telling the good news of salvation to those who were willing to listen. Two days were spent in going to the villages, a foreigner and a Chinese lady going together. Thus the seed is being sown which will in time bring forth a harvest for the Master.

Ping Ting Hsien, Shansi.

HIS GIFT AND MINE

Over against the treasury
He sits who gave himself for me.
He sees the coppers that I give,
Who gave his life that I might live.
He sees the silver I withhold,
Who left for me his throne of gold,
Who found a manger for his bed,
Who had not where to lay his head.
He sees the gold I clasp so tight,
And I am debtor in his sight.

Mrs. Yin, a Bible Woman, and Her Child

The Preacher on His Wheel

J. F. Graybill

IT is quite interesting, to those who are accustomed to better means of conveyance, to read about our missionaries making long journeys in their oxcarts and on their donkeys. When reading one almost wishes for the experience of such a trip. But these are not all the ways of conveyance on the mission fields. We have heard of a missionary in India, whose home congregation had supplied him with an automobile. How practical this means of conveyance is in India I am not fully able to determine, but would not consider it practicable at least in some parts of that country. Here in Sweden a runabout could be used to good advantage, and sometimes we really wish we had one. But such a machine would not have been practicable here the last two years, because of the lack of oil for motor power. This, I have learned, was also the condition in the States, and many of our enterprising brethren were obliged to turn to other means of conveyance or remain at home for the Sunday services.

The scarcity of oil did not prevent the writer from making a trip on his wheel to our mission stations and a call on a number of our isolated members in the month of August. He made a round trip over the three most southern provinces of Sweden and exceedingly enjoyed an invigorating outing. The trip afforded occasion to behold some of the most beautiful scenery and to inhale the purest air. The otherwise lonely trip was made cheerful by the feathered songsters which furnished music as one quietly steered through the large forests.

It gave one great pleasure to meet those of like precious faith, some of whom we had not seen for over two years. It was also agreeable to form new acquaintances. Then the trip also afforded the privilege of testifying to the grace of God that hath appeared and bringeth salvation to all men, and even to administer baptism to a soul who desired to cast his lot with the people of God. We also enjoyed two love feasts and installed a young brother in the ministry. These experiences were a change from the routine work in the city and gave rest and caused fullness of joy in the heart.

The trip required sixteen days, during which a distance of 507 miles was covered, all on the wheel, without a single puncture or a cent of traveling expense. The longest distance ridden in a single day was seventy-eight miles, which was a twelve-hour day's work, over roads that could not be commended, and with over seventy gates to open and close. Much of the road was shaded by heavy timber, and one could cycle miles without seeing a person. A nice little rain appeared to break the monotony of the trip, and to add to the disagreeableness of this the wrong road was selected where the road forked. Because no one was near of whom to inquire, the trip was nine miles longer than was necessary. But the mark was attained and after a good night's repose the preacher was ready for his two appointments for the day.

While on this trip we enjoyed sixteen preaching services and made twenty-eight visits. The outing was most delightful and invigorating. While resting one could indulge in heaping hay and binding rye. The Creator blessed these days with the finest weather, with but one exception.

FINANCIAL REPORT

(Continued from Page 160)

Michigan	
Hart S. S.,	30 00
Minnesota	
A. J. Nickey,	250 00
Missouri	
Two Sisters,	15 00
Nebraska	
Afton Church,	30 27
New Mexico	
Samuel Weimer,	3 00
Ohio	
Logan County War Chest Assn., $5; Rush Creek Cong., $5.30,	10 30
Oregon	
Portland church,	33 00
Pennsylvania	
Mary A. Kinsey,	10 00
Tennessee	
Mrs. J. J. Emmert,	7 00
Virginia	
Midland Aid Society,	10 00
West Virginia,	3 64
Total for March,	$ 610 71

LaVerne College Mission Band

Mabel Crist

Our Band Meetings

THE 1918-19 band of LaVerne College is larger than at any time previous. We have among our number nine foreign volunteers, and others who have decided definitely for foreign work but have not yet signed the pledge. We have also ministers and others who feel definitely the need of the home field.

It is the aim of our band to make our meetings the most helpful for developing efficient workers for both foreign and home lands; also to improve opportunities for service at the present time.

We have found several lines of activity through which to direct our service. One avenue is that of singing each Sunday afternoon for the sick and aged people. Another is the deputation work in surrounding churches; also through our weekly missionary offering, which is used for general missionary purposes. At present the band is sending several members to Los Angeles, each Monday evening, to assist at the Chinese Mission.

Our regular band meetings are held each Sunday morning from 8:45 to 9:30. Following the devotional opening exercises we study some helpful book. We have found it very conducive to a devotional atmosphere of the services to have some special devotional music at the opening.

At the beginning of this year the band decided to work for the promotion of a deeper devotional spirit by taking up the study of some devotional book. The book studied was that of "The Master's Indwelling," by Murray.

Following this, during the second semester we are using the "Lure of Africa," as a study of the African field. We pray that this may result in the LaVerne Band doing something definite for Africa in her time of greatest need, by praying, giving, going.

In connection with this meeting we have on each Sunday morning from 8:15 to 8:45 a Prayer Band meeting, the nature of which is threefold: that of giving praise to God for manifestations of his love to his children; to promote a deeper spirit of consecration; and primarily for intercession in behalf of the great work of God's kingdom in the world. This meeting has meant much to us through the year.

This year, the first since Bro. Crumpacker and Bro. Eby were here two years ago, the band is being visited by several of the returned missionaries. Brother and Sister Wampler spent several days with us. We are looking forward to the coming of Brother and Sister Emmert and Sister Anna Blough.

May God bless the work of the volunteers to the saving of many souls and to the glory of his name!

La Verne, Calif.

Deputation Work, Bethany Volunteer Band

Roger D. Winger

THE deputation work has grown to be a very important phase of the activity of the Bethany Band, and has proved to be a most fruitful field of endeavor. We praise the Lord for the phenomenal results that are evident.

It has been found most suitable to select three members of the band for each team. An additional one may be deemed advisable upon occasion, according to the plan of the program or the desire of the church which requests a visit of the team. The needs of the church will determine the nature of the program—whether general in its scope, or specific in its consideration of a certain field, or a discussion of some particular phase of missionary activity, or biographical, or some combination of the four.

The personnel of the team usually represents this combination of talent; viz., an inspiring speaker, who is capable of giving a strong general missionary address; a reader and story teller, who is able to inspire adults and children to missionary activity

through the dramatic appeal; and a returned missionary who, through a wealth of experience, is well qualified to present before the mind a specific field of missionary effort. The story hour, whenever it may be had, receives a wonderful response from the children. Special musical numbers are given by the team when musical talent is represented, but if such is not the case the churches are asked to provide the musical numbers, being advised in their selection of the music by the team.

We have found it most convenient to make week-end trips and to include two or three churches in a circuit. Such arrangement, in addition to the new benefit rates provided in transportation by the government for ministers and missionaries, greatly minimizes the expense. We consider the rendering of two programs in each church to be the more effectual, unless of course the church has had an exceptional opportunity for missionary inspiration and enlightenment. Accommodations must be made for churches that may desire but one program. If it can be so arranged five programs may be given from Friday evening to Sunday evening.

Besides giving programs, interviews are sought with young people who may desire help in making important life decisions. The organization of mission study classes is encouraged and the assistance of workers is offered. Coöperation is extended to missionary committees of the different organizations of the church in fulfilling their duties (as in recommending assumption of a financial obligation to some special missionary cause which may link the local church with the world field); and such other assistance which the team may be able to render in the interest of missions.

Several teams were scheduled among the churches during the Christmas vacation, but the influenza epidemic made it advisable to recall the appointments. However, in cooperation with the General Mission Board, schedules for two or three teams of workers are being planned for the summer. This will represent our special interest in the Forward Movement.

Letters were mailed the first of the year to elders and pastors in charge of those churches within the radius most easy of access to the school, care, of course, being taken not to encroach upon the natural territory of other bands. The content of these letters purposed in a brief way to acquaint church leaders with the United Student Volunteer Movement in its origin and aim, and to identify the relation of the Bethany Band to the general Forward Movement of the church. These letters were also intended to set forth the opportunity and advantages afforded to churches that might wish to avail themselves of the band's services.

The letters met with a very ready response from the churches. Nearly forty churches are thus being reached this year, with a total of about sixty programs. Through the personal work of the teams and the inspiration of the programs, there are results, unmeasurable, to the glory of the kingdom. The presence of the Spirit in the meetings is evidenced by the large offerings that are lifted for missions.

Noticeable results are the strengthening of the bond of common interest between the volunteer and his home church; also in the development of leadership afforded those who take part in the work. However, the primary purpose of the deputation team is not to obtain experience and clinical practice, but rather to give a message of missionary inspiration and enlightenment. Accordingly, effort is made to select the best talent for this most responsible work. The bands of our schools have within them the best developing talent of the church. Many of the members are finishing their preparation. They are thoroughly awake to the missionary needs and opportunities of the present crisis, and are exceptionally qualified to bring to the surrounding churches much that is really worth while in the way of missionary education.

The volunteers must not be understood to be presumptuous in offering their services to the churches. They are anxious only to be useful in the cause which they have espoused, in giving back to their home churches that which has been made possible for them by the church. They have an eager desire to give value received in the repaying of a debt which they feel they owe to their spiritual progenitor, as represented in Christ and his church.

Bethany, Chicago.

Our Volunteer Bands

C. G. Shull, Traveling Secretary,
United Student Volunteers

THE Volunteer Bands of our colleges are recruiting agencies to enlist men and women in some definite form of Christian service. In the main the bands' activities aim directly or indirectly either to lead students to a definite decision concerning their life work, or to keep them loyal to the decision they have made. Realizing that there is today an unparalleled need for Christian workers the bands are putting forth a united effort to enlist men for service.

The basis of response to any call is information. Just as one would never be under obligation to rescue a drowning man unless he knew he was drowning, so one is not likely to feel a call to "special missionary service" until he learns at least something of "the world's great spiritual needs." The Volunteer Bands are seeking to give this vision of the world field, its needs, opportunities and responsibilities in the following ways:

First, they coöperate with the Y. M. C. A. and Y. W. C. A. in pushing voluntary mission study among the students. Many bands made earnest efforts to secure a 100 per cent enrollment of the students in voluntary mission study classes. One band reports that it succeeded in getting the 100 per cent and that the average attendance throughout the course was 70 per cent of the entire student body. This certainly is a commendable showing for voluntary study. Other bands report a large percentage enrolled; in fact, there probably are only two or three schools in which there have been no voluntary classes, and it is hoped these will have them during the last semester.

In the second place, missionary sentiment is developed through public programs and addresses. Last year one student body heard in their own chapel room between twelve and fifteen returned missionaries, some of whom were secured through the initiative of the local band. Many schools are so located that they can send large delegations to missionary conferences. Some one has said that God is in the habit of using missionary conferences to accomplish great things, and many students can testify from personal experience to the truth of this statement. During the summer our young people will attend several of these conferences.

Among them may be mentioned the Young People's Life Work Conference which the General Mission Board, in cooperation with the Student Volunteers, is planning for Winona Lake from Wednesday evening, June 4, to Friday evening, June 6. The volunteers will, I am sure, be instrumental in encouraging attendance.

In the above ways the bands are bringing the students face to face with the world conditions and leading them to consider God's plan for their lives. Not every student should be a missionary, nor should every one give his life to a distinctively religious work in the home field; but every student should sustain a real and vital relation to the missionary enterprise. To get each one to recognize this truth, and then to aid him in finding this relation, is the task of the Volunteer Band.

The bands are also providing practical means by which students, while making their life work decision or preparing for their work, may perform some missionary service. One of these avenues is giving. Many of the bands use the regular weekly plan of systematic giving, each volunteer being provided with a bunch of envelopes for the purpose. I said each volunteer, but in some instances the entire student body is invited to join the band in contributing to some selected object. The bands this year have a special opportunity along this line in fostering the campaign of the various North American Student Movements for the half million dollar World Fellowship Fund. Before this article is printed the campaign for "an institution of learning in India," the object to which our schools will contribute, will no doubt have been completed and we shall know how much "over the top" we have been able to go.

Still another phase of the bands' work is missionary intercession. J. Campbell White has said, "Prayer is the first and chief method of solving the missionary problem. Among all the methods that have been devised none is more practical, more fruitful than this. If we could get a definite group of people at home into the habit of supporting by prayer each missionary in the thick of the fight, by this simple method alone the efficiency of the present missionary force could probably be doubled without adding a single new missionary." These are striking words from a great religious leader. Think of our hard-pressed workers in India! Could a definite group of people at home, in the habit of supporting by prayer each missionary on the field, double their efficiency? If so, why should not the volunteers constitute this group? It has been suggested that each volunteer take some one on the field and agree to furnish for him this daily support in prayer.

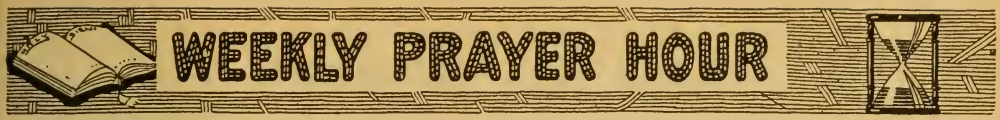
The volunteer who expects to be of great service on the field, but does nothing at home, is not very promising. And so the bands are active in Christian service while in preparation. Churches in the vicinity of the college frequently make requests for missionary programs, and most of the bands are glad to give such services when asked to do so. On Sunday afternon some of the bands send out groups of from four to six, perhaps, who go into the homes of aged or "shut-ins" and hold an informal religious service of singing, prayer, etc. While I was visiting one band they sent out three such groups one Sunday afternoon. It was my privilege to call where there was an aged grandmother for whom the band had been singing each Sunday. As a daughter in the home told, with tears in her eyes, of how much they had appreciated this kindness, and of how her mother prayed each day for the Volunteer Band and the individuals who came each week to minister unto her, one realized that such service, though simple, is abundantly worth while. "It blesses him that gives and him that takes." This same band is conducting a mission Sunday-school, and through its efforts a neat, commodious little mission chapel has been erected.

A few bands find still another very fruitful line of Christian service in home Bible classes. Last year one band of nineteen members taught eleven classes each week, most of them in country homes near the school. Neighbors would come into a home where a class was held, so that in all 108 homes were reached. Who can measure the influence of this little band's efforts?

A few general observations may be helpful: Our Volunteer Bands are not as large as last year. This is due not simply to the smaller school enrollment, but also to the high standard of membership to which the bands are holding. Many have been wondering why so many volunteers have failed to get into some definite service. We have come to see that in the past some have joined the bands without sufficient consideration of what is involved. Uniting with the band involves the making of a life-work decision, and this is not a matter to be hastily decided. One leader in a local band states that when any student comes to him wishing to sign a card he advises him to read the declaration and make it a subject of prayer each day for a month, and then if he feels led to do so, to sign the card. And so, in spite of decreased numbers, we believe the outlook for men in definite Christian service is brighter than ever. On the whole, increased spirituality and influence seems to characterize the volunteers, both individually and collectively. This is especially true of those bands from which several have gone to the field in the past few years. In general, however, it may be safely said that there never was a time in the history of the Student Volunteer Movement when so many college students were so seriously considering their relation to the missionary enterprise. How could it be otherwise in the face of such unprecedented world conditions? Truly, as a missionary leader has well said, God has given to this generation a unique opportunity for religious service. May he help us to live up to the responsibility that is ours.

In closing, I desire to express my deep appreciation to the various volunteers for the very cordial reception and hearty cooperation which you extended me in my visits.

Chicago, Ill.



MAY 1-10.—A SPIRITUAL AWAKENING.

Plead—

That our pulpits catch fire with the living power of the Word.

For a deeper spiritual life among the whole church membership.

A rebuilding of family altars and new searching of the Word by all—and that parents feel the responsibility of teaching the children.

That God lay upon the hearts of aggressive, spiritual young men to hear the call, and see the tasks of the Christian ministry today.

That the church realize its mission and whole-heartedly make intercessory prayer for the world.

May 11-17.—THE FORWARD MOVEMENT.

Praise for the large missions and plans for our Brotherhood.

Pray that the leaders of each church be given vision, wisdom, and consecration in pushing this program.

That each church feel its possibilities and responsibility in reaching the goal.

That each officer and worker be faithful and enthusiastic in his place.

May 18-24.—THE GRACE OF GIVING.

"It is more blessed to give than to receive."

Pray that—

Hearts be quickly responsive to promptings for giving to good causes, and that the New Testament standard be more largely adopted.

Since the Syrian and Armenian Relief was given in the name of Christ, it might be so received.

Praise him for the generous outpouring for these needy peoples!

The Conference offerings be given "as unto him" and be a worthy expression of devotion from his people.

The grace of giving be fostered in our young people and children by the various departments of church work.

May 25-31.—OUR DISTRICT MISSION BOARDS.

Pray that—

Each Board have a vision of the needs of its district, and understand its opportunities.

Be given wisdom in making plans for the different localities.

Be willing to spend time and effort in the cause.

Systematic effort be made to reach their goal of the Forward Movement.

Concern for the evangelization of the word take hold of the churches.

"America saved to save the world."

June 1-7.—THE CONFERENCE.

Pray that—

All who should get vision and inspiration from the Students' Conference, shall attend.

All conferences—the Temperance, Child Rescue, Ladies' Aid, etc., shall be large factors in promoting their work.

All school reunions serve to show young people who have not been to school, the need of preparation.

The Standing Committee be given wisdom in making all decisions.

The Committee of Arrangements have direction and patience.

The Committees preparing exhibits for various lines of work wisely choose their materials.

All the speakers be directed by the Spirit in preparing and delivering messages.

June 8-15.—SUMMER DEPUTATION WORK.

Praise him for the large and systematic plans laid for this work!

Pray that—

Each worker be prepared in his inner life to be a message bearer.

The Spirit prepare the way for most effective work in various communities.

Personal interviews be spirit-controlled.

Consecration of lives, first, and money might result, and that this "fruit shall abide" the subsequent tests.

FINANCIAL REPORT

During the month of March the Board sent out 65,040 pages of tracts.

Corrections: The Thanksgiving offering credited to Mrs. Elizabeth Ulery in the March Visitor should have been credited to Boise Valley congregation.

The 50c credited to L. W. Berkey under the World-Wide fund in the January Visitor should have been $50.00.

The $100.00 donated by a brother from Canada, and published in the April Visitor under the India Famine fund should have been placed to the World-Wide fund.

The following contributions to the Board's funds were received during the month of March:

WORLD-WIDE

Maryland—$976.00

Eastern District, Individuals
J. M. Henry, $2.00; A Sister, $1.50; L. R. Brumbaugh (Mar. Not.), 50c; Wm. E. Roop (Mar. Not.), 50c; Levi K. Ziegler (Mar. Not.), 50c, ... $ 5 00
Middle District, Individual
C. C. Smith (bequest), ... 950 00
Western District, Individual
J. E. Walls, ... 21 00

Pennsylvania—$798.68

Eastern District, Congregations
Mingo, $115.50; Cliques, $94; Annville, $55.25; White Oak, $87.50; Elizabethtown, $98.13; Mountville, $19.90; East Fairview, $44.57; Akron, $14.25; East Petersburg, $26.69; Springville, $16; Conestoga, $6.77; Little Swatara, $3, ... 581 56
Sunday-school
Chiques, ... 10 00
Individual
Clyde B. Lentz, ... 1 00
Southeastern District, Congregation
Coventry, $79; Amwell, $6.30; Upper Dublin, $4.02, ... 89 32
Sunday-school
Coventry, ... 21 55
Individual
Wm. E. Bowman, ... 5 00
Southern District, Congregation
Lost Creek, ... 38 17
Individuals
Susie Walker Resser, $1; D. H. Baker, $1; Jacob A. Miller (Mar. Not.), 50c, ... 2 50
Middle District, Congregation
Lewistown, ... 10 79
Individual
Mrs. Hannah Puderbaugh, ... 5 00
Western District, Sunday-school
Brotherton Pike, ... 25 79
Individuals
Alice A. Roddy, $5; Thos. Hardin & family, $1; N. H. Blough (Mar. Not.), $1; Mrs. Chas. H. Williams, $1, ... 8 00

Ohio—$235.71

Northeastern District, Individuals
Receipt No. 42752, $25; Receipt, No. 42862, $5; Frank Younker, $3; Mrs. Orley Phillips, $2.50; Maria Zellner, $1; D. F. Stuckey, 50c, 37 00
Northwestern District, Congregation
Sugar Creek, $10.50; Pleasant View, $5, .. 15 50
Individuals
Roscoe J. and Fern Coogler, $45; Jno. Hane, $2.90; S. P. Berkebile (Mar. Not.), 50c, 48 40
Southern District, Congregation
Palestine, ... 26 00
Sunday-school
Bethel, ... 28 01
Aid Society
Lower Miami, ... 15 00
Individuals
Mr. and Mrs. S. S. Petry, $45; Luther Petry, $15; Mrs. Ella Filbrum, $4.80; Van B. Wright (Mar. Not.), 50c; D. G. Berkebile (Mar. Not.), 50, ... 65 80

Virginia—$629.58

First District, Congregation
Cloverdale, ... 30 50
Individuals
A. C. Riley, $500; G. A. Moomaw, $3, ... 503 00
Second District, Individuals
J. W. Wright, $4; Jacob D. Miller, $1.20, .. 5 20
Eastern District, Individual
M. M. H. F., ... 15 00
Northern District, Congregation
Pleasant View, ... 5 72
Individuals
N. I. Buck, $4; Chas. Shirley, $1.66, ... 5 66
Southern District, Congregation
Germantown, ... 14 50
Individual
Chas. E. Weimer, ... 50 00

California—$89.73

Northern District, Congregation
Empire, ... 54 40
Individuals
H. S. Sheller, $5; S. G. Hollinger, $1, ... 6 00
Southern District, Congregation
Pomona, ... 12 83
Individuals
Mael I. Arbegast, $15; D. Earl Brubaker, $1; Geo. W. Bashor (Mar. Not.), 50c, ... 16 50

Indiana—$65.54

Northern District, Individual
Gladys Strycker, ... 5 00
Middle District, Sunday-schools
Loon Creek, $20.25; Burnetts Creek, $13.49, 33 47
Individuals
Income Lydia Rairigh Estate, $10.80; Pvt. N. A. Eiler, $10; A Brother, $5, ... 25 80
Southern District, Individual
Clessie Miller, ... 1 00

Colorado—$57.64

Sunday-school
Bible Students Class—Wiley, ... 9 38
Individuals
Grandma Weidman (deceased), $29.75; Hattie L. Weaver, $10; Mary E. Haney, $8; S. G. Nickey (Mar. Not.), 51c, ... 48 26

New York—$56.00

Individuals
A Brooklyn Sister, $55; John G. Carns, $1, 56 00

Washington—$52.00

Individuals
Roy Williams, $37.10; A. N. Huffman, $12.50; W. H. Kensinger, $2.40, ... 52 00

New Mexico—$49.93

Individuals
Samuel Weimer, $2; A New Mexico Sister, $44.80; Otis Weimer, $3.13, ... 49 93

Montana—$50.00

Congregation
Grandview, ... 15 00
Individual
Clara Boone, ... 35 00

Iowa—$37.83

Northern District, Individuals
Mrs. D. R. Baldwin, $4; C. Frederick Estate, 67c, ... 4 67
Southern District Sunday-school
Libertyville, ... 18 76
Individuals
Pvt. Eugene L. Moss, $12; Nora Bolton, $2.40, ... 14 40

West Virginia—$30.25

Second District, Individual
J. F. Ross, ... 30 25

Kansas—$35.80

Northeastern District, Congregation
Ottawa, ... 28 00
Southwestern District, Individuals
A. L. Snoeberger, $6.50; Mrs. Naomi Hupp, $1.30, ... 7 80

Nebraska—$25.00
Individual
D. E. Price, ... 25 00
North Dakota—$23.00
Congregation
Zion, ... 20 50
Individuals
Mrs. J. W. Plock, $2; O. A. Myer (Mar. Not.), 50c, ... 2 50
Illinois—$20.00
Southern District, Individuals
A. L. Turney and wife, ... 20 00
Missouri—$15.00
Middle District, Individual
Elda Gauss, ... 5 00
Southern District, Individuals
Two Sisters, ... 10 00
Michigan—$12.00
Sunday-school
Mt. Pleasant, ... 2 00
Individual
Mrs. John Easterday, ... 10 00
South Dakota—$10.00
Individuals
J. W. Kirkendall and wife, ... 10 00
Wisconsin—$5.00
Individuals
Mollie Barton, $4.50; Lizzie McAdams, 50c, 5 00
South Carolina—$16.00
Congregation
Brooklyn, ... 16 00
Minnesota—$5.50
Individuals
Chris Wirt, $5; D. F. Landis (Mar. Not.), 50c, ... 5 50
Oklahoma—$5.00
Individual
J. H. Morris, ... 5 00
North Carolina—$2.50
Individual
Mattie Smawley, ... 2 50
Oregon—$2.00
Individuals
A. E. Troyer and wife, ... 2 00
New Jersey—$2.00
Individual
A Sister, ... 2 00
Arkansas—$2.00
Individual
A. J. Burris, ... 2 00
Alabama—$1.50
Individual
W. B. Woodward. 1 50

Total for the month, ...$ 3,311 19

INDIA MISSION

Pennsylvania—$32.27
Southern District, Congregation and Sunday-school
Codorus, ...$ 31 27
Eastern District
Twila A. Hofecker, ... 1 00
California—$13.06
Southern District, Congregation
Santa Fe Mission, ... 13 06
Ohio—$15.00
Northeastern District, Individuals
Receipt No. 42752, $10; Mr. and Mrs. N. A. Shrock, $5, ... 15 00
Illinois—$8.00
Southern District, Individuals
Two Sisters, ... 8 00

Total for the month, ...$ 68 33

INDIA BOARDING SCHOOL

Pennsylvania—$323.69
Eastern District, Aid Society
White Oak, ... 20 00
Individuals
Ridgely Missionary Committee, ... 25 00
Southeastern District, Sunday-schools
Junior Class, Lebanon, $7.37; First, Philadelphia, $2.50, ... 9 87
Southern District, Aid Society
Hanover, $24; Carlisle, $16, ... 40 00
Western District, Congregation
Connellsville Mission, ... 55 82
Sunday-schools
B. P. J. and I. Classes, $62; Berkey, $25; Meyersdale, $25, ... 112 00
Individuals
A Sister—Walnut Grove Congregation, $30; Miss Bessie Rohrer, $20; Amanda Roddy, $10; Wilbur J. Hofecker, $1, ... 61 00
Nebraska—$50.00
Individual
A Sister—Kearney, ... 50 00
Ohio—$47.26
Northeastern District, S.-S. & C. W.
Hartville, ... 15 00
Southern District, Sunday-school
Class No. 9 Brookville, ... 2 26
Aid Society
Beech Grove, ... 25 00
Individual
Kate Riley, ... 5 00
Idaho—$40.00
Individual
John H. Wolf, ... 40 00
Maryland—$30.00
Eastern District, Sunday-schools
Woodberry, $25; P. and I. Depts., Blue Ridge, $5, ... 30 00
Iowa—$25.00
Northern District, Individual
Mary S. Newson, ... 20 00
Southern District, Sunday-school
South Keokuk, ... 5 00
Virginia—$25.00
Second District, Aid Society
Summit, ... 25 00
Indiana—$15.25
Northern District, Sunday-school
Excelsior Class Nappanee, ... 8 00
Christian Workers
Turkey Creek, ... 6 25
Southern District, Individual
Mrs. Ollie Lester Cross, ... 1 00
Kansas—$12.48
Northwestern District, Sunday-school
Light Bearers and Jr. Classes—Maple Grove, ... 2 62
Southeastern District, Sunday-school
Loyal Workers Class—Parsons, ... 6 25
Southwestern District, Sunday-school
Conway Springs, ... 3 61
Missouri—$6.25
Southern District
Young People's Class—Greenwood Sunday-school, ... 6 25
California—$12.50
Northern District, Individuals
Paul J. Wilkinson, $6.25; Ruth E. Wilkinson, $6.25, ... 12 50
Illinois—$5.00
Southern District, Individual
Mrs. Howard Filer, ... 5 00
Minnesota—$3.35
Christian Workers
Lewiston, ... 3 35
Colorado—$3.00
Individual
J. E. Sesser, ... 3 00

Total for the month, ...$ 598 78

INDIA WIDOWS' HOME

Pennsylvania—$10.00
Middle District, Sunday-school
Dorcas Class—Leamersville, ... 10 00

Total for the month, ...$ 10 00

INDIA HOSPITAL

Ohio—$5.00
Northeastern District, Individuals
Mr. and Mrs. N. A. Shrock, ... 5 00

Total for the month, ...$ 5 00

QUINTER MEMORIAL HOSPITAL

Pennsylvania—$55.00
Eastern District, Aid Society
White Oak, $10; Conestoga, $5, ... 15 00
Southeastern District, Aid Society
Germantown, $25; Geiger Memorial, $10, .. 35 00
Southern District, Aid Society
Hanover, ... 5 00

California—$2.50
Northern District, Aid Society
Golden Gate, ... 2 50

Colorado—$35.00
Aid Society
Rocky Ford, ... 35 00

Missouri—$15.00
Northern District, Aid Society
Wakenda, ... 15 00

Virginia—$40.00
Second District, Aid Society
Pleasant Valley, ... 30 00
Individual
Eva M. Craun, ... 10 00

Idaho—$7.36
Aid Society
Payette Valley, ... 7 36

Total for the month, ...$ 154 86

INDIA FAMINE

Virginia—$666.03
First District, Congregation
Peters Creek, ...$ 300 00
Aid Society
Peters Creek, ... 15 00
Second District, Congregation
Valley Bethel, ... 15 51
Sunday-school
Glade, ... 19 11
Individuals
W. J. Glick and wife, $5; W. A. Craun and family, $5, ... 10 00
Northern District, Congregation
Mill Creek, ... 263 61
Aid Society
Unity, ... 10 00
Individuals
R. A. Heddings, $5; I. N. Zigler and wife, $5; I. C. Crist and wife, $5; Henry and Bettie R. Thomas, $5, ... 20 00
Eastern District, Individuals
Jos. F. Wine and wife, ... 12 80

Maryland—$474.86
Eastern District, Congregation
Pipe Creek, ... 210 00
Sunday-school
Garber Bible Class, Washington, D. C., $131; Y. P. Bible Class, Washington, D. C., $40; Members Washington, D. C., $20.16; Men's Bible Class, Washington, D. C., $18; Woman's Bible Class, Washington, D. C., $17.55; Willing Workers' Class, Washington, D. C. $8.15; Sunshine Class, Washington, D. C., $5, ... 239 86
Middle District, Aid Society
Pleasant View, ... 25 00

Pennsylvania—$373.80
Southeastern District, Congregation
Norristown, ... 4 00
Individual
Jno. H. Hartman, ... 1 00
Eastern District, Congregations
Hatfield, $75.45; Elizabethtown, $64.57, .. 140 02
Sunday-school
Fairview, ... 15 57
Christian Workers
Fairview, ... 15 56
Southern District, Congregations
Perry, $23; Farmers Grove, $14; Codorus, $5, ... 42 00
Sunday-school
Victors' Class—Carlisle, ... 15 00
Individuals
Mrs. D. E. Brown, $2; Mrs. S. B. Roop, $5; D. E. Brown and wife, $5.15; Mrs. F. P. McCleary, 50 cents, ... 12 65
Western District, Congregations
Manor—Penn Run House, $28; Manor—Diamondville House. $17.50, ... 45 50
Sunday-schools
Conemaugh, $40; Willing Workers' Class Diamondville, $12.50; Woman's Bible Class-Summit, $20, ... 72 50
Individual
Mrs. J. E. Murphy, ... 10 00

Kansas—$159.85
Northeastern District, Congregation
Appanoose, ... 52 85
Sunday-school
Winner's Class Chapman Creek, ... 40 00
Individual
Mary E. Towsler, ... 1 00
Southeastern District, Congregation
New Hope, ... 8 00
Southwestern District, Congregation
E. Wichita, ... 48 00
Individuals
Esther Kintner, $5; Elizabeth Harnley, $5, 10 00

Iowa—$120.98
Northern District, Sunday-school
Green, $13.32; Junior Dept., Ivester, $3, .. 16 32
Individuals
Mrs. D. R. Baldwin, $4.50; Mrs. H. E. Walton, $4, ... 8 50
Middle District, Congregation
Cedar, ... 43 15
Southern District, Congregation
Libertyville, ... 28 01
Individuals
Three Sisters, ... 25 00

Ohio—$110.25
Northeastern District, Sunday-school
Willing Workers—Akron. 25 00
Aid Society
Wooster, ... 20 00
Individuals
Mrs. Jno. S. Furry, ... 5 00
Northwestern District, Individuals
J. E. Young, $20; A Sister, $4.25; Mary and Sarah Strom, $2; S. N. Wright, $1, ... 27 25
Southern District, Congregation
Middle District Church. 23 00
Individuals
Mary and Barbara West, ... 10 00

California—$56.00
Northern District, Individuals
A. Bush, $20; Mr. and Mrs. Wm. C. Halsey, $6, ... 26 00
Southern District, Sunday-school
L. B. A. Class—Pasadena, ... 10 00
Aid Society
Pomona, ... 7 00
Individuals
Mabel I. Arbegast, $10; Blank—Pomona, $3, 13 00

West Virginia—$40.76
First District, Congregation
Beaver Run, ... 35 76
Second District, Individuals
J. M. Wells and family, ... 5 00

Nebraska—$48.85
Congregation
South Loup, ... 33 85
Aid Society
Octavia, ... 15 00

Indiana—$37.33
Northern District, Congregation
Solomon's Creek. 8 20
Middle District, Individuals
Ollie, Frank, LaVerne, Marion and Leila Benjamin, $2.25; A Brother and Sister, $10, .. 12 25
Southern District, Sunday-school
Indianapolis, ... 15 88
Individual
Mrs. Elizabeth Miller, ... 1 00

Illinois—$40.50
Northern District, Individuals
Ira Butterbaugh and wife, $25; C. J. Sell, $3, ... 28 00
Southern District, Sunday-school
Shannon, ... 11 50
Individual
G. W. Sensenbaugh, ... 1 00

Texas—$100.00
Individuals
Samuel and Jane Badger, ... 100 00

North Dakota—$25.00
Individual
A Sister, ... 25 00

Washington—$18.50
Individuals
A. N. Huffman, $12.50; Mrs. J. J. Barley, $5; Tellie Sutphin, $1, ... 18 50

Tennessee—$18.00
Congregation
New Hope, ... 18 00

Oregon—$12.00
Sunday-school
Mabel, ... 12 80

New Mexico—$10.35
Sunday-school
Clovis, ... 4 41
Christian Workers
Clovis, ... 5 94

Arkansas—$6.00
Individuals
A. J. Burris, $5; M. A. Witcher, $1, ... 6 00

Kentucky—$5.00
Individual
M. E. Ralston, ... 5 00

Colorado—$5.00
Individual
Hattie L. Weaver, ... 5 00

Missouri—$4.00
Southern District, Sunday-school
Young People's Class—Greenwood, ... 4 00

Oregon—$2.50
Congregation
Mabel, ... 2 50

North Dakota—$2.00
Individual
A. P. Sommers, ... 2 00

Michigan—$1.00
Individual
A Sister—Buchanan, ... 1 00

Total for the month, ...$ 2,339 36

CHINA MISSION

California—$37.00
Southern District, Congregation
Pasadena, ... 37 00

Kansas—$21.06
Northwestern District, Individuals
A. C. Albin and wife, $5; Receipt No. 42893, $1.06, ... 6 06
Southwestern District, Congregation
East Side—Wichita, ... 15 00

Ohio—$15.00
Northeastern District, Individuals
Receipt No. 42752, $10; Mr. and Mrs. N. A. Shrock, $5, ... 15 00

Illinois—$8.95
Southern District, Individuals
Two Sisters, ... 8 95

Oklahoma—$1.00
Individual
Mrs. Ella Garst 1 00

Total for the month, ...$ 83 01

CHINA ORPHANAGE

Indiana—$25.00
Northern District, Aid Society
Salem, ...$ 25 00

Illinois—$10.00
Southern District, Sunday-school
Golden Gleaners' Class—Allison Prairie, .. 5 00
Individual
Mrs. Howard Filer, ... 5 00

Ohio—$5.00
Southern District, Individual
Kate Riley, ... 5 00

Kansas—$3.12
Southwestern District, Congregation
East Salem, ... 3 12

Total for the month, ...$ 43 12

CHINA BOYS' SCHOOL

Nebraska—$1.55
Christian Workers
South Beatrice, Jr. C. W., ... 1 55

Pennsylvania—$10.00
Western District, Individual
Amanda Roddy, ... 10 00

Total for the month, ...$ 11 55

CHINA GIRLS' SCHOOL

California—$30.00
Southern District, Individual
F. L. Hepner, ... 30 00

Indiana—$5.87
Southern District, Sunday-school
Earnest Workers' Class—Anderson, ... 5 87

Total for the month, ...$ 35 87

CHINA HOSPITAL

California—$114.81
Northern District, Congregation
Empire, ... 69 70
Southern District, Congregations
Pomona, $30; Long Beach, $15.11, ... 45 11

Total for the month, ... $ 114 81

PING TING HOSPITAL—CHINA

Virginia—$95.00
Northern District, Congregation
Greenmount, ... 25 00
Aid Society
Unity, ... 45 00
Individual
A Friend, ... 25 00

Kansas—$24.50 ..
Southwestern District, Congregation
Monitor, ... 24 50

Total for the month, ...$ 119 50

LIAO CHOU HOSPITAL—CHINA

California—$10.00
Southern District, Sunday-school
Loyal Class—Covina, ... 10 00

Total for the month, ...$ 10 00

SOUTH CHINA

Ohio—$5.00
Northeastern District, Individuals
Mr. and Mrs. N. A. Shrock, ... 5 00

Total for the month, ...$ 5 00

SWEDEN MISSION

Ohio—$5.00
Northeastern District, Individuals
Mr. and Mrs. N. A. Shrock, ... 5 00

Total for the month, ...$ 5 00

SWEDEN RELIEF

Pennsylvania —$10.00
Eastern District, Aid Society
White Oak, ... 10 00

Total for the month, ...$ 10 00

BROOKLYN ITALIAN MISSION

Oklahoma—$1.00
Individual
Mrs. Ella Garst, ... 1 00

Total for the month, ...$ 1 00

RELIEF AND RECONSTRUCTION COMMITTEE'S REPORT FOR MARCH, 1919

ARMENIAN AND SYRIAN RELIEF FUND

California
Pasadena Cong., $95; D. D. Fouts, $3; Los Angeles Mission, $36.50; Mr. and Mrs. Wm. C. Halsey, $6; John M. Wine, $2.50; Mrs. D. S. Newcomer, $5; Young Married People's Class, Covina, Calif., $30; Geo. E. Wray and wife, $5; Covina Brethren S. S., $40.76, ..$ 223 76

Canada
Irricana and Country House, Alberta, $50; W. F. Hollenberger, $50.11, ... 100 11

Colorado
Hattie L. Weaver, ... 5 00

Florida
Sister Cottrell, ... 50 00

Idaho
Twin Falls Cong., $9.11; Payette Valley Church, $132; Twin Falls Church, $43.78, ... 184 89

Illinois
Mrs. R. A. Forney, $5; Shannon S. S., $55.18; Mrs. Fannie Gibbel, $5; W. H. Cordell, $50; Barbara and D. E. Eshelman, $14; Woodland Aid Society, $50, ... 179 18

Indiana
White Branch Aid Society, $20; Mrs. Jas. Beeman, $1; Mr. and Mrs. Ike Lewis, $5; Roann S. S., $60; Mexico Cong., $10; Young People's Class, Maple Grove S. S., $5; West Eel River Cong., $5; Walton Mission, $12.50; Rock Run Church, $45; No. Manchester Church, $155; Little Sunbeam Primary Class, Anderson S. S., $3; S. S. Class No. 2, English Prairie Cong., $5; A Sister, $10; Truth Seeker's Class, Lower Deer Creek S. S., $5; Brick S. S., $1.35, ... 342 85

Iowa
Volunteer Class, Waterloo S. S., $10; Ivester S. S., $730.96; A. E. Bonesteel, $4.20; J. A. Troyer, $1; Des Moines Valley Church, $11.78; Plus Ultra Class, Waterloo, $10; South Waterloo S. S., $220.00, ...$987.94

Kansas
Olathe S. S., $8.00; Central Ave. S. S., Kansas City, $23.35; Mrs. G. L. Blondefield, $4; Washington S. S. and Cong., $12.20; Scott Valley Aid Society, $5.50; Winners' S. S. Class, Chapman Crk Ch., $5; Junior Band, W. Wichita Church, $2.50; O. C. Albin and wife, $10; Holland S. S., $11.73; Kate Yost, $2, ...$ 84 28

Maryland
Union Bridge, $53; Blue Ridge College, $82; Pipe Creek Cong., $277; Pine Grove S. S., Oakland Cong., $9; John D. Roop, Jr., $10; Sister Mary Rairighs, $2.50; German Settlement Cong., $86; P. H. Broadwater, $6; Monocacy Church, $58.44; Frederick S. S., $10, .$ 543 94

Michigan
Thornapple S. S., $11.45; S. White, $5; Mr. and Mrs. Harry Carmer, $5, ... 21 45

Minnesota
C. W. Society, Worthington Church, $5; Lewiston Church, $16.10, ... 21 10

Missouri
Elda Gauss, $5; A Sister, Sweet Springs, $3; Emma Schildknecht, $2.50; A Sister, $5, . 15 50

Nebraska
Lincoln Church, $5; Mrs. Mary N. Davis, $3, ... 8 00

North Carolina
Mrs. W. F. Frisbee, $3; Pleasant Grove Church, $32, ... 35 00

North Dakota
A Sister, $25; Zion S. S., $2.50; Brumbaugh Church, $20, ... 47.50

Ohio
Cleveland Cong., $4.55; Helpers' Class, No. 5, Wooster Church, $10; Canton Center S. S., $26.70; Mrs. T. M. Arnold, 50 cents; Mrs. Jno. S. Furry, $5; Rome Cong., $10; Elmer E. Frick, $7.25; J. B. Dishong, $60; Mary H. Leatherman, $5; W. P. Wirtz, $5; S. H. Smith, $5; Mr. and Mrs. N. A. Schrock, $75; Claude G. and Pearl Vore, $25; Roscoe J. and Fern Koogler, $45; Jordan S. S., $5; S. Cocanower and wife, $20; Bear Creek S. S., $24; W. R. Wray, $11.25; Edna Kneisly, $20; Poplar Grove Church, $1; Mrs. Martha E. Herrington, $5, ... 370 25

Oklahoma
Ladies' Aid Society, Cordell, ... 21 00

Pennsylvania
Back Creek Cong., $21.08; Mrs. Barbara Roth, $10; Geiger Memorial S. S., Philadelphia, $50; Lower Claar S. S., $13; Germantown Mother's Meeting, $5; A Brother at the Brethren Home, Neffsville, $2.50; Joseph Berkebile, $10; Conewago Church, $5; West Green Tree Church, $10; Mrs. Mattie F. Hollinger, $2.50; Junior Truth Seekers' S. S. Class, Altoona, $5; Middle Creek S. S., $25; Springville Church, $8; Ridgely Church, $131.62; D. G. Hendricks, $25; J. E. Young, $15; Huntingdon S. S., $177.77; Germantown S. S., $50; Mrs. Hannah Puderbaugh, $5; Brotherton Seal Course Class, Pike S. S., $5; Berkey House, Shade Creek Cong., $30; Ridge House, Shade Creek Cong., $3; Amanda Cassel, $5; Arthur Myers, $5; Philadelphia First Church, $20; Philadelphia First Church S. S., $9.15; Dunnings Creek Cong., $10, ... 658 62

South Carolina
Mattie Smawley, ... 2 50

Tennessee
C. D. Leighton, ... 5 00

Texas
D. S. Bowman, $10; Mrs. A. Rupp, $25; Sam'l and Jane Badger, $100, ... 135 00

Virginia
Mrs. Julia A. Wood Kauffman, $2.50; Mt. Hermon S. S., $18.50; Nelie Wampler, $10; S. K. Andes, Midland Cong., $5; A. M. Scaggs, $25; Class No. 1, Elementary Dept., Summit S. S., $20.30; Mary S. and Jas. W. Moyer, $2; Mrs. M. A. Burner, $2; Beahms Chapel, $29.08; Brick Church S. S., Germantown Cong., $5; S. H. Hausenfluck, $2.50, ... 121 88

Washington
Forest Center S. S., Valley, $5; A Sister, $3, ... 8 00

Wisconsin
Brother and Sister Emerson Sharpe, ... 5 00

West Virginia
Mrs. Bertha F. Thurmond, $2; Beaver Run S. S., $6; Pleasant View S. S., $80.54, ... 88 54

Total for March, ...$ 4,216 79

BELGIAN RELIEF

Illinois
Woodland Aid Society, ... 25 00

Indiana
West Goshen Aid Society, ... 10 00

Kansas
Winners' S. S. Class, Chapman Creek Church, ... 5 00

West Virginia
S. M. Ammon, ... 1 00

Total for March, ... 41 00

FRENCH ORPHANS' RELIEF

Illinois
Ladies' Aid Sosiety, Elgin, $27; Barbara and Mary Culley, Elgin, $3, ... 30 00

Indiana
Aid Society, Markle Church, $36.50; Golden Gleaners' Class, Allison Prairie S. S., $3, .. 39 50

Minnesota
A Sister, $2; Roy Crowe, $5, ... 7 00

Missouri
Primary Class, Prairie View S. S., ... 2 60

Pennsylvania
A Brother and Sister, ... 3 00

Total for March, ... 82 10

RELIEF AND RECONSTRUCTION

California
Long Beach Aid Society, ... 19 25

Illinois
Oakley S. S., $19.25; Wm. Lampin, $10; Ira Butterbaugh and wife, $75, ... 186 35

Indiana
Mrs. Margaret B. Garrett, ... 25 00

Kansas
Nellie Derrick, ... 5 00

Maryland
Woodberry S. S., Baltimore, ... 55 00

(Continued on Page 150)

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
J. J. YODER, McPherson, Kansas.
CHARLES D. BONSACK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.
J. H. B. Williams, Secretary-Treasurer.

All correspondence for the Board should be addressed to Elgin, Illinois.

ITS FORCE OF FOREIGN WORKERS

SWEDEN

Früsgatan No. 1, Malmö, Sweden
Buckingham, Ida

On Furlough
Graybill, J. F., Palmyra, Pa.
Graybill, Alice M., Palmyra, Pa.

CHINA

Ping Ting Hsien, Shansi, China
Bowman, Samuel B.
Bowman, Pearl S.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Horning, Emma
Metzger, Minerva
Rider, Bessie M.
Schaeffer, Mary
Vaniman, Ernest D.
Vaniman, Susie C.

Liao Chou, Shansi, China
Brubaker, Dr. O. G.
Brubaker, Cora M.
Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Pollock, Myrtle
Senger, Nettie M.
Shock, Laura J.

North China Language School, Peking, China
Clapper, V. Grace
Flory, Edna R.
Seese, Anna
Seese, Norman R.
Wampler, Vida M.
Wampler, Ernest M.

On Furlough
Bright, J. Homer, R. D. 1, Union, Ohio
Bright, Minnie F., R. D. 1, Union, Ohio
Hutchison, Anna, 3435 Van Buren St., Chicago, Ill.
Wampler, Dr. Fred J., Edom, Va.
Wampler, Rebecca C., Edom, Va.
Blough, Anna V., Waterloo, Ia.

INDIA

Ahwa, Dangs Forest, via Bilimora, India
Blough, J. M.
Blough, Anna Z.
Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India
Hoffert, A. T.
Mow, Anetta
Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Eby, E. H.
Eby, Emma H.
Mohler, Jennie
Miller, Eliza B.
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India
Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella
Nickey, Dr. Barbara M.
Pittenger, J. M.
Pittenger, Florence B.
Royer, B. Mary
Swartz, Goldie

Jalalpor, Surat Dist., India
Shumaker, Ida C.
Grisso, Lillian

Vada, Thana Dist., India
Garner, H. P.
Garner, Kathryn B.
Kaylor, John I.
Powell, Josephine

Post: Umalla, via Anklesvar, India
Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

Vyara, via Surat, India
Long, I. S.
Long, Effie V.

On Furlough
Eby, Anna M., Trotwood, Ohio
Lichty, D. J., Mt. Morris, Ill.
Miller, Sadie J., 3435 Van Buren St., Chicago, Ill.
Emmert, Jesse B., Elgin, Ill., care General Mission Board
Emmert, Gertrude R., Elgin, Ill., care General Mission Board

Please Notice—

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

Turning Faithful Old Laborers Out Upon the Commons

Forced to earn their own livelihood, many of our most talented ministers in days gone by have entered commercial pursuits.

The Church received but little of their time. They amassed a competence. They are comfortable.

Others, forced to earn their own living, lived scantily, economically and gave every moment of their time to the Church.

The Church received the lion's share of their time. They amassed nothing. They depended upon faith and the Church.

What Are We Doing About It?

We are Calling for Young Men for FULL Time Ministerial Work.

We ask them to forsake the plow, the forge, the school room.

We tell them the Lord will provide. The Lord cannot unless he can do it through us. That is his way.

But---

They ask a pertinent question: "How shall we be supported in Old Age?" They deserve an answer.

What Shall It Be?

Those who minister to our spiritual needs with their whole time should have their old age safeguarded by those to whom they minister.

Let Us Build Up An Endowment for the Superannuated Minister. This helps to afford them a guaranty. This gives body to our "Lord provide" promises.

The General Mission Board will pay the same rates of annuity for endowment funds for Superannuated Ministers as it pays for World-Wide Mission Funds.

Let Us Prepare for the Old Age of Our Whole Time Ministers.

General Mission Board, Elgin, Ill.

22100 KIMMEL, M.L V
JUL 3435 W VAN BUREN ST.
1913 CHICAGO ILL

The Missionary Visitor

Annual Report for 1918

Hiel Hamilton Memorial Hospital Opened Thanksgiving Day, 1918

VOL. XXI JUNE, 1919 NO. 6

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

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THE THIRTY-FOURTH

ANNUAL REPORT

OF THE

General Mission Board

OF THE

Church of the Brethren

For the Year Ending
February 28, 1919

Published by the General Mission Board, Elgin, Illinois

For distribution free to all who are interested

General Mission Board

of the

Church of the Brethren

D. L. Miller, ...Mt. Morris, Illinois
Life Advisory Member

Otho Winger, ...North Manchester, Indiana
Term expires 1923

Chas. D. Bonsack, ...New Windsor, Maryland
Term expires 1922

J. J. Yoder, ...McPherson, Kansas
Term expires 1921

H. C. Early, ...Penn Laird, Virginia
Term expires 1920

A. P. Blough, ...Waterloo, Iowa
Term expires 1919

ORGANIZATION

President, H. C. Early, Penn Laird, Virginia

Vice-President, Otho Winger
North Manchester, Indiana

Sec.-Treas., J. H. B. Williams, Elgin, Illinois

Office of the Board, Elgin, Ill. Time of Annual Meeting, third Wednesday in August. Other regular meetings, third Wednesday of April and December.

To insure prompt attention, all correspondence relative to mission work, or any activities of the Board, that is intended for the Board, should be addressed to General Mission Board, Elgin, Ill., and to no individual.

Our Missionary Force

Below may be found a list of the missionaries who are at present serving under direction of the General Mission Board, with present addresses, and date of entering service:

SWEDEN

Früsgatan No. 2, Malmö, Sweden

Buckingam, Ida, ...1913

On Furlough.

Palmyra, Pa.
Graybill, J. F., ...1911
Graybill, Alice M., ...1911

CHINA

Ping Ting Chou, Shansi, China

Bowman, Samuel, ...1918
Bowman, Pearl S., ...1918
Crumpacker, F. H., ...1908
Crumpacker, Anna N., ...1908
Flory, Edna R., ...1917
Horning, Emma, ...1908
Metzger, Minerva, ...1910
Rider, Bessie M., ...1916
Seese, Anna, ...1917
Seese, Norman R., ...1917
Vaniman, Ernest D., ...1913
Vaniman, Susie C., ...1913
Wampler, Ernest M., ...1918
Wampler, Vida, ...1918

Liao Chou, Shansi, China

Cripe, Winnie E., ...1911
Brubaker, Dr. O. G., ...1913
Brubaker, Cora M., ...1913
Flory, Raymond C., ...1914
Flory, Lizzie N., ...1914
Oberholtzer, I. E., ...1916
Oberholtzer, Elizabeth W., ...1916
Pollock, Myrtle, ...1917
Senger, Nettie M., ...1916
Shock, Laura J., ...1916

Shou Yant, Shansi, China

Clapper, V. Grace, ...1917
Flory, Byron M., ...1917
Flory, Nora, ...1917
Heisey, Walter J., ...1917
Heisey, Sue R., ...1917
Schaeffer, Mary, ...1917

On Furlough

Union, Ohio
Bright, J. Homer, ...1911
Bright, Minnie, ...1911
Waterloo, Iowa
Blough, Anna V., ...1913
Cordova, Md.
Hutchison, Anna M., ...1913
Edom, Va.
Wampler, Dr. Fred J., ...1913
Wampler, Rebecca C., ...1913

INDIA

Ahwa, Dangs Forest, via Bilimora, India

Ebey, Adam, ...1900
Ebey, Alice K., ...1900

Anklesvar, Broach District, India

Grisso, Lillian, ...1917
Hoffert, Andrew T., ...1916
Stover, W. B., ...1894
Stover, Mary E., ...1894
Widdowson, S. Olive, ...1912
Ziegler, Kathryn, ...1908

Bulsar, Surat District, India

Cottrell, Dr. A. Raymond, ...1913
Cottrell, Dr. Laura M., ...1913
Eby, E. H., ...1904
Eby, Emma, ...1904
Mohler, Jennie, ...1917
Miller, Eliza B., ...1900
Ross, A. W., ...1904
Ross, Flora, ...1904

Dahanu, Thana District, India

Alley, Howard L., ...1917
Alley, Hattie Z., ...1917
Ebbert, Ella, ...1917
Nickey, Dr. Barbara M., ...1915
Pittenger, J. M., ...1904
Pittenger, Florence B., ...1904
Royer, B. Mary, ...1913
Swartz, Goldie, ...1916

Jalalpor, Surat District, India

Mow, Anetta C., ...1917
Shumaker, Ida C., ...1910

Vada, Thana District, India

Garner, H. P., ...1916
Garner, Kathryn B., ...1916
Powell, Josephine, ...1906

Post: Umalla, via Anklesvar, India

Arnold, S. Ira, ...1913
Arnold, Elizabeth, ...1913
Himmelsbaugh, Ida, ...1908

Vyara, via Surat, India

Long, I. S., ...1903
Long, Effie V., ...1903

On Furlough

Care General Mission Board, Elgin, Ill.
Blough, J. M., ...1903
Blough, Anna Z., ...1903
Trotwood, Ohio
Eby, Anna M., ...1912
Care General Mission Board, Elgin, Ill.
Emmert, Jesse B., ...1902
Emmert, Gertrude R., ...1902
De Graff, Ohio
Kaylor, John I., ...1911
La Place, Ill.
Lichty, D. J., ...1902
3435 W. Van Buren St., Chicago, Ill.
Miller, Sadie J., ...1903

Our Thirty-Fourth Annual Report

INTRODUCTORY

At the conclusion of this, our thirty-fourth year of missionary effort as a General Mission Board, we take great pleasure in presenting something of a summary of the work which has been done, the victories which have been won and the trials that have been encountered. Our greatest ambition is to report progress, and this we believe can be found in the pages herewith presented.

We pause to thank God for his abundant mercy and grace; for the inspiration which he has given; for the promptings in service and sacrifice that he has awakened; for the spirit of coöperation and unity of endeavor that he has brought into the councils of the church; and for the doors which have been opened on foreign fields.

To him we ascribe all glory and credit for the progress made.

THE WAR IS OVER

Did we say the war is over? Yes; the greatest conflagration of war and hatred that the world has ever seen has been brought to a close. Millions have given their lives, but autocracy has fallen. Possibly the historian of future years will look back and recount, through numberless proofs, that the war was not fought in vain. That present indications point to progress, there can be no doubt. The forces of Christendom never talked so much in the spirit of the prayer of the Man of Galilee, "that they all may be one," as at this time.

Not church union, but interdenominational coöperation, is the spirit of the hour, and the sooner the Christian peoples of the earth, through coöperation, present a solid front to the devil and his hosts, the sooner will the world be brought to the Master's feet.

But while we have contributed our funds for Liberty bonds, and freed the world from autocracy, we must not cease our vigilance. The greatest autocrat that has ever influenced this world, the prince of the forces of evil, is still at large, and the shackles of sin weigh heavily upon mankind. Our money, our service, our lives must be given to break these bonds and enable the world to be free indeed. To this end we shall continue with you to wage this spiritual war.

CONCERNING OUR MISSIONARIES

The missionaries appointed for China at the Hershey Conference have reached their adopted land, only in the persons of Brethren Samuel Bowman and E. M. Wampler and their families. Sister Lulu Ullom remained at home for another year of study. None of the missionaries appointed for India were privileged to sail, as landing permits for them to enter India have not yet come, even at this late date. It is hoped that the cessation of warfare may enable missionary endeavor to return to its normal conditions.

Returning from furlough to China were Sisters Minerva Metzger and Winnie Cripe. To India there went Bro. Adam Ebey and family, Bro. E. H. Eby and family and Sister Ida Shumaker. Bro. E. H. Eby's had been at home for a number of years, but have returned to occupy very responsible positions in the Mission. Brother Eby will have charge of the Bible School at Bulsar, while Sister Eby, after spending a number of years in special preparation, becomes the superintendent of missionary children's education. Even at this time she is safely tucked away with her many precious charges, among the cool refreshing breezes of the Himalaya Mountains, far from the torrid heat of the plains, at a splendid English school.

With few exceptions our missionaries have enjoyed reasonable health, though the workers in India have been especially hard pressed, and what illness they had doubtless came through heavy burdens.

We regret the necessity of recording the death of Sister Nora, wife of Bro. D. J. Lichty, who passed to her Lord in December. Sister Nora, in the sixteen years of her connection with the India work, had always been most faithful to duty, remaining at her post even when it seemed that every health condition was against her, finally to succumb to influenza in the homeland. Master Ronald Bowman, aged 18 months, son of Brother and Sister Samuel Bowman, died Feb. 20, 1919. The little darling had been doing quite well in China—even better than in the United States. He sleeps in the British legation cemetery, outside the city walls of Peking. "Blessed are the dead who die in the Lord."

OUR FINANCES

Thanks to the liberality of our dear brethren and sisters, our financial situation has been most excellent throughout the year. The large Conference offering at Hershey sent a thrill of optimism throughout the church, and enabled all to see the possibilities of the church in giving, and to feel the resultant blessings. Last year closed with a balance of $4,683.66 in the world-wide mission fund, while this year shows a balance in the same fund of $36,772.21. Some idea of the rapid growth in giving may be had when we say that the balance on hand at the close of the year's work, after greater expenditures than in any previous year, is larger by more than $4,000 than the combined mission receipts from all sources in 1899, just twenty years ago. And in explanation of these expenditures it should be said that more than $23,000 was spent to cover deficits due to poor exchange.

Some of this large balance must be credited to the manner by which we are now making remittances to India. Due to long delays and the uncertainties caused by the war, the system was adopted by which our India missionaries draw sight drafts upon the Board. This enables them to get their money when they want it, but some of the money for the first half of 1919 had not been paid by us when the year closed.

The following financial table, presented from year to year, will help the reader to understand something of our receipts and expenditures.

A Brief Statement of New Funds Available for Mission Work, and Comparison with Last Year

	1917-1918	1918-1919	Increase
Receipts			
Donations to Board funds reported in Visitor, etc.,	$ 91,075.28	$133,574.21	$42,498.93
Special relief funds,	26,420.75	4,478.99	21,941.76*
Special supports, transmissions, native workers, schools, hospitals,	30,701.95	57,261.74	26,559.79
Income endowment, earnings bank account, Publishing House, missionary education, etc.,	68,702.98	82,102.97	13,399.99
Total receipts for work,	$216,900.96	$277,417.91	$60,416.95
Endowment received, all funds	75,298.00	85,895.75	10,597.75
Expenditures			
World-wide, annuities, publications, District work, general expense, etc.,	$ 62,630.12	$ 69,532.61	$ 6,902.49
India,	65,388.42	76,981.11	11,592.69
China,	39,072.07	71,301.72	32,229.65
Denmark and Sweden,	10,853.07	8,025.37	2,827.70*
Special relief funds,	26,490.68	316.14	26,174.54*
Total expenditures for work,	$204,434.36	$226,156.95	$21,722.59

* Decrease.

It would be wrong to deduce from the above figures that the Board is getting more money than we need. For the time being more was received than spent, but the work in contemplation on the fields demands larger funds than we have in sight, excepting as we rely upon the Lord's hand in moving our good people to donate for him.

It always seems as if we are unkind in failing to acknowledge personally the splendid gifts that come from all parts of the Brotherhood. We desire in this manner to record anew our appreciation for all this help, conscious of the fact that the Father knows it all.

Annuity Mission Funds

Our endowment funds are growing and the list of those who receive annuities from us is constantly enlarging. The World-wide Endowment Fund has reached nearly $950,000, while the total in all endowment funds at the close of the year is $1,160,491.16. The Board feels that it is wise to encourage our brethren and sisters to devise their property, intended for the Board, to the world-wide mission account, rather than for us to emphasize too strongly the world-wide endowment fund. Our generation for conversion is the present one, and if it be properly converted it can care for the morrow itself. Its conversion is a task requiring larger expenditures than we can ever make.

However, the Board will pay annuity to those who turn in funds that are to be used for world-wide work at the death of the donor.

In order to encourage gifts to the Ministerial and Missionary Relief Fund, the Board has opened an account and will pay the same rates of annuity on funds for this work, during the life of the donors, as obtain in any other annuity account.

Interest in Annuity Plan

More people, year by year, are asking for annuities or information concerning the plan. Many inquire whether we can accept lands, houses, liberty bonds, etc. We shall be glad to correspond with you concerning the acceptance of anything of value, for the work of the Lord.

SUPPORTS OF MISSIONARIES

Every missionary serving under the General Board is now being supported definitely by special individuals or organizations. This is a most healthful and encouraging sign. Not only are these being supported, but we actually have a waiting list of organizations and people who desire to finance missionaries.

The following are those who are entitled to special mention because of their supporting missionaries, either entirely or in part:

Individual Sunday-Schools

Altoona, Pa., Sister Ida Himmelsbaugh, India.
Bridgewater, Va., Bro. Norman R. Seese, China.
Cedar Rapids, Iowa, Emma Horning, China.
Cerro Gordo, Ill., Dr. A. R. Cottrell, India.
Dallas Center, Iowa, partial support, Sister Anna M. Hutchison, China.
English River, North and South Iowa, Sister Nettie M. Senger, China.
Locust Grove, Ind., Sue R. Heisey, India.
Manchester College, Ind., Laura J. Shock, China.
Mt. Morris, Ill., Sister Sadie J. Miller, India.
North Manchester, Ind., Sister Alice K. Ebey, India.
Virden and Girard, Ill., Dr. Laura Cottrell, India.
Walnut, Ind., Bro. A. T. Hoffert, India.
Walnut Grove, Pa., Bro. Samuel Bowman, China.

Individual Congregations

Antietam, Pa., Sister Lizzie N. Flory, China.
Barren Ridge, Va., Sister Nora Flory, China.
Bear Creek, Ohio, Sister Anna M. Eby, India.
Bethel congregation and Sunday-school, Nebr., Bro. R. C. Flory, China.
Bethlehem, Brick and Antioch, Va., Bro. I. E. Oberholtzer, China.
Chickies, Pa., Sister Alice M. Graybill, Sweden.
Coon River, Iowa, Sister Elizabeth Arnold, India.
Elizabethown, Pa., Sister Bessie M. Rider, China.
Huntingdon congregation and College, Pa., Bro. J. M. Blough, India.
Knob Creek, Tenn., Sister Anna B. Seese, China.
Lick Creek, Ohio, Sister Elizabeth Kintner, India.
Lordsburg congregation and Sunday-school, Calif., Brother and Sister Ernest Vaniman, China.
Mexico, Ind., Sister Lillian Grisso, India.
Middle River, Va., Bro. Byron M. Flory, China.
Midway, Pa., Bro. J. F. Graybill, Sweden.
Monitor, Kans., Sister Myrtle Pollock, China.
Oakley congregation and Sunday-school, Ill., Sister Ida Buckingham, Sweden.
Painter Creek, Ohio, Dr. O. G. Brubaker, China.
Peach Blossom, Md., partial support, Sister Anna M. Hutchison, China.
Pine Creek, Ind., Sister Winnie Cripe, China.
Pipe Creek, Md., Bro. W. B. Stover, India.
Pleasant Valley, Va., Sister Edna Flory, China.
Shade Creek, Rummel and Scalp Level, Pa., Sister Anna Z. Blough, India.
Trotwood, Ohio, Sister Elizabeth Oberholtzer, China.
Tulpehocken, Pa., Sister B. Mary Royer, India.
Woodbury, Pa., Sister Florence Pittenger, India.

Sunday-Schools by Districts

California, Southern and Arizona, Sister Gertrude Emmert, India.
Illinois, Northern and Wisconsin, Sister Kathryn Garner, India.
Illinois, Southern, Sister Eliza B. Miller, India.
Indiana, Northern, Sister Mary Stover, India, Minerva Metzger and Mary Schaeffer, China.
Indiana, Middle, Bro. Adam Ebey, India.
Indiana, Southern, Bro. W. J. Heisey, China.
Iowa, Northern, Sister Anna V. Blough, China.
Iowa, Middle, Bro. S. Ira Arnold, India.
Kansas, Northwestern and Northeastern Colorado, Bro. Howard L. Alley, India.
Kansas, Northeastern, Sister Ella Ebbert, India.
Maryland, Middle, Bro. H. P. Garner, India.
Ohio, Northwestern, Sister Hattie Z. Alley, India.
Ohio, Northeastern, Goldie Swartz, India.
Ohio, Southern, Brethren J. M. Pittenger, India, and J. Homer Bright, China.
Pennsylvania, Western, Sisters Ida C. Shumaker and Olive Widdowson, India, and V. Grace Clapper, China.
Pennsylvania, Middle, Bro. Jesse B. Emmert, India.
Pennsylvania, Eastern, Sister Kathryn Ziegler, India.
Virginia, Northern, Dr. Fred J. Wampler, China.
Virginia, First and Southern, Sister Rebecca C. Wampler, China.

Congregations by Districts

Kansas, Southwestern, Brother and Sister F. H. Crumpacker, China.

Missouri, Middle, Sister Jennie Mohler, India.
Nebraska, Sister Josephine Powell, India.
Virginia, Second and Northern, Brother and Sister I. S. Long, India.

Other Organizations

Botetourt Memorial Missionary Society, Va., Brother and Sister A. W. Ross and family, India.
Idaho and Western Montana Christian Workers, Sister Anetta C. Mow, India.
Kansas, Southeastern, Christian Workers, Sister Emma Eby, India.
Mt. Morris College Missionary Society, Ill., Bro. D. J. Lichty, India.

Individuals

Brother and Sister Isaiah Brenaman, La Verne, Calif., Bro. J. I. Kaylor, India.
Brother and Sister C. H. Erb, Yale, Iowa, Sister Cora Brubaker, China.
Nickey and Buckingham families, Dr. Barbara M. Nickey, India.

In addition to those who support missionaries are many who contribute to various definite lines of work on the field. Through the Field Committees we are trying to work out a plan of supporting missions by shares rather than by name of worker or orphan boy. After carefully looking into the merits of this plan, the possibilities of rendering satisfactory reports for all supporters, we believe that this method will prove most satisfactory and stimulating.

MISSIONARY SUNBEAMS

The children of our missionaries are likewise coming in for their share of recognition at the hands of our people. Their supports are being taken, and the child on the field is finding a definite place in the affections of multitudes of children and grown folks at home.

Others might be supported if any of our people would like to take up this worthy work. The education of these boys and girls, the care of their health, the environments conducive to their best development—these questions weigh much on the minds of the missionary parents, the missions and the General Board. Let us remember these little missionaries who, by their lives, preach wonderful sermons to non-Christian folk.

The following are supporting missionary children:

Miscellaneous Supports of Children

Master Lawrence Alley, India, by Greenhill congregation, Md.
Master Albert Long, India, by Chas. Fifer and family, Rehobeth, Md.
Master Leland Brubaker, China, by Sugar Grove Sunday-school, Greenspring, Ohio.
Magdalene Long, India, by Goshen City Christian Workers, Ind.
Mary Emmert, India, by Mechanicsburg Christian Workers, Pa.
Leah Ebey, India, by Virden Aid Society, Ill.
Elizabeth Long, India, by Monticello Sunday-school, Ind.

RETIREMENT OF SECRETARY-TREASURER

With the first of September, 1918, Bro. Galen B. Royer, who had been secretary of the Board since 1890 and treasurer since 1900, severed his connection with the Board, becoming head of the Department of Missions of Juniata College. Bro. Royer gave the best years of his life to the service of the church. His splendid ability and self-sacrificing spirit, always manifest in so many ways, was one of the most influential agents during these formative years of our missionary history, in shaping the policies and directing the church's activities. Three times he visited the work in Scandinavia, was in France and Switzerland the first two times, and on the last visit continued his

journey to our mission fields in China and India. The church must appreciate his self-sacrifice more and more as the days go by.

MISSIONARY EDUCATION

The Board has been operating in this field in line with the plan adopted by the St. Joseph Annual Conference, and we are pleased to report that the year has seen an increased interest in missionary education. Nearly all of the Districts have missionary secretaries, many of whom have been most active in fostering the work of systematic giving, mission study and creating missionary sentiment. An increasing number of churches are appointing missionary committees, who, in many instances, have proved themselves valuable in the task. In some cases, however, the committees have done practically nothing; this being due, possibly, to their failure to get in touch with the Board's office, and to receive helpful literature, which is free for the asking.

DISTRICT SECRETARIES

The following is the list of secretaries, in so far as we have their names on our list at the present time. As these are frequently changed, we shall appreciate any corrections which may be sent in to us:

Arkansas, First District and Southeastern Missouri.
California, Northern, D. L. Forney, La Verne, Calif.
California, Southern, and Arizona, J. W. Cline, 1823 11th Ave., Los Angeles, Calif.
Colorado, Western, and Utah, Frank Weaver, Grand Junction, Colo.
Idaho and Western Montana, S. S. Neher, Twin Falls, Idaho.
Illinois, Northern, and Wisconsin, S. C. Miller, Elgin, Ill.
Illinois, Southern, S. G. Bucher, Astoria, Ill.
Indiana, Middle, Irvin Fisher, Mexico, Ind.
Indiana, Northern, Harvey Hartsough, Nappanee, Ind.
Indiana, Southern, H. B. Martin, Summitville, Ind.
Iowa, Middle, J. Q. Goughnour, Ankeny, Iowa.
Iowa, Northern, Minnesota and South Dakota, Virgil C. Finnell, Elgin, Ill.
Iowa, Southern, S. L. Cover, Mt. Etna, Iowa.
Kansas, Northeastern, J. Clyde Forney, McPherson, Kans.
Kansas, Northwestern, and Northeastern Colorado, Roy A. Crist, Quinter, Kans.
Kansas, Southeastern, Roy Neher, McCune, Kans.
Kansas, Southwestern, and Southern Colorado. None appointed.
Maryland, Eastern, W. E. Roop, Westminster, Md.
Maryland, Middle, C. E. Martin, Maugansville, Md.
Maryland, Western, James W. Beeghly, Oakland, Md.
Michigan, Ethel Whitmer, Beaverton, Mich.
Missouri, Middle, D. L. Mohler, Leeton, Mo.
Missouri, Northern. None appointed.
Missouri, Southern, and Northwestern Arkansas, A. W. Adkins, Osceola, Mo.
Nebraska, J. W. Deeter, McPherson, Kans.
North Dakota, Eastern Montana and Western Canada, O. A. Myer, Williston, N. D.
North and South Carolina, Georgia and Florida, Geo. A. Branscom, Campobello, S. C.
Ohio, Northeastern, A. H. Miller, Louisville, Ohio.
Ohio, Northwestern, Mary L. Cook, Nevada, Ohio.
Ohio, Southern, Ira G. Blocher, Greenville, Ohio.
Oklahoma, Panhandle of Texas and New Mexico, John R. Pitzer, Cordell, Okla.
Oregon, Hiram Smith, Albany, Oregon.
Pennsylvania, Eastern, Geo. W. Weaver, Manheim, Pa.
Pennsylvania, Middle, John B. Miller, Curryville, Pa.

Pennsylvania, Southeastern, New Jersey and Eastern New York, M. C. Swigart, 6611 Germantown Avenue, Philadelphia, Pa.
Pennsylvania, Southern, C. H. Steerman, Honey Grove, Pa.
Pennsylvania, Western, D. K. Clapper, Meyersdale, Pa.
Tennessee, A. E. Nead, Limestone, Tenn.
Texas and Louisiana, M. H. Peters, Manvel, Tex.
Virginia, Eastern, I. N. H. Beahm, Nokesville, Va.
Virginia, First District, C. D. Hylton, Troutville, Va.
Virginia, Northern. None appointed.
Virginia, Second District, J. W. Hess, Bridgewater, Va.
Virginia, Southern, S. P. Reed, Floyd, Va.
Washington, C. N. Stutzman, Wenatchee, Wash.
West Virginia, First District, Seymour Hamstead, R. D. 2, Oakland, Md.
West Virginia, Second District.

COURSES OF STUDY

Two courses of mission study were outlined last fall, one being adapted to the use of our students in college, while the other is for pupils in local churches.

The course as outlined and used by the local churches included the following books:

For Certificate

Either of the following:
"Christian Heroism in Heathen Lands," by Galen B. Royer.
"Ancient Peoples at New Tasks," by Willard Price.

For Seals

Red Seal, "The Black Bearded Barbarian." Keith.
Purple Seal, "The South Today." Moore.
Green Seal, "Over Against the Treasury." Fenn.
Blue Seal, "China's New Day." Headland.
Gold Seal, "Chundra Lela." Griffin.
Silver Seal, "The Moffats." Hubbard.

This course of study, which was started in 1914, has been considerable of a success as may be attested by the following:

Number of certificates granted during 1918-1919, ... 407
Number of certificates granted since course began, ...1,693

DEPUTATION WORK

Bro. E. H. Eby, who has rendered such splendid service as traveling secretary for a number of years, left the work upon his return to India. In addition to his services rendered during a good portion of the year, the missionaries at home on furlough have visited many of the churches, bringing inspiration and enlightenment on the problems with which they must deal on the foreign field.

UNITED STUDENT VOLUNTEERS

This organization, with local bands in each college, is doing much for the spiritual life in our schools, and at the same time is the most fruitful source from which to expect our foreign missionaries in future years. Very few, if any, missionaries volunteer for service, excepting after they have had connection with our United Student Volunteers.

The following officers have served the organization during the past year:
President, ...Foster B. Statler

First Vice-President, ...Ruth Forney
Second Vice-President, ...Pearl Grosh
Secretary-Treasurer, ...Anna Brumbaugh
Corresponding Secretary .....Ruth Royer
Traveling Secretary, ...C. G. Shull
Advisory President, ...J. H. B. Williams

In addition to the inspirational activities of the bands they have, with their local colleges, participated in the World Fellowship Drive, as undertaken by the colleges of America during the past winter, raising something more than $5,000 in cash and pledges for an institution of learning in India. The nature of this school is yet to be determined by the India Field Committee. This effort on the part of the colleges deserves special commendation, for the liveliest interest was manifest on the part of both students and faculty members.

The Board, through its office, is issuing a little four-page leaflet, quarterly or oftener, entitled "Volunteer Talk," which goes to each volunteer whose name we receive, and to any others that may wish for it.

THE FORWARD MOVEMENT

With Jan. 1, 1919, the Mission Board, in harmony with the Educational and Sunday School Boards, inaugurated a Five-Year Forward Movement Program. This campaign is only in its infancy, but the interest in it, as manifested by the Brotherhood, proves that it has struck a responsive chord. Many are pledging their support to it; pastors and elders are giving it full publicity in their congregations; and some Districts have taken action to do their full share towards making it a success.

The following are the goals of the program, properly falling to the supervision of the General Mission Board:

General Goal

That in the Brotherhood there be Annually

(1) 15,000 added to the church by baptism.
(2) 300 aggressive, spiritual young men called to the ministry.

The Mission Goal

That Annually there be

(1) $250,000 given to missions under the General Mission Board.
(2) Fifteen new missionaries sent to foreign fields.
(3) $200,000 raised for District Missions.
(4) One new missionary station under each District Mission Board.
(5) Every congregation organized for greatest missionary efficiency.

A number of leaflets have been issued by the Board, dealing with the various goals of this movement, and these will be sent to anyone asking for them. We sincerely trust that our churches will feel perfectly free to call upon us for any help desired.

Stereopticon outfits, with slides and typewritten lectures, in a short time will be available for rental, to help in boosting this Movement.

Missionary programs, large wall charts for churches, seals for stickers on letters, and many more devices will be used to help in awakening sentiment. Let us make the next five years the greatest in our missionary history.

The Movement must be made more than merely a money raising campaign. It will miss the mark by a wide margin unless the principle of education is made the center of the whole program. We crave your fullest coöperation.

IN CONCLUSION

As this report is presented we are once more reminded that we are closing up our two-hundredth year of organized endeavor in the United States. While we have not prosecuted foreign missionary endeavor during this whole period—in fact, for only a portion of it—our brethren have not been idle. They have been blazing the way through primeval forests and over virgin prairies for the generations which are to follow. As a consequence we find our people scattered over most of the States of our land, occupying good farms and blessed with much prosperity.

The bases that have been set in the last two hundred years afford a splendid and strong foundation for the work to come. Not in vain did our fathers labor, if in so doing they tempered the contrary winds which blew against missionary endeavor, and enabled us to shape our course aright for the future.

We doubt not that our progress has seemed slow to many; and no doubt it often has been. However, in our very deliberateness there may be speed, for our people, slow to take on any new thing, are usually just as loath to give it up after it has been accepted. We predict, and fondly hope, and are going on the assumption, that this will be the case in missionary endeavor. We are working on the theory that though we started late in the foreign missionary history of the world, we shall never cease until the farthest island of the farthest coast of this world has been brought to the feet of Jesus Christ. Even so, Lord, thrust us forth into the needy fields of the world, so that all people may speedily know of thy Word!

Denmark

MISSION WORK

No formal report for the Brotherhood has been received from Denmark, excepting the statistical table as herein given. Possibly for lack of leadership the work has not been growing in this field. A good, efficient laborer is needed who can cultivate the spiritual soil in this territory and lend encouragement to the membership. Bro. J. F. Graybill has been going over from Sweden once in a while and assisting the brethren; but it is essential that a worker give his entire attention to this territory. Bro. Graybill reports that splendid results might be expected here if a man were found who would enter whole-heartedly into the work.

Statistics of the Churches in Denmark

Church	Elders	Preachers	Deacons	Public Meetings	Prayer Meetings	Young People's Meetings	Junior Meetings	Pastoral Visits	Council Meetings	Love Feasts	Sunday-schools	Deaths	Members	Offerings for Local, Benevolent and Gen. Miss. Work
Vendsyssel,	2	..	3	132	55	..	..	73	5	2	..	1	28	Kr. 427.11
Thy,	1	1	4	30	15	7	16	27	4	1	2	1	49	1,331.18
Totals,	3	1	7	162	70	7	16	100	9	3	2	2	77	1,758.29

Sweden

REPORT BY J. F. GRAYBILL

Another year has rolled into the past and its history will meet us in the day of all days. It has been a period of severe testing in Sweden. The effects of the world war scourge were more visible than during any previous years, and not a few were

anxious as to the result should the war continue much longer. But as the burden became heavier, the Lord provided those who trusted in him with sufficient strength for the trial; and now, as we look over the past year, we realize that the Lord is sufficient for every emergency and that he is a Strong Tower for all who will trust in him. For this experience we praise his name.

The war has not had a desirable moral effect upon the people. Anxiety, bitterness and concern characterized the masses, and people were seeking comfort everywhere but at the true Source. But with all the discouraging environments we, as a church, have great reasons to rejoice. It has been our best year in the seven and a half years of our work in Sweden.

First, we succeeded in getting a better place for worship in Malmö. This not only has increased our attendance at the regular preaching services, but we have attracted a more desirable audience. Our Sunday-school has not gained in attendance, but in interest. We have a number of confirmed children. This proves that we are holding them better than in the past. What is true of the Sunday-school can also be said of the Junior Workers. These, jointly, with a little help from several individuals, desire to take up the support of an orphan in India.

Our Young People's Society has increased in number and interest for the work of the Master. They have raised over 1,300 crowns for charity efforts, nearly 300 for local mission work, and have decided to raise at least 200 crowns in 1919 for foreign mission work. This may not seem to be much when reduced to dollars, but it is a good step in the right direction, and with the proper encouragement will be an effective help in the general cause.

The church membership in Sweden during 1918 increased by nearly 20 per cent, of whom fourteen were received into the Malmö church. In November we had a series of meetings, preceded by several weeks of daily prayer for the meetings and the conversion of souls. The Lord was with us according to his promise and blessed our feeble efforts with fourteen confessions. Seven were buried with Christ in baptism Dec. 21. Some of the others wanted to take this important step, but were hindered by their parents. Where the Spirit of the Lord works the enemy of righteousness is active, and too often succeeds in frustrating the Lord's forces. We praise God for those who have been won, and pray that they may be kept faithful by his power.

Another encouraging feature of the work in Sweden is the increase in offering unto the Lord. While there has not been any gain in giving for the home work, the offering to the general work of the church shows an increase of more than 100 per cent over any previous year, and that during severely hard times. This is commendable and the Lord will not withhold his blessings, for he has promised to open the windows of heaven to those who bring their tithes to his storehouse.

During the past year two new mission points were opened. At these we hope to see fruits in the future. May the Lord grant to give the increase.

The armistice has changed conditions much for the better. We begin the year with bright prospects and hope for good things.

Our Work Among the Young

The Young People's Society serves as a bridge between the Sunday-school and the church proper. In Sweden the children are urged, almost persuaded, to be confirmed at the age of fourteen or fifteen years. As a rule, the State Church priests try, during this period, to pluck the young from the Free Church work and to win their interest for the State Church. If the priest fails in this, the children usually get the idea that they are now too much men or women to go to Sunday-school, and so lose interest for that which is good and noble. They are drawn into the whirlpool of worldliness, and lost to the church. Therefore we try and enroll them at the age of ten in the Junior Society, and at the age of fourteen, just before they are to be con-

firmed, we transfer them to the Young People's Society. In this way we hold their interest and win them for Christ and the church.

This society enjoys a healthy growth in number and active service. Twenty-one new members were received into the organization during the past year, of whom eight were transferred from the Juniors, and now its membership is eighty-six. Ten of its members were, during the past year, received into the church.

The principal activities of this society are charity and missions. During 1918 over 1,200 crowns was raised to clothe poor school-children. The result was that some thirty children were gladdened by receiving new clothes at Christmas.

Report of the Sweden Churches

	Elders	Ministers	Deacons	Missionaries	Public Meetings	Prayer Meetings	Young People's Meetings	Junior Meetings	Aid Society Meetings	Pastoral Visits	Council Meetings	Love Feasts	Sunday-schools	Baptized	Disowned	Reinstated	Letters granted	Received by letter	Membership	Offering for Mission, S. S. and Relief Work
Malmö,	2	2	3	2	167	96	54	61	25	523	4	2	3	14	..	1	1	..	64	Kr. 2,122.79
Vannaberga,	1	1	3	..	335	56	12	22	..	661	3	3	..	1	..	..	..	1	53	1,022.59
Olseröd,	1	1	..	..	140	22	..	..	..	74	2	1	1	1	..	..	..	..	17	200.74
Simrishamn,	..	..	..	..	33	...	..	..	..	29	2	1	..	..	..	..	..	..	8	79.73
Kjävlinge,	..	..	..	..	6	...	..	..	..	....	1	..	..	..	2	..	..	..	19	31.00
Stockholm,*	..	..	..	..	...	...	..	..	..	....	..	..	..	..	..	1	..	..	5	.....
Total,	4	4	6	2	681	174	66	83	25	1,287	12	7	4	16	2	2	1	1	166	3,456.85

* Not represented, no report.

The society's missionary activity was manifested by giving 200 crowns toward local expenses in the Malmö mission, and nearly 100 crowns toward the expenses at an outpost in the Malmö church. At this place the society holds one meeting a month, furnishes the speaker and bears the traveling expenses. It has meeting in Malmö every Sunday evening and provides occasional missionary and musical programs. The Aid Society is a branch of this organization. In the Sunday-school and this society we see the hope of the future church.

Report of Swedish Relief Work

We are glad to make so encouraging a report of our relief work in Sweden during the hard times caused by the great war. This report covers only what was done with the means so liberally donated by charitable members and organizations in the States, and not the relief work done by the Young People's Society as reported elsewhere.

We are sorry we have not been able to reply to each donor, who has taken so much interest in the aid we have been trying to bring to the poor around us, and acknowledge the receipt of their donations to this line of work. But all has received due acknowledgment in the Missionary Visitor, and, what is more important, in the book of remembrance, not kept by human hands, but by the recording angel in heaven.

The following is a general account of receipts and expenditures for this work during 1918:

Receipts

Balance from 1917,	$ 68.08
Received during the year,	619.50
Total for the year,	$687.58

Expenditures for the Poor Follow:

Food,	$310.00
Clothing,	97.46
Fuel,	96.66
Rent,	43.06
Other purposes,	78.80
Total for the year,	$625.98
Balance to 1919,	$ 61.60

The distribution of the $625.98 was made among about 180 individuals or families, and is, on an average, about $3.50 to each. We have exercised our best judgment in helping those whom we considered not only most needy, but most worthy. We are seeing the fruits of this kind of work. But the perfect fruits can be realized only in the world to come.

We wish in behalf of the poor, to thank all who have contributed to this noble work. And we pray God's choicest blessings upon all for their deeds of charity.

What Our Juniors Are Doing

Our Junior Workers, while not increasing so much in number, are moving forward into more active service and a greater degree of usefulness. Not a few, we are sorry to say, because of a lack in interest for the work have dropped out of the ranks.

During the past year, eight of the Juniors, at the age of fourteen, were transferred to the Young People's Society. If some have left, others have taken their places. Forty new members were admitted, and the society now has sixty-five members.

They meet every Sunday evening and render a short program, consisting of Bible readings, song and prayer, select readings and poems. On Wednesday evening they meet for work. Their efforts last year amounted to the nice sum of 130 crowns, which is equal to about $36. They have voted 50 crowns to the India Mission. We endeavor to direct their interest along useful lines. They are happy in being able to help the less fortunate children in the dark heathen lands.

REPORT BY ALICE M. GRAYBILL

Aid Society

The work of the Malmö Aid Society has been very encouraging during the last year. We meet for work every other week and at these sessions also transact such business as may need attention. The attendance, especially during the last half of the year, was more encouraging than during any previous year. The society held twenty-two meetings with an average attendance of seventeen.

The proceeds of our work for the year amounted to over 373 crowns, or about $105. Of this, 200 crowns has been appropriated to the mission work in China.

We close the year with grateful hearts for what we, by our feeble efforts, have been able to accomplish by the grace of God, and for the assistance we are able to give in the general cause of the Master. We begin the new year with renewed vigor and bright prospects for the future.

China

FOREWORD

The records for 1918 have closed. When we look back upon the year the results seem small, but we know a large part of the influence that goes out from the work cannot be recorded in statistics. There is a constant light that shines clearly in each

center where we are located, and this light certainly and surely is dispelling the darkness.

Features of the work during the year that stand out prominently are, first of all, the fight against pneumonic plague in North Shansi in the early months of 1918. In all, there were six members of our mission engaged in the campaign, and the results of that work are far-reaching. Many village people and soldiers saw applied Christianity for the first time, and the governor of the province and some other high officials have become vitally interested in the work of the missionaries.

At Ping Ting Sister Horning has used the reflectorscope to get the interest of the people throughout the city and suburbs and surrounding villages. These illustrated talks take up, in addition to the life of Christ, public health and educational subjects. At Liao they have begun monthly meetings of an educational nature, and these the local official and gentry have promised to attend. The medical departments at both stations have arranged to give lectures on public health subjects, and slides illustrating local conditions are used.

The schools for both boys and girls at Liao and Ping Ting are doing good work. The graduating class at Ping Ting took the uniform examinations of the Chihli-Shansi Educational Association, and their average marks were higher than those obtained by any other school taking the examination. These boys, as well as the one graduate from Liao, are now in the academy at Taiku, and all are ranking among the best in their class.

At Liao Chou the Hiel Hamilton Memorial Hospital was completed during the year. This will make more and better work possible. The physician's residence at Liao also was completed. At Ping Ting the P. S. Miller Ward Pavilion and the Roanoke Operating Pavilion were completed and the evangelist's house was built.

We are glad for the coming of two new families to help in the work. There are so many opportunities for advancing the kingdom, and we get impatient waiting for helpers. The lion's share of the work, of course, must be done by the Chinese Christians, but we need men to train them and to oversee their work when they are once ready for it.

The more detailed reports of the workers together with the statistics follow.

Ping Ting Hsien

REPORT BY FRED J. WAMPLER, M. D.

Medical Work at Ping Ting Chou for 1918

The report of the medical work for 1918 covers only nine months, as the hospitals were closed from Jan. 18 to April 15, because the men on the staff were away in plague work in North Shansi. The average calls at the dispensary for the nine months were 604 per month, and the total number of in-patients was 195, making an average of more than twenty-one entering the hospitals each month. During the present year we did not admit patients with the opium habit, because we had no suitable place and not enough room to keep them. At one of our out-stations we have conducted an opium refuge, and in this institution thirty-three patients were treated for the opium-morphine habit.

At the Ping Ting hospitals the patients continue to be a large per cent surgical. Tuberculosis, including that of the glands, bones and skin, leads all other diseases. There were eleven operations for cataract, five of which were double. There were ten for trachoma and its sequelæ. The fractures included those of the skull, clavicle, bones of the forearm, femur, and bones of the leg. There were six radical operations for carbuncle. Osteomyelitis, fistula in anu, skin grafts, large abscesses, fibroid and fatty tumors made up most of the other operations. There were twelve obstetrical cases, four being normal labors. There were three Cæsarian sections, one of which was for ruptured uterus, two craniotomies, two forceps, and one version.

Among the medical cases, those of special interest were nephritis, kala azar, pneumonia, dystentery, and relapsing fever.

In the dispensaries skin diseases predominate, and of these syphilis leads. Tuberculosis and eye diseases also are prominent.

This year the Roanoke Operating Pavilion and the P. S. Miller Ward Pavilion were completed and the ward pavilion was in use at the close of the year. These buildings will be useful and will fill a need, but they will be much more valuable when the Administration Building is erected so that they can be connected up with it and the heating system put in.

The hospital equipment was increased this year by gifts and a small grant from the China Medical Board. The latter contributed $250 gold for laboratory equipment, on the condition that we raise $200 gold from other sources. This we succeeded in doing. We also received $120 gold from the homeland for use in equipping wards and offices.

Financially we received more from local fees and gifts than in previous years. The total amount thus secured was $1,041.64 (Mex.). The total expenses were $2,241.64 (Mex.). These receipts and expenses do not include those for the board of the patients. The culinary department is run entirely separately from the other hospital departments.

Two bad epidemics passed through our territory during the year. The first one, which resembled dengue, was in the late spring. The percentage of the population attacked was very high, but no really serious cases came under my notice. In the late fall the pandemic of influenza struck us; and while there were no deaths in our schools and hospitals, there were many deaths in the city and surrounding country.

The health of the foreign community this year has been very good. There was only one serious case, and that was an attack of influenza, followed by a light case of broncho-pneumonia. Only several got the influenza during the pandemic, and these cases were very light.

Two little boys, Norman Seese, Jr., and Delbert Vaniman, came to gladden the homes of their parents during the year.

The last four months of the year we had the help of Dr. C. H. Yüan, a graduate of the Union Medical College in Peking. He has been loaned to us by the medical department at Liao and will be here most of the time that I am home on furlough. There should be two qualified medical men here constantly, and we hope the time will soon come when this will be the case. During the year Miss Edna R. Flory, R. N., was assigned by the Field Committee to this station. When she has the language she will be a much-welcomed addition to our nursing staff.

The evangelistic work of the hospital is taken care of by an evangelist, assisted by members of the medical staff. There is a chapel service for the in-patients, held once daily. During the day individual instruction in Bible and hymn reading is given. There also is a special service for the dispensary patients just before beginning the medical work with the out-patients. By these means some of the patients get visions of higher things, and a number of them are led to begin the Christian life. At the women's hospital Miss Rider has the oversight of the evangelistic work.

Our needs are, first of all, a hospital building large enough and equipped in such a manner as to make scientific medicine and surgery possible. With such equipment we could help some cases that now we must turn away. Our second need is for another foreign physician. We hope both of these needs will be filled within the next two years.

The statistics for the year will be seen in the table of comparative medical statistics.

REPORT BY REBECCA C. WAMPLER

Work of Mission Fund Treasurer

Like most housewives, I have been busy during a part of the year with the care of the home. From time to time we have entertained some of our Chinese friends, inviting the men with their wives to meals, and we have enjoyed this very much. Our

Chinese friends, too, have seemed to appreciate it. This brings us in touch with them in a social way, which is helpful to us and, we hope, to them.

During the fight against the plague in North Shansi the early part of the year, I spent two months in headquarters at Taiyuanfu doing stenographic work. As some of you know, I was a stenographer and bookkeeper for more than ten years before coming to China. After volunteering, I often wondered if I would find use for the things I knew best how to do—stenography and bookkeeping. However, the longer I am on the field the more I am convinced that no knowledge comes amiss in China, at least, and one often wishes there were more things she could do.

For several years I have been treasurer for the mission and also treasurer for the Ping Ting Station, and although the work has increased from year to year and has taken no little time—which might have been spent in more direct missionary work—I have enjoyed it. However, I wasn't very happy about it for a while, for I wanted to help to do more direct mission work, but in speaking about it to Pastor Ding Li Mei, when he was here a couple years ago, the answer he gave me was comforting and has made me more contented. He said that I should remember that keeping accounts is mission work and is as necessary to be done as any other phase of the work.

As most of you know, the General Mission Board sends funds to us by means of gold drafts, and these are sold into the currency of the country. China does not have a standardized currency and several types of money are used. Our gold drafts are first sold into taels—a tael is an ounce of silver—and from taels it is sold into silver dollars —China has no gold currency—and as these dollars have no more silver in them than the Mexican dollar, this dollar currency is known as Mexican. This dollar is further divided into mao, and these may be either big or little, a big mao being worth a tenth of a dollar and a little mao, depending on the exchange, a twelfth, an eleventh, or a tenth of a dollar. Then the number of cash a dollar will exchange for varies very much. A cash is the smallest denomination of money used by the Chinese. When we came to China a dollar exchanged for 1,200 cash. At the present time a dollar exchanges for 1,500 cash. In the period of a year the exchange has varied as much as 100 to 250 cash.

The mission has adopted the Mexican dollar as the standard to keep the books in, and this has made the bookkeeping easier than it was the first year I was mission treasurer when both taels and dollars were used. One's first thought is that a gold dollar would exchange for two Mexican dollars, but first thoughts are not always true. It depends on the state of the money market as to what the exchange will be. One year since we have been in China $1 gold brought $2.40 Mexican. In 1917 silver was higher, and $1 gold brought an average of approximately $1.50 Mex. This year on the average for the year $1 gold brought $1.20 Mex.

The budget for the China field is figured in Mexican and then divided by two to get the amount in gold, as the Board has granted us a rate of $2 Mex. for $1 gold. The Board has also granted us this rate on the supports of the missionaries. This year the budget for the China field amounted to $10,485 gold, which at 2 for 1 equaled $20,970 Mex., which was the estimate made in Mex. for the needs of the work. Gold for $10,485 was sent, but when sold brought only an average of $1.20 Mex. for each $1 gold. This meant that either the work would have to be curtailed or the Board would have to make up the shortage of 80 cents Mex. on each $1 gold sent out. What was true of the budget was also true of the missionary supports. For this one year's work, in order to make up shortage on exchange, the Board needed to send us over $15,000 gold in addition to the regular amounts sent out for the budget and missionary supports. Can you wonder they made the Thanksgiving appeal they did for funds?

Then there were building funds and special funds used during the year, which needed to be kept separate, as these did not take the 2 for 1 rate but were handled at the rate at which they were sold. These varied according to the time of year they were sold. Some which were sold the early part of the year brought $1.30 Mex. for each $1

gold, while some sold the latter part of the year brought only $1.11 Mex. for each $1 gold. Once during the year the rate fell as low as $1.01 Mex. for $1 gold.

From the above you can see that bookkeeping in China is not only a matter of debit and credit, but must take into consideration the differing values of the currency of the country and the various fluctuations in exchange. Notwithstanding all these, however, as I said before, I have enjoyed the work. It is a great satisfaction when the year ends and the books are closed and statements made out, to find that everything comes out all right. And even though I have not been able to do much direct mission work, or come in contact at first-hand with a great number of the people, I am hoping that what I have done in a bookkeeping way may fit into the whole, and thus help bring the Gospel more speedily into the lives of these needy people.

REPORT BY BESSIE M. RIDER

Nurse's Work at Ping Ting Hsien

The nursing side of the hospital work has been, up to the present time, far from our ideal, owing to lack of proper facilities and equipment for carrying it on as it should be done. We hope conditions will improve within the not-far-distant future. During the past year we have had the services of a Chinese graduate lady nurse at the women's hospital, and of a Chinese male nurse at the men's hospital; but it is impossible to see to the work properly until an adequate force of nurses is available. This we are hoping for, in the form of a nurses' training class, as soon as we have sufficient hospital buildings and equipment for prosecuting the activities.

Medical Group at Ping Ting

During the past few months conditions at the men's hospital have shown considerable improvement over former conditions. This was made possible by the use of our first hospital ward, and enough iron beds for the most serious cases, together with better sanitary conditions, including the use of hospital clothing and bedding. Not a little time was spent in overseeing the work of the sewing women in making the above articles; neither is the necessary expense incurred a small one; but could our friends in the homeland see the transformation brought about through these means we have no doubt it would receive most hearty endorsement and support. To do effective hospital work cleanliness and sanitation are indispensable. So long as the hospital is unable to furnish the necessary clothing and bedding, as well as proper living quarters for the patients, we must strive amidst uncleanly conditions to do the best that is possible. These are the conditions under which the women's hospital has been conducted up to the present time. Until a women's ward can be erected the women in-patients will remain in the present Chinese quarters.

The response on the part of the patients to religious teaching has been quite gratifying. While some have shown little or no desire to learn, others have evinced remarkable interest and open-heartedness in the Gospel. We have reason to believe they helped afterward to spread the gospel story in their home community. Will you pray with us, that many, as they come here, may receive healing, not only for their sick bodies but also for their sin-sick souls?

REPORT BY MINERVA METZGER

Girls' School at Ping Ting Chou

While the work of the Girls' School here at Ping Ting Chou does not come up to

our ideal of a good school, we feel that progress is being made. This work was cared for by Sister Anna Blough to the end of September. Under her careful supervision and teaching, and that of one of the Chinese teachers, Miss Fan, the girls began really to admire the Christ and to feel their need of him. During the last month of the year there was a great spiritual awakening among the pupils. Three were baptized and six others confessed Christ, but could not be admitted because of conditions in their homes. We now have nine Christian girls in the school. At the Christmas season one of these said, "If Christ had not come into the world we would not be having such a merry time."

The girls are given opportunities to do practical work. Every Sunday afternoon twelve of them go out with the Bible women and help to teach the Word and sing. Six of them assist in teaching in the Sunday-school. They also did their little bit for the Chihli flood sufferers, in denying themselves for one month of the better food which is served on Sunday, and eating the ordinary food.

The girls are doing well in calisthenics under the direction of Sister Schaeffer. It is our hope that every one may know how to strengthen and care for her body. Good housekeeping is being emphasized, especially as it pertains to keeping their own rooms in order and sewing and crocheting. We are planning to rearrange the kitchen and dining-room, so that it will be convenient for the girls to help in the cooking, and thus learn how to prepare and serve meals.

The health of the pupils has been very good, except during the prevalence of influenza, when thirty girls and two teachers were sick at one time. Only one developed pneumonia. We certainly are grateful to the Father, that all have recovered. During the early part of the year Jung Min succumbed to tuberculosis and passed over to be with the Lord, whom she loved and served so well. We miss her so much in the schoolroom! But her beautiful life is still influencing her classmates and schoolmates for good. May every girl who comes to the school open her heart to receive the fulness of the Spirit, that in death she, too, may glorify him and be glorified.

REPORT BY F. H. CRUMPACKER

Here and There During 1918

In January I found myself at Liao, helping in a ten days' evangelistic campaign. After that I went into the mountains near there for a short period of recreation. I had just arrived when a special messenger surprised us by coming with a rush call to leave the hunt and joint a party of several other missionaries who were hurrying into the north of the province to quarantine against the pneumonic plague that was carrying off people by the hundreds.

In the early part of February I left home for this work which, though not exactly evangelistic in its appearance, really proved to be a means of opening up to Christian influence the very class that we have longed to reach. It put us in touch with the governor and his associates in office. As a result of the untiring efforts of the missionaries in this deadly fight the official and educated classes have turned definitely to the missionary forces in the province for help and counsel. So I feel that the fifty odd days spent by myself certainly were well spent, when we think of the actual results. In the first place we were successful in putting down the plague, and now the after-results of friendliness from all classes, from the governor down, make us feel well repaid for the effort.

After returning from this campaign we were held rather closely at home for about six months in building a residence for ourselves. While keeping an eye on the building operations we tried to maintain the evangelistic work at the city chapel, at the church, and at the out-stations. All of this was overseeing, for in each place we have some Chinese who are able to get a good bit done if they have careful help. After the house building was completed came the moving, which was not a small chore. However, in

the early part of November we felt that we were well located in our new home and we began at once with a special Bible class for inquirers who were being prepared for admission into the church. After a term of five weeks our class was ready for baptism. Dec. 23 we baptized thirty-one applicants. We had a very representative lot. We were especially glad for the six teachers who came in. Four of them are employed in government schools and two of them are in our mission schools. We had also seven schoolboys and three schoolgirls.

Our Chinese church is growing in ability to take care of a good bit of the local business. We held four council meetings during the year, and in these the Chinese take part more than they did in the past. At our love-feast occasion the entire preparation was given to them, and with but little oversight it went off very nicely. All felt that we had a very spiritual time.

Our Christmas giving and distributing were done very largely by Chinese. We are glad to see them coming forward in this, for it means that more and more of the detail work can be assigned to them. The bigger task of planning and organizing can be better done when I have more time for it.

Besides this work in our own territory and the plague efforts, I had occasion to give some time to the Y. M. C. A., that has an organization in Tai Yuan Fu. I assisted in a student conference in the summer and was present at three of the association board meetings, where we made plans for a wider work the coming year.

So, as we come down to the close of the year, it is with a thankful heart that I can say the Lord has blessed the efforts of the year, that were all too much broken into to bring the results most desired. Yet his work goes on and we begin the New Year with new purposes.

REPORT BY EMMA HORNING

Woman's Work—Ping Ting Chou

Paul plants, Apollos waters,
But God giveth the increase.

Who is Paul? Is it not we, your missionaries on the field, who are constantly planting the Word of God in the hearts of these people? Who is Apollos? Is it not you of the homeland, who are constantly caring for the work here by your prayers and means? All of this is a part of God's wonderful plan for the redemption of man, but that which most rejoices our hearts is the increase which only God can give. If we do our part the increase is sure to come, and our only wish is that you might see with your own eyes the result of your prayers and offerings this year. We have the constant inspiration afforded by working with the people and seeing the growth, but you get only a few messages from across the waters. Words are very weak to express the power of God working in the hearts of these people. We hope the Spirit will teach you what our words fail to express.

The Spirit is wonderfully working in the hearts of the people. Most of the homes receive us with open arms and listen most attentively to the message. Those who are studying are doing better than ever before. The bounds of fear and superstition are moving further in the distance. All they need is constant teaching and they are sure to respond. Each day we work to the limit of our strength and wish we were ten persons rather than one. Our great hope is in training these people to do the teaching themselves.

Station Classes

This year we held two classes for the women—in the spring three months and in the fall two months. Some twenty women attended these classes. Sister Crumpacker teaches the advanced class. These women are Christians and can read the Bible. They are being trained for Bible women and for better work in their own homes. The

next class is inquirers, who are being taught to read the Bible and prepared to enter the church when they have advanced far enough to understand the meaning of the great step. Sister Schaeffer and Sister Heisey helped in this class during the fall. The interest was very deep. The members seemed to study harder the last hour of the last day than ever before, being sorry to have the work close. Many of them are the wives of Christians, and wish to be of more help to their husbands in the homes. Others will make good Bible women when they are prepared. Some of the women brought their children and lived at the school; others came from their homes each day. For the children we had a kindergarten, cared for by Sister Clapper and two of the pupils from the girls' school. An old Chinese teacher devotes the day to teaching in the various classes. It is very encouraging to see how much time these women are willing to spend away from their homes in order to learn the Gospel. We hope by this constant, thorough teaching to train a strong church for the future.

Devotional Meetings

When their daily classes are not in session they continue their studies each Thursday afternoon before the devotional meetings. These meetings have been well attended this year. We have given a number of special meetings on the evils of footbinding, the care of children, the value of educating the children, the value of women learning to read, the value of Bible study, and similar subjects, and also showed reflectorscope pictures several times. At these Thursday meetings we have from sixty to one hundred and fifty women and children.

Home Visiting

Through the church services we reach but a couple of hundred people, so we have other means of reaching the many who do not attend services. During the evangelistic week the first part of the year the Christian women and schoolgirls went out each day to the homes of the city and sang hymns and taught the people. They thus reached some eighty homes. They enjoyed this work so much that they have continued these visits. They teach in some twelve or fifteen homes each Sunday, and thus reach all parts of the city during the year. This constant mixing of our Christians and school pupils with the other people has done much for the opening up of the work.

Evening Meetings

Another way we have of reaching the masses who do not attend the services is through the evening reflectorscope meetings, held in the homes and on the streets. Here we not only teach them Bible stories and Bible truths, but city and home sanitation, the cause of their many diseases, the effects of the use of opium, morphia, and cigarets. The evils which our home countries are now prohibiting are being pushed on these poor people, who can ill afford to spend their money for them. Cigarets are taking the place of opium and threaten to be a still greater evil. If such evils could only be kept out of these nations ! We held thirty of these evening meetings in the various parts of the city and near villages. From fifty to two hundred men, women and children attended each one and listened for an hour or more as the pictures were explained and the talks given.

Christmas

Last year we had Christmas meetings for children in the various parts of the city. This year we invited them to the church. About three hundred children came and listened very attentively to the Christmas talk and the Christmas songs. At the close we gave each two pieces of millet candy, two dates and a postcard which the home Sunday-school so kindly sent for Christmas. These children are only waiting for loving teaching, to be converted into fine Christian men and women. We have asked the Mission Board to send us a kindergarten teacher next fall, to teach these children in the kindergarten, in the primary Sunday-school, and to visit in their homes and

train them for Christ before the evil habits get such a strong hold on them. Who is the Lord preparing to answer our prayers?

Home Classes, Etc.

When the station classes are not in session we are busy teaching in the homes of those who cannot come out. We have some thirty-five such classes. The various missionary sisters and the Bible woman help to teach in these homes. On Saturday we visit the women's hospital and instruct the women there. Thus we keep in touch with them, and follow up the work in their homes. Much time is spent in visiting the sick, making friends in all parts of the city, and opening new homes as opportunity offers. We are constantly receiving calls from our numerous friends, who come to visit us and see the foreign house, which is so clean and so warm. Occasionally we appoint a day when we invite them to come and drink tea with us. At one such occasion last fall about two hundred women and children filled our house and yard.

Two trips were made during the year to various mission stations, getting inspiration from other workers and seeing their plans of work.

Dec. 23 two women were baptized and received into the church, after several years of teaching and training. It was an inspiration to see how happy they were to take the step after their years of study and anticipation.

REPORT BY ANNA V. BLOUGH

Women's Country Evangelistic Work

It is hard to count results when one's work is divided between two departments, as mine has been the past year. Until Sister Minerva Metzger's return in September, my time was given mostly to the girls' school. However, during the New Year and summer vacations several weeks were spent in itinerating; also again in the autumn, after the epidemic of influenza had passed over this district. From one to three visits of varied length were made at each of the out-stations of Yu Hsien, Le Ping, Kao Lao, Soa Fang and Luan Liu, besides visits to surrounding villages, making a total of twenty-five places where the Gospel was taught, and covering a distance of three hundred miles traveled by donkey.

We feel encouraged at the growing interest in the wives of these scattered Christians, and believe the time will soon be here when fathers, mothers, and children will together give forth an influence for Christ to those about them. Of the places above mentioned Luan Liu seems most encouraging, as more women there are desiring to learn than at any other place. In one week's campaign of teaching and preaching, sixteen women and girls took their first lesson in character reading and singing hymns, along with efforts at learning the Gospel. In this we see but a forecast of what the work will be in other places when more time is given to it. May the Lord of the harvest reap abundantly in these distant places.

REPORT BY ERNEST VANIMAN

Our China Mission Schools

The purpose of our school work is to train for Christian citizenship and help in developing the Chinese church.

The China Mission maintained one boarding school and four out-station schools in this district during the year.

The boarding school is located here at our main station and is known as the "Ping Ting Boys' School and Orphanage." It is on a gradual south slope in the northeast part of the city of Ping Ting Chou. The east city wall, built of clay and some twenty feet high and ten feet wide at the top, forms the eastern boundary of the school ground. In the west-central part of the ground is the main building. It is two stories

high, 30x100 feet, with twenty-four dormitory rooms on the first floor and assembly room and five classrooms above. There is the long dining-room, where some seventy boys are fed. Near the compound gate is the guest-room, where the steward may be found most any time and where patrons of the school are received. Then there are the kitchen, store-room and bathroom. The new industrial building, added last year, is in the northwest part of the grounds and already is too small for our work. We hope we can have more room by another year.

Here is where seventeen orphan boys and some sixty others were in school during the past year, learning the principles of Christian citizenship. Some of our orphans have left and are living independently, and others are in high school with the American Board Mission at Tai Ku. The board for the year is $8 (Mex.) in advance, or $1 per month for local students. For others, $2 per month. (One dollar gold equals $1.20 Mexican.)

Our school year had been beginning and ending with the Chinese New Year. During the past year additional work was given, which has strengthened our course of study and made our school year close in June in harmony with most other mission schools.

The course of study is divided into the lower primary, grades 1 to 4, and higher primary, or grades 5, 6 and 7. The Chinese principal, a college graduate from Peking, and a Christian, teaches in both the lower and higher primary. Besides the principal, there are a high school graduate and a local Chinese teacher of the old school in each department. The writer supervises and teaches English and music. We hope to employ only high-school and college graduates as soon as they are to be had. The standard of the school depends on the teachers, so we do the best we can.

There have been twenty-four pupils in the higher primary and from sixty to seventy in the lower primary during the year. Three who graduated last June entered the high school at Tai Ku in September. They are among the first in their classes. They took the uniform examination of the Shansi-Chili Educational Association June 3 to 6 and received the best rank of all higher primary schools taking the examination. Six of our graduates are now in the high school at Tai Ku.

Our boys are quite healthy, for which we are thankful. There was but little sickness during the year. In April the mumps visited us and some twenty pupils entertained them. One boy broke his leg while playing. In October some six or seven had an attack of influenza, but only one had to go to the hospital.

Our mid-year vacation was at the Chinese New Year, Feb. 8 to 28. During the first week of this vacation the Christian students helped in the Special Week of Evangelism. The summer vacation was from June 21 to Sept. 9. All but the orphan boys returned to their homes. The orphans over 15 years old earned their own food during vacation. Some laid brick walls and walks at the school. Two boys did laundry work and nine of the smaller orphans did weaving seven hours per day. From July 22 to Sept. 3 they wove some 700 feet of white cloth twenty-six inches wide, 160 feet of toweling, and some 900 feet of ankle bands. July 3 to 10 the Y. M. C. A. Summer Conference was held at Tai Ku. Our local Y. M. C. A. sent two delegates. At one of the Life Work meetings one of these decided definitely for evangelistic work. Four of us foreigners from Ping Ting also attended this conference. Such gatherings mean much for the young Christians of China. Our boys have their regular Sunday evening meetings, maintain a literary society, control a reading room and have charge of the athletics. When the call came to help in the relief of the flood sufferers of Chili, the boys contributed $10 by doing without flour for two weeks.

It was the writer's good fortune to attend the Educational Conference of the Shansi-Chili Educational Association, held at Pei Tai Ho Aug. 7, 8 and 9. By our presence at such conferences we gain much needed information and inspiration for our work.

The school was left in the hands of the Chinese teachers while we were away on

plague duty Jan. 27 to March 5; also the two weeks in November while I was at Liao helping to install the hospital furnace. They kept the school going quite well.

The last month of the year was a happy one. Among the thirty-one Chinese received into the church Dec. 23 were seven of our boys. Two days, Dec. 24 and 25, were given as Christmas vacation. On Christmas Eve the boys rendered their first program in the church. The girls' school sang some songs and the foreigners furnished a quartette and chorus. There was also a Chinese orchestra of six pieces. The church was packed and all seemed to enjoy the Christmas cheer. At 2 o'clock Christmas morning some of the schoolboys went about, singing Christmas songs.

Our out-station schools are lower primary day schools and are a great help to the evangelistic work at these places. The evangelist at the station has charge of the Christian teaching. Tuition is free. The highest enrollment during the year was ninety-seven. When forty or more students are enrolled they are furnished two teachers.

Pray for our schools, that they may be vital forces in the saving of China for God.

REPORT BY PEARL BOWMAN

President Hsu's Reception to the Missionary Society of Peking

The president of China for the past few years has been giving a reception to the language school students and others of the various missions of Peking. This year that notable day was November 23. It was cold, windy, and dusty—a day such as we have in western Kansas in the spring. But as one does not have the privilege of seeing the president just any time, most of those invited, especially those who have recently come to China, availed themselves of the opportunity in spite of the disagreeable weather.

The reception was given in the Imperial Gardens. This is a park within the Imperial City, in and around which would be some of the most beautiful scenery if it were kept up—especially in the spring and summer. A large artificial lake occupies the center. The water is supplied from the western hills. A marble bridge of nine arches crosses it, and along its banks are groves of trees, under which are well-paved walks. On its southeastern side is a larger summer-house, consisting of several buildings partly in or over the water, and inclosing a number of gardens and walks. The walks lead one among artificial hills of rock-work, shrubbery, groves of trees, and flower beds.

It was in one of these buildings that we were entertained. After seeing the various places of interest all of us gathered in an enclosed court. Here we waited the coming of the president. Meanwhile cigars were passed, but as we were a body of Christian workers, cigars were not very popular.

President Hsu is an elderly man—quite gray, in fact. He had retired to private life, but because of the urgent demand at the present time for a strong leader he accepted the position, hoping to aid in uniting the North and the South. In his address to us he expressed his appreciation of all those who in any way are aiding his country. After the address we were served to tea. From there we went to inspect a rare collection of paintings of all the important emperors who have reigned within the last four thousand years. Altogether it was an occasion which we very much enjoyed.

REPORT BY SAMUEL BOWMAN

A Few Impressions of North China

As one enters a foreign country he comes in contact with many curious customs and habits. One that first attracted our attention was the abundance of human labor. Heavy carts are drawn by a number of men, in contrast to the drays and trucks at home. Wheelbarrows are much used; also the carrying pole, from the ends of which

are suspended two baskets. In Peking there are thousands of ricksha men ready to offer their service. All the shops and stores are abundantly supplied with clerks—more than are needed, in fact. Laborers are easy to secure.

These conditions present a problem that needs solution. There is too much expenditure of human energy for the results that accrue. If by modern methods in transportation half the men could do twice the work, then there would be plenty of laborers left over to be put to some other productive occupation. Then one of two things would happen—either the people would be able to live better, or they would spend less time in labor and have more time for study and mental development. Many children are not educated, because it requires the combined energy of the whole family to make even a bare subsistence. Changes, however, must come rather gradually so that adjustment may be made with the change.

Many people eat most of their meals on the street, because the food can be obtained cheapest in that way. To provide food, the streets in many places are almost lined with shops where it is sold. Many people carry their cooking outfits from place to place and supply eatables to those who wish them. Baked and cooked foods of every description, as well as fresh fruits and peanuts, are sold to the hungry. At first many things are quite repulsive. We could wish that some of the people were cleaner, and if we were to eat of the food that we see prepared on the street some of the articles that they seem to enjoy we would want left out.

Their present state of progress is not necessarily due to a lack of ability, but rather to a defective philosophy, which simply stated is this: "What was good enough for our fathers is good enough for us." Such a philosophy is rather hazardous, even in America. They do not refuse to make changes when they see that they are for the better. Their national history shows that the people have been ready to overthrow any ruler who became corrupt, and to place a new one on the throne. This they have frequently done, even in face of the theory that the emperor is the son of Heaven. (Of course they are now a republic.) They held that if he is the son of Heaven he will rule justly, and if he does not, another must be found who will. This may be put in favorable contrast to some of the divine right theories of the Western nations during the Middle Ages. The people, it is true, are moving slowly, but they are steadfast and dependable.

I believe there are very few people at home who appreciate in any adequate sense the real ability and worth of the Chinese. Even meeting a few in our homeland does not tell us what the people of China are. In the first place, those we see come from South China and represent only a small group, who are temperamentally different from those of the North. The natural struggle with the cold, northern climate has developed a hardy and rugged people. They are larger and stronger physically than those of the South, and mentally they are not a whit behind the Western nations. They may even be keener. As a race they possess wonderful possibilities. Better economic conditions, with a vision of Jesus Christ, will make of them a great nation.

REPORT BY V. GRACE CLAPPER

"Growing Up" in China

Dear reader, have you ever wished that you might be a child again, and live once more those days of innocent bliss, looking out over the unexplored future? In a very real sense one may have his childhood experiences repeated if he takes up his abode in a foreign land, for it is much like beginning life again. He must commence at the very bottom of the whole educational and social system and climb up by degrees if he would fit himself into his new environment.

During the first year one feels quite helpless—a mere infant, observing the acts of others and listening with eager ears that he may catch the sounds and thus imitate the speech of those about him. If he knows just a few words of the language, and learns

to make a few gestures, he can say almost anything he cares to say; and since the motions form the larger part of his language, you may be sure that he is quite proficient in the art of gesticulating in a year's time. Just as the child laughs when it is pleased and cries when displeased, so must the newly-arrived foreigner express his likes and dislikes by smiles and frowns.

By the end of the first year one might be said to have reached the kindergarten stage in his education. At this point in my experience, in order that I might have an opportunity to put into practice some of my newly-acquired lingo, I was placed in the Ping Ting kindergarten, to have charge of eight or ten sturdy, bright-faced girls and boys. With two young girls from the girls' school as my assistants, I spent about two hours each day for two months teaching them to read and write characters, and in various ways trying to provide instructive entertainment. Our little group in many respects would not compare with an American kindergarten, for they weren't well dressed; in fact, some of them could scarcely be considered dressed at all during the warm September days. Neither were they scrupulously clean, for they had never seen a bathtub, and I dare say would have been much frightened at the thought of coming in contact with one. In every other respect they are much like American children, having loving hearts, minds capable of development, and still more, souls to save. These poor, neglected children have rights that have long been trampled upon. When they once discover that some one is really interested in them, and that they, too, may learn to read and write, it puts new vigor into their dull, monotonous lives, and their eyes fairly sparkle with gratitude.

As our vocabulary increases and our experience broadens we reach out into the homes, which affords us the best opportunity of learning the manners and customs of these people. We try to cheer the sad hearts of the wives and mothers, by telling them the story of the blessed Christ who came to seek and to save such as they, and by teaching them to read. They in turn, though unconsciously, impart to us valuable knowledge by arousing our sympathy and enlarging our vision of the work before us. And thus we grow day by day, and since there is so much to learn, and we learn so slowly, after many years we shall still be young in China.

Pray for us that we, like him who called us hither, may continue to grow and wax strong, and that the grace of God may be upon us, in order that we may manifest his glory in this dark land!

REPORT BY MARY SCHAEFFER

Our First Year

This first year of our stay in China has given us varied experiences in getting acquainted with the people and in learning some of their customs. Of course the principal things for us to do thus far have been to study the language and learn to know the people. Blessed with good health we have found the language very interesting—even fascinating.

For practical work I have helped the pupils in the girls' school with their physical culture and assisted in teaching some of the women in the station classes for women. Each week a class meets to read. There are four women in the class, each reading aloud at a different place in the book, occasionally asking what a certain character is called or stopping to listen to the explanation of a phrase or sentence. In this way they learn to read, as well as to gain a little truth.

Several homes have been assigned to me to visit weekly. In these the women are taught to read and sometimes told Bible stories, such as our limited knowledge permits. This helps us to hear and understand, as well as trying to have them understand us in conversation. We hope it is also a help to these women, who never had an opportunity to leave their courtyard. It brings a little ray of love and of the outside unknown world to them. They want to know all about us. These women vary in ages from twenty-five to seventy, and often say, "I cannot remember anything; I am too stupid; how will reading help me, since I must stay at home and work all day?" It is hard at

first, but after a little their minds begin to grasp the proper method of study and they find it much easier. The transformation wrought in the face of a woman after a few months of reading is marvelous. One can see their lives and hearts open up to greater truths than are told in their little readers, and gradually they are led to recognize the love of God in their lives.

REPORT BY SUE R. HEISEY

In connection with my language study, I am spending some very pleasant hours, teaching a few women to read. They want to learn to read the Bible for themselves. Yes, some of them are rather old, and have such poor eyes that they can hardly see, but still they desire to learn. If they cannot read the Bible for themselves, who will do it for them? Either their husband cannot read, or else he is too busy, or perhaps he does not care. When they were young they had no opportunity to learn, so they are doing it now. They are very much interested about their reading. When they are able to get some meaning out of it, how their faces brighten, they are so happy! Really, their interest and enthusiasm almost put us to shame. It does them so much good for us to show them that we love them, and that we really want to help them.

Besides the class of women that come to my home each week for a reading lesson, I am going into the homes of several others who cannot come. In doing this we are not only helping them, but we are learning something about the home life of the Chinese. Although we are still in language study, we feel that there is a little that we can do to brighten the lives of some of those about us. This work has been quite an inspiration to me, and I am sure that it has caused me to put forth a greater effort in my language study, that I may the sooner be of more service to these people.

REPORT BY WALTER J. HEISEY

While in Preparation

The time spent in preparation for any kind of work, if diligently used, is of great value. The first two years on the foreign field are of value, both to the individual and to the mission which the individual represents. They are not only spent in getting a working knowledge of the language, but in becoming acclimated and acquainted with the people. When we see these people, oppressed by their sin and in bondage to their idolatrous superstition, we long to help deliver them. Were we not kept in preparation for a little time we probably would make mistakes equally as serious as Moses made in Egypt before he had finished his preparation.

During the greater part of the time since I have been in China I have had a class in English. For several months I have been spending one evening each week with a teacher of English in the government middle school. We are studying the book of Matthew. This young man, Mr. Tung, is a very interesting person. He is typically Chinese and is quite free in speaking complimentarily of the work in English; of his desire to study the Bible; and as to some of the things he hopes to do in the future. During our conversation one evening he said, "I want to become a Christian and learn to speak English very well." He also said, "I want to become a minister, so I do not have to work so hard." From these two statements I would not have you criticise him too seriously, for little by little he is opening his heart in response to teaching, and I am praying that the Spirit may bring real conviction which will lead to his conversion. Recently two other young men, both students of the middle school, joined our Saturday evening class.

Since the beginning of the New Year, in addition to teaching a Sunday-school class, I have joined Bro. Flory is giving instructions in English to some of our helpers in the mission. The class now consists of Bro. Yin, our Chinese minister, Dr. Yun, who is helping Dr. Wampler with the medical work, Mr. Pien, who is our Chinese nurse, and Mr. Chai, one of the teachers in the Ping Ting boys' school. Mr. Chai was among those recently baptized. These men are all warm-hearted Christians.

Thus we feel that, although the most of our time is spent in language study, we too have some little part in the work of the mission. We hope that by diligent effort on our part, and by support in prayer on your part, we will be ready to assume greater responsibilities in the near future. We sincerely hope to be ready soon to take up work at Shou Yang, our proposed new station.

REPORT BY B. M. FLORY

Fifteen Months in China

Some one asks me what I have been doing in China these fifteen months. And rightly so. That's a hard question to answer, because it implies so much. Busy all the time. But no visible results in houses or lands, no bank account, no stocks and bonds. Busy from early morning until late at night, and nothing to show for it.

I have kept in good health. Am out sometimes before breakfast for a good walk. Must have an hour each day for exercise. Play tennis when the weather permits. An hour at tennis each day is just the thing to keep the body in good condition. In addition, must have three regular meals per day.

Time must be set aside for reading. Cannot afford to neglect this essential point. Give ten minutes each day to looking over the daily paper. But more important than this, must give an hour to Bible study or reading good books. Just received some excellent volumes from the Gish Fund. In addition, there are the magazines, some of the best to be had; some relating to China and some to America and Europe. Just must do this study and reading. Can't afford to rust out.

Church, Sunday-school, and prayer services. Must attend them all. Can't speak enough Chinese to preach and teach in public. But I can always be at the meetings and by my regular presence help stimulate the Chinese in attendance. It is a good place to make friends and to be friendly. It is well to go out upon the street sometimes and try to make friends. Some one is always ready to talk. The Chinese generally will stop work to engage in conversation. Here is an excellent opportunity to become acquainted. And our efforts will not bring success until we know these people—know their home life, business life, religious life, ideals, likes, dislikes, etc. Again, there always is some one who wants to study English. This offers an excellent point of contact. The Bible is the best Textbook, and you can have your pupil interested in religion before he really knows what you are about.

Language study. That's the point. That's my big job at present. Not as easy as you might think. Interesting? Yes and no. Today more no than yes. Tomorrow more yes than no. That depends somewhat upon your temperament, whether the last letter from home contained good news, etc. Down at it day after day. Talk in Chinese, walk in Chinese, read in Chinese, write in Chinese, think in Chinese, pray in Chinese, and dream in Chinese. No graduation day to look forward to, no presents, no flowers, no congratulations. The more I study the more there is found to learn. It will consume a lifetime and yet not be completed.

Entertain company sometimes. The Chinese come at all hours. The old men and women from the street enter to look around. They think our foreign goods are wonderful. The unusual happened the other day. Some one called at our house, and upon going down I found two strangers. They were Americans—architects, not missionaries. Had left Peking to hunt pheasants; heard they could be found in Shansi, and left the train five miles west of us. The Chinese inn was not inviting, and when told that there were Americans at Ping Ting they decided to take a chance, to come over and investigate. We were very glad to entertain them. They spent the whole of the following day hunting.

That night the older of the two told an interesting story. He had seen several hawks eating upon a carcass and shot into them. Upon going to investigate, he found the body of a child. He said he would like to have buried it, but had nothing with

which to remove the earth. He was deeply moved and concluded by saying, "I think missionaries are needed in here."

The truth is, that children under six or eight years are not considered worthy of burial and are simply thrown over the wall to the dogs. Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." The Chinese do not know this. Neither do they know that Jesus loves them. We have a great opportunity here to teach Christ. The harvest is great. We are glad to be counted among his laborers.

REPORT BY E. M. WAMPLER

First Impressions One Gets in China

Since I have been in China only a short time it is not necessary for me to speak of my work, but I will give some of the impressions which came to me here in Peking.

The first thing which one notices on arrival in China is the leisure, combined with the patience and friendliness, of the Chinamen. On inquiring the way to a place, or asking questions, they will do all they can to help you and try to understand your few Chinese words. They seem anxious to give you the right answer and not make a mistake. Things don't move quite as fast here as they do in America, and in some ways we are glad, for if they did perhaps the Chinese would not be so patient with us. When one goes to buy something, at least the first few months, it takes a Chinaman to be patient enough to put up with one's motions and poor Chinese, to tear down quite a lot of goods and in the end sell only a few cents' worth. Most merchants in America would soon weary of such customers and not be very polite, but these people always are willing to wait upon you. They never get too busy to be courteous and polite. They will tell you that you speak the Chinese well, considering the short time you have been in China, and help you when you make a mistake, in a polite and friendly way. Some say it is only flattery, but at any rate they don't try to discourage one. When measuring goods or counting money they count out loud so you can get the pronunciation and sounds, thereby helping you to acquire the language.

Another thing which impressed me, and made me feel the opportunity for service, is the different expression on the faces of the people who are Christians, from that of others. You can nearly always tell them or those who have been under Christian influences. Their children are kept cleaner and dressed better than those of non-Christians. When you once note this change you are made to say, "Truly the money spent for missions is well spent." It also makes a great change in the women. It unbinds their feet, allows the girls to go to school and to remain unmarried until they grow to womanhood. It gives them a chance sometimes to have a say as to whom they are to marry. We are glad to see this wonderful contrast. Our great desire now is to get the language, so that we will be able to talk to them and tell them of Jesus, the Transforming Power of all people. Second Corinthians 5: 17 has a more forcible meaning to me since being in China: "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."

REPORT BY VIDA M. WAMPLER

My First Visit to a Chinese Home

One afternoon an invitation came for us to call on our next-door neighbors. The family consisted of a mother, two sons and a daughter. The daughter, a sweet-faced girl, twenty-one years of age, is a concubine. Her husband's wife and daughter live in the same house. He is an educated man and is teaching at the Peking Government University. Because his wife had no sons he has the concubine. She has a little son and seems to be his favorite, even though she is not his legal wife.

When one is able to speak only a few words in Chinese, and is not acquainted with Chinese ceremonies, which every one knows are very strict, it is not an easy matter to visit for any length of time.

We were ushered into the house by the mother, and her polite way said, "Please take a seat." The son then passed a box of cigarets to us. It is customary for the women to smoke in China, but of course we had to refuse. Tea was then poured, which we enjoyed.

The Chinese are particularly fond of asking questions, and such as these were asked: "How old are you?" I have seen people in America that would hesitate to answer this, but one must get accustomed to it here. "Have you a mother? A father? How many older sisters have you? How many younger? Have you an older brother? How many younger brothers have you?" They laughed and remarked about our big feet and asked us English names of different objects. So we found a few things to say, even with our limited vocabulary.

Lastly they served peanuts, chestnuts, watermelon and peach seeds.

As we left they accompanied us to the gate across the court, and bowed several times, saying, "Good-bye, good-bye."

Liao Chou

REPORT BY R. C. FLORY

Boys' School

The work of our boys' school for 1918 is finished; but as we look back we see some mistakes which might have been avoided. We also note where some work should have been done better. But on the whole, we feel encouraged, and pray that the teaching and training received by the boys may be seed which will bear good fruit for all time.

Our school has been to some disadvantage because management was changed twice during the year. As Bro. Bright's furlough was at hand the directing of the work was turned over to Bro. R. C. Flory after the Chinese New Year, in February. As he already had charge of the evangelistic department, he was thus made responsible for two departments, and therefore both were imperfectly manned. However, about this time the head teacher of the school was changed for a much more capable man, who has done splendid work and has been of much help.

Before Bro. Bright left on furlough he organized the Christian boys of the school into a Christian Workers' Band, which did some splendid service during the spring term, going out to villages where they taught and sold Gospels. In these young lives is the hope of our China church for the future. They are being prepared by education to be strong Christian workers in the church. Qualified native workers is our greatest need. June 1 six boys were baptized, making a total of eighteen Christian boys now in our school. Thus our goal, giving these boys a Christian education and leading them into the service of the Master, is each year being more fully realized. During the spring term the enrollment was about sixty-two.

At the close of the spring term in June the Liao school held its first graduation exercises. A brilliant young Christian man finished the work as prescribed in our school, and in the fall entered the school of our sister mission (the American Board), joining our territory on the west. Here he is taking a high-school course and is doing excellent work. Pray for him, that he may become a strong and qualified worker to do great things for the future of our Chinese church.

Our school opened the fall term with an enrollment of forty-five, which has increased to fifty-two. Our enrollment has been cut down slightly by requiring the students to pay more on their food than formerly. We hope as soon as possible to reach the standard of self-support.

About the first of October Bro. I. E. Oberholtzer was given the supervision of the boys' school. He is working diligently and strengthening and bettering conditions there. With the teachers he has planned a lecture course for the school; one lecture to be given each month. The first lecture was given by Colonel Chao, adviser to the governor of Shansi.

Thus as time and conditions warrant, the standards of our schools are steadily being raised, with the aim of better educating and preparing these boys and young men to become the future pillars of the church in China. Pray much for our schools; they need your best support. Our educational work often is opposed and antagonized by the superstitious and heathen Chinese. Pray that the light may soon break all these down and the Lord's name be greatly magnified.

Besides this (our main school), we maintain a primary school at each of our three out-stations. In these schools about seventy boys are being taught to read and to know that there is a Savior.

Evangelistic Report, 1918

One more year's endeavor is in the past, and as we look back and review it our hearts are filled with feelings compounded of disappointment and gladness. Some things planned have not been accomplished. Some of our workers have been weak, and a few have fallen and had to be dismissed from their trust, this bringing another problem of supplying others in their places, which is not easy when we have so few qualified native Christians.

On the other hand, some things have made us glad and given us encouragement. In January Bro. F. H. Crumpacker was with us and conducted ten days of splendid evangelistic meetings. During this time we had a Bible normal, in which Bro. J. Homer Bright and the writer assisted. Practically all our Christian workers, both in the city of Liao and from the out-stations, attended these meetings and received much instruction and inspiration.

On June 1 six schoolboys and four schoolgirls entered the door of the church by baptism. We greatly rejoice in the surrender of these young lives; for it is in the boys and girls of our schools that we hope for better and more effective laborers in the church.

From Nov. 21 to Dec. 2 Colonel Chao, from Tai Yuan Fu, gave us some splendid evangelistic meetings. He is a man of marked personality and a very strong Christian character. It fills our hearts with great hope for the future of China to meet such men of high official rank who are living the Christian life and are afire with zeal to win others for Christ. Mr. Chao first heard the saving message about six years ago, and has been a Christian but five years. He is a man of much prayer and great faith. He professes that what power he has as a Christian worker comes through prayer. We, who have been under Christian influences all our lives, are put to shame by his zeal and sacrifice. One of our native Christians remarked that he is the Paul of China. Pray that the Lord may raise up many such men to lead China to Christ.

About the first of September, Li Yu Hsi, one of our earnest Christian young men, went to a C. I. M. Bible School for a two years' course, to prepare to be an evangelistic worker. Pray God to bless and fit him for effective and energetic Christian service. Our greatest need is well-qualified native Christian workers.

We have three out-stations where we are conducting special Christian work. Ho Shun is a city of over three thousand people. Here we have been striving for four years. We have an earnest Christian man located here as an evangelist. He is doing splendidly, and many are becoming much interested in the doctrine. We are also conducting a boys' school at this place. From fifteen to twenty boys have been in attendance during the past year. Besides their regular lessons they are taught from the Bible, and also learn to sing Christian songs. We have great hopes for the future here. Ho Shun is by donkey one day's trip north of Liao Chou.

Yu She is a city of about four thousand, one day's journey to the southwest. At this place the work has been in progress three years. Here we have a native evangelist, who has meetings in the little chapel and also on the streets, daily preaching and teaching the doctrine of a Savior. Two natives teach in our boys' school, the attend-

ance at which is now over forty. The people of this city are quite open to receive the Christian doctrine, and the prospects for the development of Christian work are very encouraging. Both at this place and at Ho Shun several men have been baptized, and in their weak way are trying to live the Christ-life as they understand it. Pray much for our native Christians. At these two out-stations about thirty inquirers are being prepared for baptism.

Our third and smallest station is located about a half-day's journey west of us in a village of some six hundred people. At this place we have been laboring for the past two years. Here we have a native evangelist and a school of about twelve boys. The results do not as yet make much showing, but the seed is being sown. We invite you to pray with us, that much good fruit will be the harvest.

During the year we go out to these stations several times to see how matters are progressing, to preach and teach, and to direct and encourage our native workers. Pray much for us during the coming year, that we may be wholly submissive to the leading of the Holy Spirit in all this effort. We need your prayers. The devil does his best to hinder. There are many difficult places, many discouragements too hard to face without the Master at our side, working through us. We need you. Join with us, and together we will "go over the top" to win the battle for Jesus, our Christ and Savior.

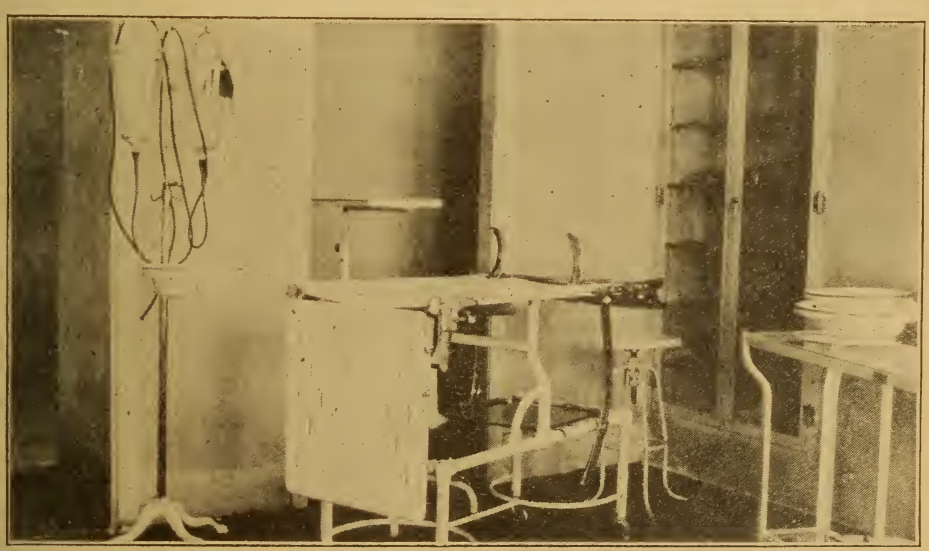
REPORT BY O. G. BRUBAKER

Medical Report for 1918

The hospital and dispensaries were closed most of January, February and March on account of Dr. Brubaker and Mr. Tuan, nurse, being away on anti-plague work. So this report really covers only nine months.

Dr. Brubaker was kept busy during the summer and autumn overseeing the building of the hospital and physician's residence. The real medical work was neglected and suffered accordingly.

The two outstanding events of the year were the coming of Mrs. Myrtle Pollock, graduate nurse, to join our staff, June 26, and the grand opening of the Hiel Hamilton Memorial Hospital on Thanksgiving Day. The opening was a success, for the people came in large numbers. The speeches by Col. Chao, of Tai Yuan Fu, Dr. Yuan, of



Section of Operating Room in the Hiel Hamilton Hospital. The fine "White Line" equipment bought of the Scanlin Morris Company, Madison, Wisconsin, was furnished by one of the Sunday-school classes (No. 9) of the Los Angeles Sunday-school.

Ping Ting Chou, the local magistrate and teachers were very appropriate for the occasion. The out-patient clinics have been well attended, and nearly all the available beds have been occupied since we moved into the new hospital.

A number of patients have become interested in the Gospel during the year, and some have asked for more teaching. These patients carry the Good News to their home villages and towns. In this way the hospital becomes a large factor in evangelism.

We are sorry to record the severe illness, due to dysentery, of little Henry King Oberholtzer during October and November. The disease was so hard on him that he had not fully recovered at the end of the year. Little Winifred E. Brubaker was sick with typhoid fever in December. Dr. Wampler very kindly made special trips to see each of these patients. Both his visits were much appreciated by the parents and the doctor and nurse in charge of the cases. All but one or two of the foreigners and a number of the Christian Chinese had their turn with influenza. A number of Chinese are reported to have died with the disease in the city and surrounding villages. Aside from the cases noted above the health of the station family has been good all year.

Now that the administration building of our Liao Hospital is completed, giving us ample room for fifteen beds for men and ten for women, with good chapels, dispensaries, waiting rooms, laboratory, drug storerooms, etc., will you not unite with us in praying that the medical work at Liao may be a mighty force in propagating the spirit and Gospel of our Master whom we serve?

Statistical Report: Foreign physicians, 1; foreign nurses, 1; Chinese nurses, 1. Hospital patients, men, 66; women, 10. Major operations, 27; minor operations, 183; vaccinations, 10; opium patients, at Liao, 16; Hoshen, 23. Local contributions, $351.40 (Mex.). Dispensary treatments, 3,837. Patients seen on itinerating trips, 91; out-calls, 81.

REPORT BY NETTIE M. SENGER

Woman's Evangelistic Work for 1918

Most of this year went by, with every one so busy at other things that no one was left to push this needy work with the women. However, public meetings were continued and some work kept up in homes. After Sister Cripe's return in September I was freed from superintending the school to push this department.

In October a station class of three weeks was held for the women, being the first of the kind in Liao Chou. There was a regular attendance of seven, all of whom studied hard. A special effort was put forth to revive a sickly spiritual life, due to lack of leadership in the past year. Thanks to God and the operation of the Holy Spirit, wrought by prayer, the class closed with all nearer to God than when it began. Through the week they studied the Bible and learned to sing, and on Sunday afternoon went into homes to tell the Gospel to other of their Liao sisters. They are coming to see that they have some responsibility to those about them. This home work under my direction was mostly done by Chinese Christian women, who held some enthusiastic meetings. We also went to near villages. One village woman gave up her paper gods and says she is willing to leave them for Jesus.

The Bible women now are helping, by going into homes and doing daily teaching. In December the two Bible women with myself went to Ch'ang Ch'eng, one of our out-stations, for a week's stay. We found the people steeped in idolatry and not willing to abandon their paper gods. The children were open to instruction and we taught them daily. From here we made a short trip to a village where the people had never seen a foreign lady. However, they were not afraid, and listened.

Over the Christmas season we had a special campaign, relating the Christmas story and singing Christmas songs. A trip to a village was made to tell the story to the woman who had given us her paper god. She knows very little, but is open to teaching. After Christmas Mrs. Yin and I went, for a three weeks' stay, to Yu She Hsien,

another of our out-stations, where we are at this writing. We made another trip to the old Christian man's home. His faith is as strong as ever and his own people still persecute and treat him cruelly, yet he prays on for them, that they may turn to God and be saved. One of his grandsons is willing to come to Jesus. Results must come.

Pray for the people at these places. They are so needy and they are opening up wonderfully to the truth. It takes wisdom far above mine to superintend this work. Pray on, and let us pray through and get results. Village work in the winter is not easy. For a foreign lady to live in cold rooms and endure other inconveniences is a bit hard, but it is a part of the service of the follower of Christ. Are we not willing to work and suffer for him who suffered so much for us? Through him we can do it and rejoice in it, for "his grace is sufficient."

Liao Chou Girls' School for 1918

The Mission School for girls at Liao Chou is included in Christ's plan for saving the world and has its place in world-wide missions. The year began with fourteen pupils and ends with eighteen. It opened with four Christian girls and closes with eight. During summer vacation months they hold their faith firm and are growing. Efforts are being made to get them to do teaching in their homes during vacation. The school has only this one apology for existing—that it may be an agent for bringing souls to the feet of Jesus.

The girls always attend the Sunday afternoon women's meetings and hear reports of city and village activities, and it is giving them more interest and enthusiasm for helping in the great work of saving souls. The giving to the poor at Christmas was contributed to by the students. How their faces beamed when they were told of the joy it brought other children! They helped in the campaign, telling the Christmas story to women and children in the homes. They are learning the love, forbearance and forgiveness of Jesus.

Their daily lessons consist of kindergarten work and lower primary grades. A second Chinese lady teacher has been added to the teaching staff, and more thorough instruction is now being given. The head Chinese lady teacher has a wide reputation, being known as the second best teacher in this province, her sister alone excelling her. She does able work and has had kindergarten training. She is a young mother, and by her example in caring for her babe is giving good lessons to these future mothers.

Three times during the year an epidemic went through the school. When the influenza came into our midst it almost stopped all school work. The girls learn how to care for their bodies, so they may be able to resist disease and act wisely when it comes. This, too, is very important in the education of the Chinese girl, for the people here know so little about the care of the body and guarding against disease.

An event of great importance this year is the opening of work on the new school building donated by Sister Sweitzer, of America. This means much to the school, for it is in need of different and larger quarters. Sister Cripe's return from America last fall to resume her duties in the school helps greatly, not only for the school but for women's evangelistic work, for it provides a foreign superintendent for each department.

There are bright prospects for more students, deeper spiritual life and higher grade class work than ever before. The school is ever looking onward and upward, striving to reach the goal of perfection. Pray for the girls' school of this mountain district, that it be the nucleus of great events in the evangelistic and educational world. In this land of paper gods and temple idols results come slowly, but come they must when our schools follow closely the footsteps of Jesus. Pray that this school may be faithful and do her part. It is worth the effort.

"Heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

Stations

	Staff								Colporteurs	Houses	Churchhouses	Chapels	Out-stations	Schools	Hospitals and Disp.	Estimated Population of the Field
	For'n		Chinese Evangelistic		Educational		Medical									
	Men	Women	Men	Women	Men	Women	Men	Women								
Liao Chou	3	7	5	2	9	2	1	...	..	1	..	1	3	5	1	400,000
Ping Ting Chou	3	8	7	1	11	2	2	1	2	2	1	1	5	6	1	600,000
Total	6	15	12	3	20	4	3	1	2	3	1	2	8	11	2	1,000,000

Church for 1918

	Organized Churches	Members, Jan. 1, 1918	Baptisms	Received by Letter	Disowned	Dismissed by Letter	Deaths	Ministers	Deacons	Councils	Love Feasts	Members, Dec. 31, 1918
Liao Chou	1	66	10					2	1	8	1	76
Ping Ting	1	157	31	3	2		2	5		4	1	187
Total	2	223	41	3	2		2	7	1	12	2	263

Sunday-school 1918

	Organized Schools	Evergreen Schools	Weekly Collections for Year	Teachers	Highest Attendance	Lowest Attendance	Average Attendance	Baptisms	Teachers' Meetings
			Mex.						
Liao Chou	1	1	$22.33	17	184	78	127	10	weekly
Ping Ting	1	1	65.69	27	285	81	176	15	weekly
Total	2	2	$88.02	44	469	159	303	25	

Medical Work

	Foreign Physicians	Chinese Physicians	Foreign Nurses	Chinese Nurses: Men	Chinese Nurses: Women	Hospital Patients: Men	Hospital Patients: Women	Major Operations	Minor Operations	Dispensary Treatments	Patients Seen on Itinerating Trips	Out-calls	Vaccinations	Out-station Opium Refuges	Patients Treated in Refuges	Local Contributions
																Mex.
Liao Chou	1	..	1	1	..	66	10	27	183	3,837	91	81	10	1	39	$ 351.40
Ping Ting Chou	1	1	2	1	1	137	58	65	141	5,436	177	119	27	1	33	1,203.61
Total	2	1	3	2	1	203	68	92	324	9,273	268	200	37	2	72	$1,555.01

Day Schools for 1918

	Teachers	Highest Enrollment	Lowest Enrollment	Grades	Christian Pupils	Daily Religious Instr.
Ch'ang Ch'eng	1	15	12	2	..	1
Ho Shun	1	18	15	3	..	1
Kao Lao	1	15	...	4	..	1
Le Ping	1	10	...	4	..	1
Lüan Liu	1	19	...	4	..	1
Yü Hsien	2	46	...	4	..	1
Yü She Hsien	2	42	30	4	..	1
Total	9	165	57	25	..	7

Dr. F. J. Wampler,
Per M. Metzger.

Boarding School for 1918

	No. of Pupils	Grades	No. of Teachers	Religious Instruction
Liao Chou, Boys' School	88	7	5	Yes
Liao Chou, Girls' School	18	4	3	Yes
Ping Ting, Boys' School	98	7	5	Yes
Ping Ting, Girls' School	42	6	3	Yes

India

One Year A-Visiting with Missionaries. A Story in Which Is Concealed the Annual Report of the India Mission for 1918 by Two of Them

INTRODUCTION

(This novel way of bringing the 1918 report of the India Mission to our Brotherhood is the idea and creature of Bro. W. B. Stover. Bro. William Weston, a minister of our church, and his good wife, Mary, and Bro. John Snively, a young man, decide to spend one year in India. They reach India in the last days of 1917 and immediately get into the life of our various mission stations in India. And in this story of their reputed visit will be found the facts and figures of the advance of the India work for 1918. While this is an unusual way to present the report, yet because of the latitude which such a method gives, there creep into the report many side lights on the India work, revealing India customs, etc., which will make this most interesting. We sincerely believe that our people will be much pleased with the report and will read it completely through. The report opens with our party steaming up from Colombo, Ceylon, towards Bombay.—The Editor.)

From Colombo the Westons sent a telegram to Bulsar to announce their coming, and right hearty was the feeling of welcome that awaited them throughout the whole

mission of the Brethren, beginning from Dahanu on the south to Anklesvar on the north, and then out to Umalla. After two days more on the sea, they reached the beautiful harbor of Bombay, now called the first city of India, where they were met by several of the Brethren. Welcome, wasn't that? If one ever wants to know what a real welcome is, he should go to see some of the missionaries, far, far from home, who love home just as much as anybody, but who for the Master's sake have denied themselves, and who for months at a time, often for years, see no other of their countrymen but themselves.

The tide was in, so the ship came right up to the wharf, permitting all to walk down the gangplank and be in India. The boxes and trunks were soon on the heads of coolies, and piled on carts and off for the hotel. During the day John Snively went to see the Towers of Silence, and a poor little old place called a hospital for animals which has a reputation far beyond its worth, but the Westons rested up a bit, then they all made some purchases, and prepared to go up the line.

They went shopping together, and the missionary from Bulsar, seeing that they had not yet gotten topies for a tropical climate, suggested that they would do well to secure one each. The Westons thought they could do without the sun topies if they bought good double-cloth umbrellas, for, they modestly said to a Bulsarite, "We do not want to depart from the home usages, you know." The Bulsarite knew. The Bulsarite also knew the tricks of the tropical sun. But when John Snively heard the argument, he bought two topies, one very large thick one, for when it was very hot, and one of moderate size for when it was hot. He saved the umbrella money.

When the chimes of the university clock tower pealed out the hours and the half hours and the quarter hours, they felt nearer home than they ever thought they could in a heathen land. At Thos. Cook's Bank they got their money changed into rupees. Gold and silver the bank seemed to have none, but the paper money always for par value. They visited the American consul and registered there, declaring their intention to remain one year in India, and then return to their home in the States. They bought several new books at the Tract and Book Society, books on missions, notebooks, writing-paper and a whole box of envelopes. Suggestions were out that they meant business.

Perhaps the thing that impressed the Westons most of all was the quiet movement of the masses. All day long, people, people, people, and not a sound of shuffling feet, such as they were always used to—this was most appealing. India was a different country, and they were in India. The barefoot people, not everyone, but so very many—this touched their hearts. But John Snively was interested in the crows. Everywhere, anywhere, into everything, anything, were crows, all over the city of Bombay, and their caw-cawing was a new thing to him, for, as he said, it seemed as if the jungle had come to town.

After supper the folks from Bulsar took from their roll of bedding several large mosquito curtains, and began to tie them up over the beds of the guests. The hotel did not have these supplied, and the missionaries came prepared. Bro. Weston suggested that it would not be necessary to go to all that trouble just for so short a time, and got the reply that the "Bombay mosquitoes can put more malaria into a man in one night than can be got out of him in six weeks. Never mind the feeling of suffocation. That will be a feeling of safety later. We are here to do the greatest good possible, and to this end we must live as long a time as possible." The evening was spent in pleasant conversation, and closed by reading a lesson from the Psalms, and all kneeling in prayer together, Bro. Weston leading. After which they separated and went to bed.

Early in the morning of Dec. 29, 1917, they were up and off to the Colaba Station. Then should they go first or second or third class, was the question. The missionaries suggested that they might go third, as they usually do, but as there were so many impedimenta, perhaps they better go second. What with umbrellas, several bundles of

cloth for new white clothes, mosquito nettings, John's topi supply, an outfit for rolling up bedding, several new light blankets, tiffin basket, a basket of fruit, folding cots, three small tin trunks new, steamer chairs, and all the outfit they started with and had accumulated on the way, they felt that they were getting to be travelers indeed! But the coolies! Every time they were paid they wanted more, the garri wallas (carriage drivers) wanted more, and they all insisted on it. Really it was a shame. They were told, "It is the custom."

Leaving Colaba Station they expressed the fond hope of now seeing some of the country of India as they went along, for they were farmer people. Colaba, Churchgate, Marine Lines, Charni Road, Grant Road, these stations Bro. Weston wrote in his notebook, and as the train waited almost half an hour at the latter station, he asked when they would get out of Bombay. At the book-stall there they got a railway guide for two annas. Only half way out of Bombay! And what a lot of people traveling! And what a picture these stations present! And what a long train! At Grant Road several Hindu gentlemen, several Parsee gentlemen, and a European got into the same compartment with them. These were all very friendly—all but the European, who seemed not to want to talk to anyone. After a couple of stations this latter passenger got off, and the rest made themselves at home together. It was a surprise to hear these people speak English, clear, good and well-pronounced too. And the most natural thing for Indian people—and the most natural thing for good Brethren, too—in a short time they were busy talking on religious subjects. The Parsee said, "We like the Americans." The Hindu agreed, adding, however, that the five fingers were not all the same size. The Parsee said "The Christian religion may be the best religion in the world, but the Parsee religion is the next best, and with this," he said, "we are satisfied." The Hindu gentleman, the most free of the company to talk, was a lawyer, and he begged to say just what he felt, to which Bro. Weston assured him that nothing would be more agreeable. Then he went on to say, "You see, sir, we people, we Hindus, feel that you Christians despise our humble Hindu religion, and we don't enjoy that. We think that you, that your religion, I had better say, is a proud religion. And we don't enjoy that. So between your proud religion and our humble religion, we feel that we have no choice but to cling to what we have got, even if you do regard it as a sinking ship. I hope that I have not upset you, sir, but that is the way we feel about it."

It is not needful to record more of the conversation. This was a surprise. A proud people. A proud religion. And we send missionaries to the others! Why, there must be something wrong, and yet, the man said it just as kindly as could be. "Surely," said Sister Weston after the man had left the train, "we have nothing about us, no ornaments or kind of clothes that he should think that we are proud!" But people all over the world have their estimates of other people, and when one is kind enough to tell the other what his estimate is, it is often an eye opener. But it is not always wise to tell everything you think.

"What water is this? It is a very long bridge."

"This is the bridge that takes us off the island onto the mainland. Mahim is the last station, you recall; we just now left it. The next is Bandra, first on the mainland. Bombay is built on an island, you know. We are ten miles from where we started out at Colaba Station."

"And we have been at it over an hour!"

Along the way from Bombay to Bulsar may be seen the ruins of the old Portuguese occupation of India. They are historically interesting.

Saphala is said to be the present town which is mentioned in the Bible as Ophir, from whence came the gold of Ophir. Note this for investigation. But in Mungo Park's book of travels Ophir is located in South India.

The train stops at all stations and there is time a-plenty, it seems. At Virar men

came selling cocoanuts green, and cutting the top part off as they sold them; then people drank the juice. "Do you want a drink, brethren?"

"That depends on what it is."

"It is the juice of the green cocoanut, as you see."

"Is that what you call toddy?"

"Oh, no."

"I would not be surprised if Bro. Hoffert should get on at Palghar. When Sister Rosa Kaylor died he went out to Vada to remain some time with Bro. Kaylor—yes, to remain there till Brother and Sister Garner should come. And Garners have gone to Vada. Let us keep a look-out for Bro. Hoffert at any rate. He doesn't know we are on this train. Yes, here is Palghar. This is a refreshment station. It is twenty-nine miles east from here to Vada, a good road all the way."

"We will want to visit Vada after we get rested up a bit from our trip."

"Certainly you will, but notice this place. We think of opening another mission station here. Then this will be our farthest station south."

"Glad to know. I will put that down in my notebook," replied Bro. Weston. "I hope you will keep telling me things. I want to know."

"Here we are, Bro. Hoffert. Come this way. We have been looking for you. You will be glad to meet the folks."

Bro. Hoffert joined the company and they traveled together twenty miles to Dahanu, where he said he wanted to get off again for a little time.

"The folks at Dahanu will most probably be at the station to meet you, for we all want to give you a good hearty welcome. How we rejoice when any one is interested enough in this work to take the time and energy and money to make the trip. Here is Dahanu." "Welcome to India." "Glad to see you." "How good of you to come."

"Brother and Sister Weston and Bro. Snively, be introduced to our folks at Dahanu: Bro. D. J. Litchy, 1902, Sister Nora Lichty, 1903, Doctor Nickey, 1914, Sister Anna Eby, 1912, Sister B. Mary Royer, 1913, Sister Goldie Swartz, 1916, Satwick Randive, preacher, and just shake hands with these other brethren here, our Indian fellow-workers. You would not remember their names, so I will not bother you with them now."

Bro. Weston: "What is this you have here?"

Sister Lichty: "We just brought you a little lunch. You know we in India drink a little tea sometimes."

Sister Weston: "That is very kind of you. We haven't learned to drink a great deal yet, but we appreciate the spirit that prompts you to bring it. Are you all quite well?"

"Oh, yes, quite well. Don't we look so?" was the ready response.

"It does our souls good to be with you. I hope we keep well too this year."

Then the Indian brethren garlanded them with flowers, and the train moved out. Bro. Weston got out his notebook and put down the names of the missionaries and the years in which they had arrived in India, and began to talk of the prospects for the mission work about Dahanu. Sister Weston put the tea things together and prepared to put them off at the next station, as they had been told to do, while John Snively amused himself with the flowers, and then looked into space out of the window.

It was nearly one o'clock when they reached Bulsar. "Look out of the window to the west. There's the church, and the hospital, and the mission houses, and the windmills, all that can be seen from the outside."

"We will be right glad to see the inside, won't we, William?" said Sister Weston. In a few minutes the scenes at Dahanu were being repeated. Several persons had come to the station to meet them and they were introduced: "Brother and Sister Weston and Bro. Snively, these are our people." And soon after getting settled down in the Ross

bungalow Bro. Weston wrote in his notebook as follows: "Sister Eliza Miller, 1900, Bro. A. W. Ross, 1904, Sister Flora Ross, 1904, Bro. J. M. Pittenger, 1904, Sister Florence Pittenger, 1904, A. Raymond Cottrell, M. D., 1913, Sister Laura Cottrell, M. D., 1913, Nurse Jennie Mohler, 1916, Lellu Kalidas, preacher, Naranji Valji, preacher. Ross children, Nina, Ruth Evelyn, Baby Pauline. Bulsar, 125 miles north of Bombay. Railway center, English cemetery."

On the very first day Ruth was so well acquainted with John Snively that she asked him questions he could not answer, and others that he did not like to answer. All three visitors made friends with the children, but the first day in Bulsar was chiefly spent in getting unpacked and reading the letters that had come for them, letters from home, letters from Norrie and John S., letters from Lizzie and Samuel. The former spoke of home life and the church activities, and the latter of college life. Westons aimed to keep in close touch with their children, for, said they, "It is the way to keep them for the Lord and the church."

It was part of the plan of this trip to have a large map of the field wherever they went, so that it might be impressed on their minds, and that they might know their ground. Bro. Ross supplied the map, and besides that a good lot of up-to-date mission papers and magazines. Speaking of this at the table, Bro. Weston said, "But doesn't this supply of reading cost you a good deal?"

Bro. Ross: "Yes, it does, and it costs more than it does at home because of the extra postage. But none of us feel that we can do without it. Bro. Stover, when he first came to the field, felt that now since he was a missionary he would not require missionary literature, and so discontinued the Missionary Review of the World. But he changed his mind, renewed his subscription, and sent for others as well. He tells this little experience on himself. I always feel that I cannot get enough."

"But it had occurred to me that missionary papers are to work up people on missions. And you brethren here are worked up, we think."

"Not to work up the indifferent so much as to give the people the facts. You know the great thing is to know. We must know. It is the work of preachers and teachers all over the world to give the people the facts. The home angle is not much different from the foreign angle in this."

"That is a pretty good point, Bro. Ross; they must know the Christ."

"Yes, we must know the success and failure of others if we would make the greatest use of our opportunities. We must build substantially if we would build for the future. For this we must have the facts at hand."

And Bro. Weston wrote it down in his notebook that all Christians, and even missionaries, have need of a good supply of mission literature.

The next day was Sunday. Arrangements had been made that they might attend the morning Sunday-school and church services in Gujerati, as listeners only, which they did. Grandchildren of those who first worshiped with our Brethren here were pointed out; parents, students, teachers, carpenters, farmers, old and young were introduced. A number of the young men spoke to them in good clear English, and one brother, speaking with an accent, said, "God bless you, father," which was appreciated. That was about all the English he knew. In the evening, from five to six, Bro. Weston took the service in English. Almost from the first, services have been held in English at Bulsar on Sunday evenings. It is the only one of our stations where there are enough of English speaking people to do this.

On the evening of Dec. 31 the Christians met in the church for prayers. With singing and prayer together they spent the evening, not formally but informally, until the clock struck twelve, when they again engaged in prayer, and departed quietly each to his own home. This was a sort of dedication meeting, thinking of the year which was closing, and of the year which was beginning—a pleasant, profitable time of prayer between the years. At most of our mission stations the last night of the year is spent thus in prayer.

"Tonight is the love feast at Anklesvar," one remarked between hymns. "I hope our college boys will do well this year," said another. "All over the world, all over the Christian world, this night ends the year," added a third. And then another hymn was selected.

"Well, Sister Miller, may we go with you to see the girls this morning, to the school, or anywhere you like?"

"Yes, come right along. But pardon me, brother, you and Sister Weston, had you not better have something heavier on your heads? I am afraid you will feel the sun," she replied.

"Why, with our umbrellas, I think we are quite safe, don't you?"

"We never trust the sun. I feel anxious for you." But they went on, from one schoolroom to another, in each room Sister Miller telling how the girls were getting on with their work. And how the teachers had been with us mostly from childhood. "The girls," she said, "are the hope of the future church. They are the hope of India. For they have the homes to make, and they, poor souls, have been kept down in ignorance, lo, these years. But things are changing. There is a better time coming."

"Do you like your work, Sister Miller?"

"Don't I? If I did not I would not be here. We are volunteers, and not drafted soldiers. Excuse the reference, but this is war time, you know. Certainly I like this work, and I love the girls too."

"Miss Eliza," said Bro. Snively, "may I suggest that you give the number in each class for Uncle Weston? He will want to get that into his notebook." And in a few moments it was all jotted down in rough copy fashion, while a good-humored laugh was indulged in by all. But this was what he wrote: "Sixty girls, primary to sixth standard. Good work."

"Won't you come into the Widows' Home?" called Sister Pittenger, as the Westons were going toward the bungalow they now called their home. "Yes, I guess we can, it feels a little warm and we are hurrying to the bungalow. How many have you?"

"Let me see; there are more children than widows. It works out that way, you know. There are fourteen children and nine widows. Nearly all the women here have some if not all of their children with them. Of course we don't take in big children, only little ones. Here they are, you can see for yourselves."

"Have they no relatives to whom they can go?"

"Not with safety. It is the same old story. A home like this is more for her spiritual protection than her physical. She could get a living—"

"Oh, I quite understand," said Sister Weston; "it sure is a necessity."

Bro. Weston: "Have they work to do, besides taking care of themselves?"

"Yes, Bro. Ross says he will be able to give work to the strong and able-bodied women a greater part of the time, but we need some of the able-bodied to help look after the feeble and the children." And with this the Westons turned for home, while Sister Pittenger added, "You must come over to see us some time." "Yes, we will," said Westons.

"I'll come now," said John Snively, and he walked with Sister Pittenger to their bungalow. Bro. Pittenger had not been well for some time, and the family were here at Bulsar to have him in the care of the doctors. The work in the hill country of the Dangs had to be given up—a work they had come to love with all their hearts. When they had gotten moved from the Dangs to Bulsar finally one day little Joseph Pittenger came to his mother saying, "Mama, when will we go back to Ahwa? I don't like it here a bit." Which was only another argument for the truth of the saying that everything depends on your viewpoint. Joseph Pittenger and his sister Angeline are pictures of health, the Dang country notwithstanding. But the doctor's strong advice was, for the health of Bro. Pittenger, that he be transferred, and so he is at Bulsar now. He seems to be getting stronger and better, but progress was not as rapid as it was hoped it would be.

"You folks talk of the hot sun," said Bro. Weston to Bro. Ross one day as they sat at the dinner table. "I think that we have never struck a better climate in all my life."

"That is what we all say in January and February. But you will be here for a full year, will you not? Yes, that is good. Then you will know. There is one story spun from theory, and another is built on the facts. But don't you trust the sun even now."

"Mother and I have been thinking that we might do well, if it were possible, to rent a little bungalow, and we three stay there for some time. I mean, we don't want to be a burden on you, and this would please us, after we have visited the other stations. Would it be possible?"

Bro. Ross said that he thought it could be arranged, but that they all wished them to feel sure of their welcome to share the present bungalow. But Westons were thinking of servants, and the servant question, and why it was needful for missionaries to have servants at all, and down in their hearts they thought they would "like to try this thing out."

With Bro. Ross they walked about among the houses of the Christian community, now numbering about sixty families. They visited in the homes, and talked with the people whom they met. They wanted to see how the people lived, and they saw. They stepped off the size of certain houses, for rent to such Christians as could not afford houses of their own, and they thought the idea a good one. They visited the boys' school, and went from class to class, all the boys by this time feeling that they were personally acquainted with the visitors. Bro. Weston made the following entry in his notebook: "Bulsar Mission Houses, Boys' School, Girls' School, Industrial School, dispensary and church. When Bro. D. L. Miller first visited here, this was a pasture field. What God hath wrought!"

Then they called on the doctor's bungalow. This is the most modern of all, though all three of the bungalows and the dispensary at Bulsar are well built. Brother and Sister Cottrell went with them through the dispensary, and showed them the records, showed them the outfit for work, had them sit down and enjoy the morning Gujerati preaching which is always held previous to opening the dispensary, for the patients who have already assembled on the spacious verandas. This preaching of the Gospel there is part of the mission plan. A man is set apart for that work especially. As they came from the dispensary, having seen patients come and go, having listened to the sound of the preached Word, having observed the painstaking care with which the doctors examine every one who attends, they came away saying that they felt sure the folks who had given to build this Mary N. Quinter Memorial had built wiser than they knew. "We will come again, doctor," they said. "I want to bring my notebook next time. This work is interesting." And the doctor replied, "You will be quite welcome at any time, but, look out for the sun."

A visit to Wankel was talked of, but postponed till another day. The next in the plan was a visit to Jalalpor, twenty miles north of Bulsar. For that station they bought tickets to Navsari. Navsari is on one side of the railroad in Baroda State territory, and Jalalpor is on the other side in British territory. Navsari is a city of 20,000 population and Jalalpor is just a little town. On the way comes Bilimora, a growing little Baroda town, and the junction for the narrow gauge railway which takes you thirty-five miles on the way to the hill country of the Dangs. This is much better than it used to be when the whole sixty miles had to be done in an oxcart.

"What a lot of people crowd around these larger stations," Bro. Weston was saying to his wife when Bro. Emmert appeared. "Yes," he answered, "it is surprising how many people do travel in these hard times. But the rate is low. How do you like third class? Come with me."

Tongas and horses, and carts, and oxen, so many! Putting their things into an oxcart, it was agreed to walk to the mission house, which was near at hand. How pleas-

ant to find such wide, shady roads! How pleasant to come into the homes of your friends! How pleasant to be very welcome everywhere! They talked as they walked, when John exclaimed, "Oh, look at the monkeys!" Then Lloyd told them that this was like headquarters for monkeys, that they come and go every day, that the big trees are splendid jumping grounds for them, and that they do some funny things. "You know, uncle," Lloyd went on to say, "they come into our back veranda sometimes and steal things out of the house."

"What, for instance, do they carry away?" asked John Snively.

"Oh, they like plantains [bananas]. They snatch them off the dining table when they can, and bread. Then they sit up on a branch of a big tree and eat while they watch us to see what we are going to do about it."

"Why don't you keep the doors shut?"

"Why, uncle, this is India. If you would keep the doors shut all the time, why, we'd smother, I guess," replied Lloyd, laughing.

"Home again," said Bro. Weston. "Yes," added his wife, "you know, Sister Emmert, wherever we are with our missionaries we feel just perfectly at home."

"That is the way we want you to feel. We feel that way ourselves. Just come with me, sister; I am sure you will enjoy the bathroom. We always feel so dirty after traveling. And the roads are always dusty." They were soon all together again in the sitting room. Every bungalow is supplied with one or more good bathrooms and plenty of water. This is one of the joys added to the daily life in India. And visitors always appreciate it.

The Emmerts explained to the Westons that this was "Self-denial Week," and while they were endeavoring to deny themselves every way possible, they hoped that all would get plenty to eat. John thought they had better go somewhere else for the present, but when it was explained that all the stations keep this week in the same way, there was a pleasing smile seen on the faces of all.

Bro. Emmert and Bro. Weston went on a trip to several villages. John heard that there was an excursion to Elephanta Caves, so he went to Bombay. In the villages the two men held meetings, preached the Word, comparing the war-of-the-world and the peace-of-the-Gospel. In the mission schools they talked with the pupils, asking them simple questions, thus spending several days among fishermen, and several days among farmers. Bro. Weston confessed he did not know whether the outlook among fishermen was more hopeful, or that among farmers. The boys were eager learners in either case, and the girls were prominent by their absence. Two or three girls to twenty-five or fifty boys. "Think of it, Bro. Emmert," he said, "the education of the girls in India is a very important thing. I can appreciate what Sister Miller was saying while we were there, that the girls are the future hope of the church. The girls are the hope of India. I think I can feel that a bit now. How bright your mission girls look compared to these who never get to school! What beautiful faces they have! I like the work you are doing."

"Do you not see the difference between the fishermen and the farmers? And would you be surprised if I would tell you that they are quite separate from each other, and that no law allows intermarriage?"

"No wonder they get hidebound. Is that what you call the working of caste? I would like to know more about caste. Fact is, I know nothing."

"Yes, it is the rule of caste that prohibits intermarriage. With respect to interdining the caste rule is very definitely established and it is, from our point of view, very foolish and unreasonable."

"Yes, Bro. Emmert, from our point of view, you say. That suggests it to me. How do they feel about it? Do they like it? Do they feel caste is a good thing? I wonder," replied Bro. Weston.

"In looking at this as well as other questions, we must try to be sympathetic, else we fail to catch their point of view altogether. The better educated now apologize

for the stricter rulings of caste. Those who are halfway along, I might say, they talk against it and keep on practicing it, fearing to face the storm that would rise if stirred, and the majority take it for granted."

"If they don't believe in it, why hang to it?"

"There are so many peculiar turns in the road, that the longer one is in India the more he pities the man who tries to keep a good conscience and follow his caste system. He is downed on every hand, and he tries to feel it is right for him to continue, only by being better and living better than others. He feels the cost of separation is too great."

"May I tell you something? On the train a Hindu gentleman told us kindly he thought our religion a proud religion, and that we are a proud people. I can't get over it. Have you any idea what he meant?"

"I never had a man tell me that," said Bro. Emmert, thoughtfully, "but I think I understand. That thought of a humble religion means one thing to him and quite another thing to you. He sees Christianity as self-assertive, as a religion which declares there is no other worthy of comparison to itself. He sees men just as good in his own religion as the Christians he knows seem to him to be. And some of his are better than some of ours. We know that. Moreover, we know that the blood of Jesus Christ cleanseth from all sin. He believes too in the atonement, but not very seriously. In some ways they take things very seriously, but not in others. For example, look at the poor fellow, who for the sake of a religious vow, dresses in yellow rags, goes barefoot and begs for a living, that he may be sure of salvation, that he may do something for religion. He overestimates the value of a show of humility and of mercy, and forgets all about justice and righteousness and truth."

"Wife and I looked ourselves over and wondered," said the humble brother.

"Well, as to that phase of it he has something to learn and so have we perhaps," went on the missionary. "Why do we wear collars, or white shirts, or coats, or shoes and socks in hot weather? We answer that it is our usage, and we think the question ought to be ended with that, but it isn't. If the fact of usage, our usage, rightly settles it for us, then the fact of their usage settles it for them, little matter what it is. Usage, custom, is no argument. Utility is an argument. So is economy, but in that he has the best of us. Decency, modesty, is an argument, and in that we have the best of him. But there you must define your terms. I tell you what I think: we must teach concerning Christ; we must press the message of Christ; we must insist on the Divinity of Christ; we must point the people, not to our religion, but to our incomparable Christ, and then let the details work out themselves. This is our supreme task in all lands. And we must keep this thought diligently in mind, that the day of the Lord draweth nigh."

The two men were of one mind, and enjoyed the conversation, which continued day after day, as they went and came among the several village schools, among the people, and seeing those who were Christians. Not yet has a great ingathering been made at Jalalpor, but the boarding school is an interesting fact, and something like the following went into the notebook:

"Navsari station, Jalalpor town (Surat District, same as Bulsar). Bro. D. L. Forney built this house in 1901; Bro. J. B. Emmert, 1902; Sister Gertrude Emmert, 1904; Lloyd, Anna, and Mary. Get reports of schools and Sunday-schools at D. M."

They returned to Bulsar, spent the Lord's Day there and arranged for a visit to Anklesvar. They had known Bro. McCann, and Anklesvar was his old battle-ground. On the way there came a man into the car at Surat, where the train waited long enough for one to go to sleep and get awake again, before starting. In other words, Surat is a city of over 100,000 population, and the railway traffic is something remarkable. Here also the Tapti Valley Railway branches off to the east, and this line takes you to Bardoli, Vyara and other stations. The man who got on at Surat was very friendly, and as the travelers were easily seen to be new in this old land, the man introduced

himself. He lived at Kosamba and his name was Kim—Mr. Kim, of Kosamba. He said he knew all our people. He knew Bishop D. L. Miller and the younger Miller. He proved to be an interesting character. He told them some things they were glad to know, which went into the notebook; and when he got off at Kosamba he invited his new-found friends to come to see him at any time, and spend a day or two. They promised they would.

Presently over a little bridge, past the pumping-station, the long train stopped at Anklesvar. There were welcomes and greetings, hand-clasps and expressions of joy.

"It is such a pleasure to have you with us."

"We are so glad when anyone really comes to see us."

"And it is so good to have you here in our excellent weather—there is no better weather anywhere than is found in India in winter. The beastly climate, as it is sometimes called, comes at another time of year."

Ten minutes to the mission bungalow; all preferred to walk, and under the spreading mango trees—yes, mango, nimb, tamarind, peepul and banyan—they set out like so many young people, for the goal just round the corner. "Why, this looks just like what we have so often seen in pictures," said Sister Weston. "And it feels just like we felt it would feel when we were reading about it," added Bro. Weston. And John, he had come back from Bombay to Bulsar, and then joined his friends at Navsari again. John thought his trip to Bombay well worth it, he said. He visited the Elephanta Caves, the Jumma Musjid, a couple of Hindu temples, Victoria Gardens, and a cinema. He said some one had told him to study the flora and fauna of India when he got there. He was after both.

"We would like to see what you have to show us, to know what you have to tell us, and to go where you wish to take us," said Bro. Weston as the evening shades were falling.

"We are making a special effort among the Bhils, and we can get them at night better than any other part of the day, so that means we have many night meetings, and by this I do not mean evening meetings. Going out for a night meeting in a village we scarcely ever get home before midnight. But we find the people and get a very good hearing then."

"I would like to go with you to several such. Of course, we can't understand, but we easily see the spirit of the meetings and the spirit of the people. I would not like to keep it up, though."

"That we appreciate, for we are not going out nights as much as we did at first. I suppose you will want to go to Jitalie. There are more Christians there than in any other of our villages at present."

Next morning Sister Weston remarked that there must have been some trouble somewhere in the night, the way she heard the people yelling.

"Oh, no, I forgot to tell you," replied Sister Stover. "That is the way they keep the thieves out of the cotton in the ginning compounds. This is the ginning season, and you saw the great quantities of cotton as you came."

"But who does the yelling? It is something dreadful the way they yell."

"That is the night watchmen. When they yell out like that we are sure they are awake."

After a while Sister Stover said, "You men go to Jitalie tonight, and we women will find something to do nearer home. At least we will find something to talk about while you are gone."

At two o'clock they went out to the first station, Dadarl, on the narrow gauge railway, the one you take when going to Umalla or Nandod. They bought third-class tickets, costing two cents each. There are Christians living at Dadarl, but these were out in the fields. They met the village patel (head officer), who received them kindly. They stooped down and went into several of the Bhil huts, which were so poor, so dirty, so disheartening, they hardly seemed fit for human habitation. Most of the

houses were empty. The visitors wondered if they were not afraid of something being taken away, but when it was told them that nothing there was worth taking, the situation took hold of them properly.

"I wish mother could see these huts."

"She will see them. They are everywhere."

"How can a person be decent, living in such places? I don't see."

"Well, some are not very decent, but some turn out to be pretty good sort of people. I often, in trying to make them feel the need of something better," said Bro. Stover, "make a comparison between men and animals, and end up by saying that an animal does not require a door, while a man does."

"And what do such people—the Bhils I mean—think concerning God? What is their thought of religion? They must have some thought of another world."

"Their ideas are as primitive as the huts they live in."

"And as dirty?" asked John Snively.

"Yes; you can't always judge a man's morals by the looks of the house he lives in, but as a general thing one doesn't go far amiss in doing so. Take the marriage relation. I consider the fear of being found out the greatest incentive to good behavior. Drunkenness is shamefully common. And petty theft is common, too."

"What causes the fear of being found out? That suggests some conscience, does it not?"

They were going from Dadarl to Jitalie, about three-fourths of a mile, and as they walked they talked. "But," said Bro. Weston, thoughtfully, "I have an impression lurking somewhere in my mind, that these primitive peoples, being a kind of law to themselves, live a life remarkably pure. Is it all a mistaken notion?"

Bro. Stover answered slowly: "One must form his opinions from his own experience, or from the evidence of a reliable witness. I find among these people no active conscience with respect to sin. The idea is to do the thing and then think no more about it. They think God gave them the desire, and it is theirs to gratify the desire. As the better educated say, 'Do it without attachment.' That is, don't consider yourself blameworthy if you do wrong. The whole world believes in God, but the conception of God has to be defined."

"And the reliable evidence? I have been reading books of travel—"

"I, too, have been reading some of those good people's books. He is not a reliable witness who makes a trip to a foreign land and gets his information from non-Christian gentlemen who have been educated in English but who have not imbibed the teachings of Christ. His intentions are splendid, but he has been deceived. The people of this land have a very clever trait of trying to please. They will give you the answer you are looking for, rather than disappoint you. They mean to be kind to you. It is a splendid trait, no doubt, but it often veils the truth."

There was Jitalie. Walking through the Mohammedan street they passed down the incline in the road, by the well, and over to the Bhil quarters. The Mohammedans have houses. The Bhils have huts. Yet some of the Bhils are building their huts very nicely, and some of them dwell in houses, with tile roofs. This is an improvement which is sure to follow when they learn to think a bit. The home of the Christian teacher, Timothy, which serves for school and prayer room, and for church services generally, is right in the midst of the Bhil quarter. Timothy had been informed of the intended visit, and extended a hearty welcome. After a good supper, sitting on the floor and eating with fingers, the people did not gather at once. It grew late, but finally they came, and there was a good meeting, with some sixty Christians and twenty others. The oxcart from Anklesvar had arrived, and the folks were driven home after the meeting. The roads were dusty, rutty, and bad, so when they reached home it was past twelve, and they were quite tired out. The way the Christians took hold in prayer at Jitalie pleased Bro. Weston, though he had not seen anything like it before. At the close of nearly every sentence they repeated the last two or three words to-

gether. It seemed as natural as for some good people to say amen, and was possibly more meaningful. But John felt amused by it.

The women folk sat on the front veranda of the ladies' bungalow, when three of the boys from the boarding school came up with little sticks in their hands. Promptly Sister Widdowson, who is in charge of the girls' boarding, asked them what they wished, and the answer was that they wished to give these (babul sticks, which serve the purpose of toothbrushes) to their sisters. The girls were called, and when they had received the sticks, they went off hurriedly, having made as pretty a little bow as any one would want to see. They evidently got a touch of the same feeling which comes to larger sisters when larger presents are given to them by larger brothers. This is a frequent happening on Saturday evening.

The girls in the Anklesvar boarding now number some forty, and are mostly, but not all, the children of Bhils who have become Christians. And they are as bright and hopeful a little company as are the children of others with an outlook on life, oh, so vastly different from that of their poor, ignorant Bhil mothers! "But it does one good to see these little kiddies look clean and well," Sister Widdowson was saying when the interruption came. "I keep strict watch on everything, for that is the only way to be sure. It is so easy to be late, so easy to neglect things, so easy to shove one's duty off onto some one else. I don't believe in doing it that way."

"We said, when we left home," said Sister Weston, meditatively, "that we would stay a year, if we did not get homesick, but it appears to me we will have to find some other reason now. You like your work, Sister Olive?"

"Well, I do that, else I would not be here. I taught school in America, and if I did not believe this to be a good work, with good results assured, I would do something else in a short time," was her reply.

"I was thinking of home. Do you, none of you, ever get homesick?"

"We haven't time for that."

Then came a group of men. "Is Sahib at home?"

"No, he has gone out."

"Where did he go to?"

"He went to Jitalie. Is there anything I can do for you?"

"No, I want to see Sahib. I will come back tomorrow." Thus saying the whole group turned and went away.

Sister Weston asked, "What do you suppose they wanted? Won't they tell?"

Sister Stover: "No, they won't tell. There is the man's estimate of a woman for you. They think we don't know anything more than their women do. At least, it seems so. One day the postman thought I was shamming when I took the notice he had brought and was reading it. He scanned closely to see whether I had it straight or upside down. He admitted it afterward. But that is why we are here, sister; the whole land needs new ideas, and a new religion. They need the Savior, else we have no need to be here."

"Do you hear from your children often—your children at home?"

"Yes, indeed. Since the war we get three or four letters at a time, all of different date, and after that we have a famine. But we write every week, and they, too. Our hearts are with them, and they have a good home. Brother and Sister West could not be better in looking to their interests. We praise the Lord for all he has done for us in this. Do your boys and girls send you frequent letters?"

"Yes, they write to us, but I have been thinking that it is pretty hard to be separated from them for so long at a time, but when I think of you I feel ashamed, and keep quiet. Could you not arrange to have them get their education in this country, somehow?" Sister Weston was expressing her sympathy now.

"If you would be a missionary, and if you have children, you might as well, first as last, make up your mind to one of two things: either be separated from your children, or be separated from your husband and be with the children, during their latter

school years. For the sake of both health and morals it is best to be at home for school, if arrangement can be made."

"Tell me, sister, how do you feel on going home after seven years?"

"Oh, it is the time of our lives, really. But it takes lots of hard work, packing and unpacking, getting ready and getting off, living in trunks and boxes, and no real home for practically the whole time. Yet it is a joy like none else."

"You know I have been thinking of home, and your talk cheers me up."

At this the homesick feeling seemed to vanish, and the good sisters all began to talk of retiring. A lantern was placed on the front veranda, and the door left unlocked for the men when they would come home from Jitalie.

Every morning all the folks on the compound get together for prayers, all sitting on the floor but the leader. The men went into the town of Anklesvar, visited the Municipal High School, which is in its infancy, called on the government doctor, who is a Hindu, walked through the municipal building, saw the courthouse and lock-up, built on the top of a little hill inclosed by a wall, a veritable old fort, met the mamlatdar (head county officer), who is a genial and friendly man, met the municipal president, who also is an old friend, walked through the crooked streets, went into the Bhil sections, and the market, a dirty place, and returned home with the impression that you can see a lot in a day, but that you can't learn all that you ought learn about a foreign country in less than a full year on the spot. The vernacular schools can be heard before they can be seen, from the fact of the habit of studying out loud. The boys' mission school and the girls' mission school on the compound were most interesting because they showed the process of development from raw material into good goods better than any of the town schools.

The Westons both went to a meeting at Bakrol, where Sister Ziegler had been in tent for several days. In the daytime she calls on the women, and in the evening plays a number of records on the gramophone, after which a good preaching service is held for all who gather. Sister Ziegler gave them a good tent supper, which they enjoyed, and returned after the meeting, late in the night.

Special evangelistic week was just beginning as they went to Umalla, and they wondered. Brother and Sister Arnold met them at the station, and soon they were at Vuli, which is two miles from Umalla. They brought things with them, for there is no shop worthy the name in that little country town. But there is a church and there are Christian people, good, intelligent farmers, which speaks a lot for the place. Moreover, in Umalla and Vuli they were in a native state, but they failed to see any difference between native state and British Government, for everything seemed to be running smoothly, so far as they could see. At Vuli John wanted to go hunting. So he and Bro. Hoffert, with a few native men, set out with gun and dog, for the hills near by. These Bhil people are born hunters, so it was difficult to keep the number small enough. Bro. Arnold and Bro. Weston went to the fields round about to see what the farmers were doing, and the sisters busied themselves in the bungalow. Vuli is a quiet, beautiful place—beautiful to those who love rural life, who enjoy separation from crowds of people, and who would rather hear the tinkle of distant cowbells than the rattle of heavy wheels over rough and stony roads. That evening in February it was cold. The Westons could not but remark that they "thought India was a hot country, that every one was in constant danger of being struck down by the burning sun, that one never needed wraps or overcoat, but this—this is like it was in Pennsylvania many a day in—"

"Not like a day in January or February, mother."

"Oh, no, but like a day in November, or say, perhaps, like a day in April."

"You see all these children running barefoot in spite of the cold?"

"Yes; I suppose that should remind us it is not so cold after all."

"Or else they cannot afford shoes."

"Have they a fireplace?—oh, no, how could they have a fireplace inside of a house

on which there is no chimney! And then their houses are covered with straw or palm-leaf thatching; they would soon catch afire, not?"

"Oh, no," replied Sister Arnold. "I will have to take you to see the folks when they are getting a meal ready. Their little chulas [bakeplace or fireplace, just big enough for one vessel] are so interesting. And they are not inclosed, as you would expect, but all open, and the smoke just takes care of itself. Come, let us go now. It is about the time. I know you would like to see."

The two women walked and talked. They called in a number of homes. Several women were living alone, and these expressed themselves in great anxiety as to how long this dreadful war would last, because, they said, "Our men have gone to the war, and we are so anxious."

"Gone to the war!"

"That is the way they put it. A number have gone to the labor corps, and are in Meerut [North India], now. That is far away, to them, and they call it gone to the war. Of course, the men send money, but the women have a hard time on what they get."

As the folks all gathered around the supper table Bro. Arnold remarked, "This work is directing me. I am not directing it." Bro. Weston very quickly responded, "Whoever is directing, I notice that you are busy most of the time, anyway." And then they talked of the mission work in the state, and how Ichhabhai, the Indian preacher who was with them, and who had become a Christian in Bro. McCann's time, was a very helpful and useful worker in the vineyard. Ichhabhai was by birth a Bhil, and he knew the Bhil heart perfectly. And then what Bro. Arnold meant in what he had said previously was made clear, when he remarked, "If I can get the opinion of Bro. Ichhabhai, I think I have what is right, for I trust his opinion in many things more than I trust my own."

Presently Sister Weston wondered how certain dishes were prepared, and how many servants were required in a village like Vuli, and how much danger there really was from the sun in this cold weather. Then the conversation turned to home life, and to home people, for the missionary often and often thinks of home, and the home church. Bro. Arnold and Bro. Hoffert are McPherson men. Sister Arnold comes from Iowa.

"Have you a map, Bro. Arnold? I would like to get a square view of the situation here," said Bro. Weston, in the morning.

"Yes, we have that. I will go to the school and get it. The state supplied us with a good map for nothing. You will like it."

After a few minutes the map was hanging on the wall before them, and the conversation never flagged. "How large did you say the state is?"

"Let's see. You mean the number of square miles, I suppose?"

"Yes, or any other way. What is the population?"

"About 150,000 souls."

"And you have access to all of these with the Gospel?"

"That depends on what you mean by access. The number we count accessible to the Gospel is by far the greater part of these—say 125,000."

"Now another question: Are you reaching them? Is the message being received?"

"O brother, what shall I answer you? We have a number of Christians—yes. And we have a number of workers. But what are these among so many?"

"How many schools outside this splendid school here in Vuli?"

"Only fourteen."

"Why don't you have more? Are the villages supplied? Is the method of school work among the people not one of the best eventually for evangelizing?"

"Brother, it is the teachers we need; it is the preachers we need; it is the missionaries we need. You see how I am on the go all the time. We will be glad when

Sister Himmelsbaugh comes, for she can do much among the women. The opportunity, the need, is so great around us we hardly know what to do first."

"You have Bhils here, the same as at Anklesvar, I think. That makes your work nicely link together. As I am beginning to see the situation, the people go by cliques; if you understand one, you practically understand his whole clique, for they think alike. So your work for the Bhils becomes one work. The whole Bhil population of this state, and Anklesvar and the Baroda territory adjacent, numbers about—let me see. As I have it now, about 150,000 souls."

"In round numbers, that is what it is. I am glad you have it, Bro. Weston."

"Mother, you see the situation here?" said Bro. Weston to his wife, in a meditative attitude. "There are more people here, really accessible to our church now, than we have members at home. Do you see it, mother? Do you see it, John? The thing takes hold of me. If we go to them and teach them the Way of Life, they will walk therein. They won't all be saints to begin with. Most men do not begin with sainthood. Most men go blundering along till they really know the Lord, and then they quit blundering; then they take hold of life in earnest, and then they make good. And God helps them. He helps them mightily. Christ becomes manifest in their lives daily. They don't forget him. And these people, such a large per cent of whom cannot read! And we can teach them, and we can bring life to them, the life which is eternal—" at this the good man was walking the floor and apparently talking to himself. "And who are we if we fail to do it? Who are we? Who are we?"

"How long have you been here, Andrew?" said John Snively to Andrew Hoffert, as soon as they had gotten outside the village on a hunt.

"Oh, here in Vuli about six months and in India a little more than a year now it is. But I expect soon to move to Anklesvar."

"Have you never gone out hunting before? It seems to me you would die the way you stick to your language book. I just couldn't do it. I want to be up and doing something, you know. How far do you think we will have to go before we see something?"

"I have no idea where game is. I don't go hunting for game. I go hunting these days for words in the dictionary. I just must get this language. That's my business just now, and nothing else. And I will get it, you see if I don't. John, have you never thought of having more than a good time in life? Doesn't it appear to you that with your life, health and energy, you might be of great service to the world—in the world—if you would set your heart on it? Look right here about you at the work that lies undone, the crying need, that need calling, calling, calling for men, and there are none to answer the call," said Bro. Hoffert.

"Well, Andy, are you trying to make a missionary of me!"

"It seems to me you ought to make something out of yourself, John. I don't say you ought to be a missionary. If you are called of God to be, then only you ought to be. But it seems to me you ought to be entering some big field of service. These are days when men talk of service, you know. And men everywhere are thinking of doing something worth while. Other men are doing things that are worth while, and we doing nothing. Does that sound good to you? Do you like it? I know you are a good Christian. I know you have a good name in your home church, but that does not say a man is giving his life for all that it is worth. If one wants to invest in something worth while—"

"Now say, look here. I think the thing that hurts me most is that people at home are always preaching to me, and when I come to India, I come to see the world, and not to be preached to."

Then was entered in the ever-present notebook, something like this:

"Raj Pipla State. Most hopeful field. Bro. Ira S. Arnold, 1913; Sister Elizabeth

Arnold, 1913; Bro. Andrew Hoffert, 1916; Ichhabhai Nersi, preacher. Arnold children, Barbara and Raymond. Wanted: More men, more schools, more everything! Behold, now is the day of salvation!"

On the evening train of Feb. 21 they returned to Anklesvar, and spent the night there. Next morning letters from home came in, and they saw what they always delighted to see, the joy of the missionary when the mail arrives, but in war time that mail comes irregularly, and often not at all, but goes to the bottom of the sea. A Christmas card, simple and beautiful, was from the governor of Pennsylvania, at the sight of which Bro. Stover remarked, "Most auspicious day, Feb. 22. Many good things to our governor. Do you see that unabridged dictionary yonder on the table? Through the kindness of the governor! We appreciate an occasional letter from his busy office."

There were not very many letters, but from their children, Emmert and Miriam and James, from Bro. D. L. Miller one as is usual every week. and one or two others, Papers? Yes, the Messenger, Visitor, Young People, and (through his brother Mitchell) the Missionary Review, World's Work, Geographical Magazine, Sabbath Reading, and some others. Letter-day in the mission homes in foreign lands is not only a letter-day but it it is a red-letter-day.

Presently, addressing Sister Stover, Bro. Weston said: "I forgot to note several things when I was here before. Will you help me to certain dates?" Now that good woman is quite accustomed to helping others to remember things, so she easily supplied the information:

"Anklesvar, 200 miles from Bombay, Bro. Wilbur Stover, 1894; Sister Mary Stover, 1894; Sister Kathryn Ziegler, 1908; Sister Olive Widdowson, 1912; Govindji Khengar, preacher; Stover children, Helen and Daniel. Bungalow like a courthouse; people coming and going. Not sure whether this is good or not, must wait and see. Field white unto the harvest."

"I have taken a great liking to Kunkubai—is that her name?—the wife of Bro. Govindji," said Sister Weston, as she entered the bungalow.

"How did you manage to talk with her? You don't know her language and she doesn't know yours," was the reply.

"Govindji was translator. We had quite a little chat. Both of them seem to have caught the spirit of our church, really, and it makes me feel glad to know them."

"Yes, on such young men and women hangs the future of the Indian church. When the Indian church exists, and is willing to sacrifice for the love of the Master, then the good time coming will be at our doors," replied Sister Stover. "The picture of Kunkubai, as she came into our hands in 1900, a little girl with her little brother, she mothering him as long as he lived, will never fade from our memory. When asked about her parents tears welled up in her eyes as she replied, 'They have both died.' Kunkubai is now head-mistress in the girls' school."

"Speaking of experiences," said Bro. Stover, "here is one I had that may be of interest. I had gone to Poona to spend several days preaching among the Gujerati men in the labor corps there, and met a high-caste man who was very friendly, but badly addicted to drink. I talked with him, and found him quite willing to listen, and admitting even the power of the Lord Jesus to save from sin. Then I proposed that we climb the hill back of the camp, and we did. There we went on Sunday afternoon into a cave, a sort of a sacred place, and I pressed home the fact that the Lord Jesus could save him from all sin, drink and everything else, if he would believe. He hesitated, and finally said he would accept him as Savior for once and all. We knelt in prayer together, he repeating the words after me, sentence by sentence. Then I said, 'Brother, in this sacred place, on this sacred day, you have made a sacred vow. May God help you to keep it.' He seemed somewhat agitated over the fact of what he had really done, but grew confident as we went on, walking and talking. After I returned home and some weeks had passed I received this postal card:

"'Dear Father: I am all right here, very glad by hearing by good father letter. Yesterday I got one small excedent. As I had no boots I pain whole night by thorn. Mr. Smith Sahib and other gentlemen assisting him are all right. One day many SATAN took me in their possession. I was helpless. God away from me. But I remember the sacred promises on sacred place on sacred day always.

"'Yours obediently,

"'Lellubhai J.'

"Poor man! What a curse the drink habit is! Evidently he went down again, and in answer to my letter to him he confessed the thing in his reply. How we would like to wipe out the curse of drink in this land!"

The visitors decided to return to Bulsar, stopping on the way at Jalalpor for the love feast. It was their first opportunity to attend a love feast since they had arrived. Folks gathered, and one after another they made their acquaintance. The afternoon preparatory service was well attended, and they sat through, in quiet patience, for they understood nothing but the spirit of the meeting—they easily understood that. It was the same spirit that prevails at our love-feast occasions at home, which is very good. They had seen the pictures in the Visitor of several of the workers who were there, and to sit with them, all together, in a common meal, the meal of the love feast, so quiet, so impressive, so reverent, it was different from what they expected, and yet just the same. There is something wonderfully winning in the love feast as held by the Brethren. The humble service that precedes—that is, the washing of one another's feet; then the common meal like unto that of members of one great family, then the solemn, quiet partaking of the broken bread and the grape juice in the night, the devotional feelings that attend such meetings are not aroused by preaching, but by the practice on such occasions. And the same fine feeling of fellowship which is produced by these meetings in one land is produced in like manner in all lands. It is good to see.

Next morning after the love feast they went out with Hiralal and his wife, Sunderbai, to the village of Machad, where they are now teaching school. The children in school number over a hundred. Hiralal and Sunder used to be little tots in the orphanage at Bulsar many years ago, and were special favorites of Sister May Oller (Mrs. Wertz) when she was visiting in these parts. They remember her and sometimes speak of her visit to them in their childhood. They are of the few who remain of Sister Bertha Ryan's time. A number of people have accepted Christ in Machad, and the outlook is exceedingly encouraging.

Bro. Emmert had completed the special evangelistic week's report and gave Bro. Weston a copy of it as follows:

Special Evangelistic Effort. One Week, India, 1918

Stations	Work Groups	Villages Visited	Meetings Held	Persons Present	Appl. for Baptism	Workers	Gospels Sold	Books Sold	Tracts Given	Schools Represented	New Test. Sold
Ahwa,	8	32	48	968	...	20	....	...	....	..	..
Amletha,	2	12	21	300	3	9	16	...	200	1	..
Anklesvar,	15	89	205	7,749	12	81	100	33	1,140	13	14
Bulsar,	2	55	56	970	4	13	111	83	90	2	8
Dahanu,	2	60	60	1,900	3	16	....	...	695	1	1
Jalalpor,	4	20	20	985	4	5	542	...	140	..	..
Vuli,	6	46	60	1,729	...	41	188	...	....	4	..
Vada,	3	73	20	1,800	6	8	64	...	300	..	..
Vyara,	4	57	90	4,437	87	285	1,111	33	200	8	28
	46	444	591	20,838	119	478	3,838	149	2,770	29	51

People were now setting their faces toward the District Meeting, so the Westons and John returned to Bulsar, to rest up a bit and get ready to go also. What, come all the way to India and then not go to the Annual Conference of the District! What if it is off in an inconvenient quarter! Did they come to India because they were looking for convenience? Not these, nor any of the missionaries they had met, though they had heard that somebody had dropped the remark that if he wanted a soft snap he would be a missionary! The Westons had growing convictions, and they were different.

In the wee hours of the morning of March 6 those from Bulsar joined those already on the train from Ahwa, Amletha, Anklesvar, Jalalpor, Vuli and Vyara, going to Palghar, sixty-seven miles south from Bulsar. At Dahanu recruits were added. At Palghar, carts for the remaining thirty miles. And what carts! Old, rusty-looking oxcarts, about which the owners had no feeling but you'll-have-to-make-the-best-of-it. Well, all the rolls of bedding were packed into several carts, and people into the others. Some preferred the tonga to the oxcart. Now the tonga is always preferable to the oxcart, for it has springs beneath and horses in front, but it costs more. The Westons were fortunate in getting a tonga. And the beginning of the journey seemed auspicious. But you can never tell from that.

The company that reached Manor, a sort of halfway station, in the forenoon had lunch there together. Everything they needed had been prepared and taken with them, so they lunched and chatted while the drivers changed horses. Soon again setting out they continued hard at it until they reached Vada—glad to be at their journey's end—rather late for dinner. The poor men coming in oxcarts did not get there till way after dark. It seemed cruel to have a District Meeting thirty miles from the railway, but that was the way of it in 1918.

Tuesday morning: everybody happy; missionaries, delegates, visitors, hosts. Indications for a good meeting favorable. The forenoon went as it does at such meetings at home, in various programs, all of which were much appreciated, even by the people who could not understand. They studied the situation meanwhile. Here were a group of missionaries and a group of Indian Christian workers, all mixed up together on programs and in sub-committees, completing the preparation of reports for the morrow, when the D. M. proper would begin. That night meeting was one to see. The people of the town had been invited. They do not take much interest in an ordinary council meeting or even in a District Meeting, not much more than other people find interest in such things at home. But while a special program of song was announced, and the people invited, they came. All available space was occupied, and the songs ran on. And what songs were they? The story of the Gospel in song, the life of Christ in song, together with explanation. These explanations sometimes became the most pointed sort of preaching imaginable, but as it all goes with the song, the non-Christian people enjoyed it, as even the Christians did. That song meeting ran late into the night.

The Westons found it most excellent to mix up with our missionaries, just to be one of them for the time. William said to his wife that night, "I saw today what none else saw, I think. But it did me good. An older missionary was standing close by one of those of later years to come to the field, when the older put his arm about the other's neck and said: 'I am glad for you.' The other said, 'Yes? Why?' Reply: 'It seems you are making good.' To which he said, 'God knows that's what I am here for.' And without further words both brushed away tears of sympathy and joy. I saw, Mary, and I was glad down deep in my heart."

Bro. Kaylor and Bro. Snively soon became known as the two Johns, and they took an apparent fancy to each other. John the elder told John the younger that evening as they went upstairs: "John, I wish I could have you here with me this whole year." And when John the younger asked why, John the elder laughed, and that was all he said.

Wednesday morning at the appointed hour the D. M. assembled. Roll call of the delegates ran like this: Amletha one, Ahwa one, Anklesvar three, Jalalpor one, Dahanu one, Bulsar three, Vuli two, Vada one, Vyara three. On the third ballot Bro. J. B. Emmert was elected moderator. Bro. Ira Arnold was elected English secretary, Bro. Govindji Kanghar was elected Gujerati secretary, and Bro. Jivan Bhonsle, Marathi secretary.

The churches elect their delegates, the number according to the size of the congregations. These, and the missionaries who have been on the field more than three years, constitute the voting power of the conference. The first question to come up was a deferred question, one with respect to marriage and divorce. It is as hard to dispose of in India as it is in the homeland.

The Temperance Committee had not much to report, save "report progress," but to a number present this was not enough. A committee was appointed for the time to help the regular committee to get something going at once. Together they made up some recommendations for the churches, which were passed, and which the churches will do well if they follow, and then put themselves on record as follows:

"The Church of the Brethren, assembled in Conference at Vada, India, March 7, 1918, recognizing the constantly increasing evils arising from the liquor business, hereby express themselves as being definitely and clearly opposed to the whole [here the word accursed was in the original draft, but in the discussion it was thought best to be as moderate as possible, and so it was cut out] traffic, as, living among the people we are constantly witnessing its destructive effect on both soul and body of large numbers of people.

"We accordingly request the Gujerat Missionary Conference to call attention of all the missions represented, to the present need of temperence agitation, and to urge hearty and united action with respect to the liquor question.

"Further, we request the Gujerat Missionary Conference to approach the United Conference of Missions on the subject, with a view of taking any advanced position possible, as may seem wise to them.

"Further, that we humbly beseech the government, through our several collectors, to encourage any movement leading to the abolition of the whole traffic."

The paragraphs were voted on separately and then passed as a whole. The conference was sure of itself on this question, to say the least!

The committee report of the Sunday-school work was always interesting, because it presents the whole field, and shows village for village what is being done. The table is a long one, and represents a great deal of patient labor on the part of the S. S. Secretary. On the basis of Front Line S. S. the report is made up from year to year, and for 1918 the sum total was as follows: Towns and villages, 73; regular, 53; in the year 12 months, 40; kept a careful record, 56; took collections regularly, 55; amount collected, Rs. 1,493; given to missions, 742. Total number of teachers, 126; total pupils, 2,210; average attendance, 1,598; number of those baptized during the year, 187; number of Christians living in these villages and towns, 1,277. Of these, in S. S., 844; prepared for examination, 45; teachers' meeting, 25; in teacher-training classes, 62. Number passed, 45; number taking S. S. examination, 650; number passed, 484. But this represents the work of 1917. For that of 1918 we will have to wait till the end of the year.

Then there passed the meeting a proposition to create a Standing Committee, consisting of the elder of each congregation and one or two selected representatives of each congregation; that these should get together, whenever they felt there was need, and make recommendations on such questions as it was necessary to dispose of, such recommendations being an expression of the consensus of opinion, and nothing in the nature of a rule. A good idea. Too many rules spoil the meeting just like too many cooks spoil the broth.

The Educational Report took some time, but the interesting thing, or better say, that which clearly grows in interest from year to year, was the missionary meeting. It was a year of hard time. It was a year of war. Every one was praying for peace, and the massacre of the Armenians continued! Bro. Kaylor said that the question

of giving a twentieth came before their council meeting, but after discussion it was dropped, the times being too hard. The roll call of the churches was awaited with especial interest. As the names were called out they were written on the blackboard, and the delegate from each church brought the money up to the table and placed it there, saying how much he had brought. When all were called, and all amounts were written, everyone tried to see who could add it up first. It seemed as if this giving was a great part of the game, and all wanted to have a hand in it. Then there was a general collection, which also was written down. After the total had been read out and written on the board, all rose and sang, "Praise God, from whom all blessings flow," and all felt that the blessings were flowing. "It is good to be here, it is good to be here," said Bro. Weston. After the meeting he asked if he could get the report of the gifts of the several previous years, as he wished to place them side by side in his notebook, with the gifts of this year. He was told that the secretary would be able to supply this as the records were all in the book. This is what he got:

	1918	1917	1916	1915
Ahwa, ... Rs.	75	60	80	121
Amletha, ...	25	65	55	45
Anklesvar, ...	206	208–8	200	169
Bulsar, ...	230	205	250	200
Dahanu, ...	206	156–3	66–8	78–8
Jalalpor, ...	170	142	140	105
Vada, ...	50	55	45	42
Vuli, ...	160	107	80	60
Vyara, ...	275	265	260	250
Rudha, ...		39	26	20
General col., ...	109–5	121–1	93	91–8
	1,506–5	1,414–12	1,295–8	1,182–

Here and there Bro. Weston picked up bits of conversation:

Bro. Ross: "Say, did you read in the Bible Society report how a missionary in Africa found the word for Savior? He was climbing a ladder, and one of the native people standing by said that he ought not to trust that ladder. There was the word."

Bro. Long: "Several of our men were out preaching temperance, when a man with eight bottles of liquor in his possession stopped to listen. The message went to a sure place, and the man destroyed every bottle then and there!"

Bro. Stover: "During special evangelistic week, our men sold a Gospel to a shepherd boy, who could read. But his father couldn't. The boy showed it to his father, who told him it was a book of other people's religion, and not intended for them. Whereupon the boy brought it back. Then our men suggested that they had a book just suited for shepherds, and read a bit from the tenth of John. This pleased the boy much, and the Gospel of John was given him in exchange for the Gospel of Matthew."

Bro. Emmert: "In one school among the fishermen the teacher has gotten fifty of the men and boys to subscribe for the Prakash Patra. Wouldn't that make the editor smile if many teachers would do as well?"

Sister Widdowson: "Some men had been baptized in the village of Mor Talav. Half an hour after, one who was a Christian, but had not been working at it very hard, came up to one of these. He was wearing some little Hindu beads around his neck, and they began to chide him about it. One said, 'Let me take them off,' and not objecting, off they came. I have them, and expect to take them home with me when I go."

Bro. Arnold: "Several of our men were out holding meetings, and one night they made special prayer that some one might cry out, 'What shall I do to be saved?' And if this happened, they would take it as a sign that God was working with them. The meeting closed. No one responded to the invitation. Then they dismissed, feeling a bit discouraged, and again went to prayer after the crowd had gone. Several men stood watching them. They arose from prayer, and asked the men to sit down,

when they spoke out, saying earnestly, 'Brothers, what shall we do to be saved?'"

Bro. Emmert: "I like to think of the coming of the Lord as probable at any time. I find it a great help to my spiritual life. And I look upon this belief as a very important one indeed."

Bro. Garner: "A man bought two tracts, 'Religion Weighed,' and 'Christianity and Hinduism Compared.' He stopped work for two days and studied them; then he bought a Bible, and gave the tracts to others to read!"

In India, with all its different castes and different languages, and consequently different tastes, whenever any cosmopolitan meeting is held it becomes a question of how to cater so as to please all. At Vada all took their plates and went to the cook-house and got what was provided. Then each went where he liked and sat down to dine. Thus the lumber yard became the central dining hall. Everyone seemed to enjoy himself with the plan. There was no dissenting voice.

There was a feeling of sadness in the hearts of all, from the fact that Sister Kaylor had helped to plan for the meeting, and had looked forward with much interest to the day of its coming, but she passed away in October before. How greatly one is missed is not measured by the outward expression of words—not generally. Sister Kaylor was loved by all, was missed by all.

The D. M. over, the missionaries turned their attention to committee work. In the morning, after a period of very pleasant devotional exercises together, and before the committee work had properly begun, Bro. Weston began pursuing his manner of inquiry. He had been to the north end of the field, to the center of it, and Vada is to the south end, so he felt he was getting his bearings.

The Indian Christians went home Thursday morning. The missionaries remained another day, and went after that. The Westons and John Snively continued their visit with the brethren at Vada for several days, that they might see and know more of that part of the mission field.

They had been awhile at Bulsar and all parts north, in Gujerat, but they now were in Marathi country. People are different, but not much apparently, for the visitor who can't speak the language finds all languages much alike. It is all alike Greek to him. Show an Indian schoolboy, who hasn't begun English yet, a Greek Testament, and he will most probably remark that it is English. So much depends on one's viewpoint.

The Mission house is close to the courthouse. A new church has just been completed, and the D. M. was held therein. It is near by, on the roadside, and in a most public place. Officials and people are all very friendly, too. Land has just been secured for Christian houses—"lines" they are called—farther out where there is more room, and more open air, and it is hoped to have buildings erected as needed, both for the boarding school and for teachers and for others.

Among other things, Bro. Weston wrote in his notebook:

"Vada, twenty-nine miles east of Palghar, thirty-three miles north of Kalyan. Station opened by Bro. Stephen Berkebile, and Nora, 1905. Sister Josephine Powell, 1907; Bro. John Kaylor, 1911; Bro. Holly P. Garner, 1916; Sister Kathryn Garner, 1916."

"Since I have the figures of the population, and am getting to all the stations to see the people and the missionaries, I think I am getting hold of the situation," spoke Bro. Weston to Brethren Kaylor and Garner one evening. "These figures tremendously interest me:

Anklesvar and Raj Pipla .....100,000 Bhils
Jalalpor and Bulsar .....100,000 Dodias and Dublas
Dahanu and Palghar .....100,000 Varleys

"Of course, they are not exact, but they are on the safe side of the estimate. Just think of it! These people have no religious teacher worthy the name. We are their only hope of finding the Way, the Truth, and the Life. And for the most part

our members don't seem to be bothering themselves about it. As if, when they had sent a few missionaries and a few dollars, they had done their part. Oh, no, no, there is yet much to be done! Really, the work is only ready to begin in good earnest. I am glad I have seen this field. I am right glad."

"And you have seen only a part of the field," they reminded him.

"I guess that is so. I want to go to Dahanu and Vyara next, and then out to see that hill country where Bro. Pittenger has done such good work. My head hurts. I don't know why, either."

At Dahanu everybody seemed busy. Sister Anna Eby, with her Bible woman, was spending day after day among the simple village women, telling them the story of the Bible, and teaching all who would listen to the message. Sister Barbara Nickey, M. D., and Sister Mary Royer were ever busy with their work in the dispensary. What a lot of people seemed to have complaints! And the Lichtys were always busy with building work or something, so that John became impressed with the thought that nobody had time to sit down and talk for the sake of talking, or to go somewhere just for the sake of going. He would say to himself, sometimes, "How is this? Missionaries are just like other people, yet I do not seem to measure up to their standard. There is something the matter with the whole lot of them, or there is something the matter with me." While these thoughts came winding in and out, like a silver thread, he was not ready to admit anything to anybody.

The Westons also presently came to Dahanu. Here is where Bro. Adam and Sister Alice Ebey spent about fourteen years of their lives, and they have left a good impression. Adam is known as the "surgeon-sahib" all over the neighborhood. Some things in India change very rapidly. The Mission Field Committee were hard pressed to know what to do when the Ebeys went home on furlough, for no man was available to take Adam's place. Finally the Lichtys, even though they could scarcely be spared from the work in Raj Pipla State, were asked to go to Dahanu, and take care of the work there, in a different language. And to this they volunteered to remain longer than their time of furlough, for we must work these things with one another as best we can.

"How far are we from the sea, Bro. Lichty?" asked Sister Weston.

"It is only two miles from here. The little town clustering about the railway station is called Malyan, and the town at the seaside, where the officials of the taluka reside, is called Dahanu. We used to write Dahanu Road, but now it is shortened down to Dahanu. It is a good climate here. The seashore is beautiful. We must take a trip in that direction one day."

"Who are the people where your mission work shows itself?"

"You must visit the schools to see the process of development, where something is made out of nothing, as we sometimes say," replied Bro. Lichty.

"Have you any mission school in the town of Dahanu itself?"

"No. There are government schools, and we feel like avoiding seeming antagonism, especially when there are many places open to school work where there is no government school at all. We have a nice school here in Malyan. Shall we go on a tour of inspection this afternoon?"

"I want to get all I can, see all I can, and learn all I can. Take me anywhere, show me anything that is worth seeing. I am here for that only," was the reply.

In the afternoon they went to Malyan to visit the mission school. Good interest was manifested by all, and apparently good work was being done. The teachers are all Christians—three teachers. The Dahanu tongas had gone to the station and were returning, several of them empty. A trip to the seaside was suggested, a tonga bargained for, and off they went. How these tonga men do drive! They seem to think their whole life depends on getting one there quickly, in spite of the fact that the passenger sits quietly in the tonga, pained by the treatment the horses receive at the hands of the driver.

"Bro. Lichty, what have you to say as to the outlook here? How do you feel about the whole work? You are a Gujerati. How does this Marathi field look to you? If you don't mind telling me, why, I'd be glad to know."

"I like it. The outlook is good. The common people, of whom the Lord made so many in India, are around about us here, and they look upon us as friends. Personally, however, most of my time has been put in building work since coming here. You have seen the carpenters and builders at work. One thing we do need, it appears to me, is a man who can give all his time to directing work of that kind, who is an architect indeed. There is a lot of building ahead of us as a mission," replied Bro. Lichty.

"Then missionaries don't spend all their time in preaching and praying?"

"No, brother, there is so much of every kind of thing to be done, which comes to a missionary, that sometimes it seems preaching is the one thing he does not do. But in everything is preaching—if you view it that way—and we are at it all the time. Not in sermons, as at home, but in perpetual effort, our time goes."

"Do you feel that you are in a winning cause? While I am getting the statistics as I go, I think it is what you all hold, that statistics don't tell all. Am I right?"

"You certainly are. The figures and tables tell their story, but the big end of the story is not told by the statistical tables. But do I feel we are in a winning cause? Are we on the right side of the fight? We certainly are, and we are bound to win. Why, Bro. Weston, if I did not believe that with all my heart, how long do you think Nora and I would stay? How long do you think any of us would stay? The joy of doing a big work is our joy, and that for God and humanity. I think everyone of us would tell you the same thing."

Among other things this went in the notebook:

> Dahanu is well located for several reasons, health, railway, etc. Situated on the King's Highway to the state of Jawar. A rest bungalow on the seaside might be good.

Dahanu is on the border line of the two languages, Gujerati and Marathi, so that one can use either. But it is bad for the student of one to be hearing the other all the time. The supposed border line, or rather, let us say, the political border line, is between the two districts, Surat and Thana,—between the talukas, Pardi and Dahanu. The river between is called "the Ganges of Daman," and Daman is a bit of Portuguese territory north of the river and west of the railway. It is governed by the Portuguese still, and is not open to Protestant mission work. The Varley people are shy and illiterate. We would say they are dwellers in their jungle huts, and are jungly. But they present an inviting mission field.

"Bro. Weston," said Sister Eby one evening, "you have seen us go out in the middle of the day, and although it is getting hotter and hotter, yet we do not take the night for it. Did you ever wonder why?"

"No. I had not thought of it," said that good man in reply.

"Well, you know in the Bhil country they have night meetings, way late, and we here in this part have midday meetings often and often. The reason for ours is the same as the reason for theirs—that is the time we find the people."

"Now that is queer, isn't it? How do you account for it?"

"Custom. The people generally remain in during the heated part of the day, and that is the time we can get them for a talk. I think they have pretty good judgment, don't you?"

Bro. Weston smiled as he replied in the affirmative, and looked towards the big sun topis of himself and wife hanging on the hat rack. He had as great respect for the sun now as any of them. But it is interesting, how one people can best be found in the night, late, and another in the midday, and both farming classes, or common servants, either to farmers or others. But when you can find them is the time to go after them.

"If you will excuse us, Sister Lichty," said Sister Weston, "we think we will return to Bulsar now, as we must go to Vyara and then to Ahwa for the Durbar. I think Bro. Lichty won't mind if we go now, will he?"

"Oh, no," replied the good woman. "Dan won't care. Though we would be glad to have you stay longer, we want you to feel at home with us, so as to come and go just whenever you please."

The Westons went to Bulsar, and then to Vyara, where they were, as everywhere else, given a hearty welcome. "We thought you were not coming," said Sister Long, apologetically, as she bade them welcome to the Mission bungalow and home. And that evening, as he read the Scripture lesson and talked of the love of God, with their interesting family of children gathered close to him and sitting on the floor, as our Indian-born children often prefer to do on such occasions, it seemed to him the Scripture never spoke more plainly. Yes, it is the Scripture experience over again. And when Bro. Weston kneeled down and led the prayers in that evening service he felt his heart drawn out towards God in an unusual manner.

Next morning Bro. Long said, "Well, brother, I am at your service. What will you have me to do?"

To which he replied, "I think you had better tell me. I know what I want in the abstract, and you know what I want in the concrete. Now deal it out to me, and I will take it just as you administer it to me."

"Well, let's walk about the place and look it over. That garden will give many a boy an appetite, and then it supplies the need later. The boys do all the gardening—the schoolboys, you know. I just have a man to oversee, and they do the work. That is good for them, for they must learn how to farm and garden."

"How many acres have you here, all told?"

"About twelve acres, and for this work we need a lot more. The price of land is increasing, too."

"Where do the boys come from? Are their parents living?"

"Yes, for the most part their parents are living. An orphanage is a necessity, sometimes, but a boarding, with children who can go back to their homes, and tell what they are learning in the schohol, is much to be preferred."

"How many boys in the boarding school, Bro. Long?"

"We have seventy-five at present."

"Doing good work, are they?"

"Yes, brother, that is the point—not how many, but how well. There are two in the sixth, five in the fifth, ten in the fourth book, and the lower grades, of course, are fuller. I think the hope of our mission work is wrapped up in the preparation of good, reliable men, to whom the work may be entrusted."

"That is doubtless true. It makes my heart glad to see the way you men are going at your work over here. You know I believe there is a great field for our little church in the world, and we have a call, if we know it."

Bro. Long: "The great curse in this locality is drink. We may go where we will, and see the evil results of it. Men make good resolves about leaving it off, and then under pressure of friends fall right down again. Not a few of those we have baptized have been tempted above that they were able to bear, seemingly, and drank again. Perhaps the greatest hindrance to all development—and surely the greatest hindrance to our religious work—is the drink. I would give anything to stop it."

Bro. Weston: "We are making good progress at home now."

Bro. Long: "Yes, that is splendid. And then we hope that America will lead the world in the great crusade for prohibition, and that even India will reap some of the good resulting therefrom."

"Bro. Long, the brethren have been telling me that you are the school committeeman, and that you have all the names of the boys and girls—may I call them?—who are now in school on scholarships, given by the Mission. Can you give me such a

list? I would like to keep their names, and as the years go by, watch for the names of those whom you love and trust in the mission work, and who love and trust you. Don't you think it a good idea?"

"Yes, sir, I can have that list ready in a short time. You will be surprised at how long the list is, and how scattered the students are, but we are doing the best we can, brother, in our attempts to enlarge the kingdom of God."

And Bro. Weston went on: "Can you tell me, in your estimation, what is the thing most needed, in mission work? I mean now, generally speaking—in mission work throughout the world. What would apply here ought equally well to apply to any other part of the world. Is there anything which can be said to be of universal application?"

"Yes, sir, I think there is. In my humble opinion, that thing is the preparation of men on the field, native men if you please, though we try to avoid the use of the word native, it has been used so often to belittle the people. The preparation of good men on the field, of men who will not be foreign missionaries, but who will be home missionaries in their own land—this I consider to be of the greatest importance in mission work. And I think it applicable alike to all countries wherever they may be. But it is a long road to travel."

"If I understand it, Bro. Long, there is no short road in missions. I am the child of Christian parents. Their parents, and theirs, were good and true members of our own church. And how much effort it took to bring me to where even now I am—why, I blush to think of it. Yes, I agree with you, there is no short cut to successful mission work."

Sister Weston went with Sister Sadie Miller to the girls' school, just across the road from the mission bungalow, and they two were chatting as they went. It is a nice new stone building, without any upstairs, but well arranged, the building for the boarding girls at Vyara. Sister Miller spends a good deal of time with the girls. She was telling about the different girls who were there; how some of them refused to go away, even though relatives offered them bribes to do so; how the work was capable of indefinite expansion; how many of the upper classes were friendly to us, but not all, and how she enjoyed the work for the Master in this land.

Sister Weston: "But really, don't you get lonely at times?"

Sister Miller: "Oh, dear, no. How could we? We haven't time for that. Why, we are just as busy as we can be. Who said we were lonely?"

Sister Weston: "No one said so. But my heart does go out for you girls. The married folks have each other, but you—"

Sister Miller: "We have our work. And then we have each other, too. Our recent decision of Committee is that it should be the policy of the Mission to have two Miss Sahibs at each station. We have eight stations. We ought to have ten. Ten times two are twenty. You wouldn't think of twenty having anything of a lonely time, would you?"

"I admire your pluck. You enjoy your work here? Oh, I need not ask you that. Your work is prospering, is it, as you would like to see it?"

"It certainly is prospering, and the outlook is as bright—was it Carey who said it?—'bright as the promises of God.'"

"Are you glad to go home? Your furlough is due, William was telling me."

"Why, yes, I am glad and I am sorry. I am glad to go and see my home folks—who does not enjoy that?—and glad for a change to a Christian country, and to a cool climate. But I am also sorry. I am sorry to leave this work. As it is, this work will have to be handed over to Sister Long, who is able enough for it, as far as that goes, but where will she get the time? Her hands are full already. Everyone of us has his limitations, don't we?"

Bro. Weston made entries in his notebook:

"Vyara, thirty-eight miles from Surat, east, Baroda Territory. Bro. I. S. Long,

1903; Sister Effie Long, 1903; Sister Sadie Miller, 1903; Esther, Albert, Magdalene and Elizabeth. Nathalal Mahadev, preacher."

The next day the men went to the town of Vyara, called on friends everywhere, saw the schools, the people, the town, the government buildings, the distillery (what a blessing it would be if it were turned into a shoe shop!), and when they returned it was about noon. Then the mail came. Bro. Weston said: "Bro. Long, what did you tell me was your definition of a call? What was your own personal call to India as a missionary? Can you tell me?"

"Why, yes; knowledge of the Lord's will for the world, and knowledge of the needs of the world—this was the call I had. Study of comparative needs of foreign and home mission fields determined the matter for me. You were asking for a list of the names of the scholarship pupils, where they are, ages, cost, etc. Would you like it now?"

"Yes, I take all I can get, just whenever I can get it. That is fair, isn't it?"

Scholarship Students in Training, 1918

I. Gujeratis

Name	Age	Monthly Scholarship	Annual Cost
Middle School Brethren Mission, Bulsar			
1. Nanji Kalidas,	15	Rs. 10	$33
2. Suleman Soma,	15	10	33
3. John Budda,	16	10	33
4. Theophil Ganu,	15	10	33
5. Hanuk Raghav,	15	10	33
High School, Government, Bulsar			
6. Shiva Nana,	18	Rs. 12–8	$ 42
7. Mulji Vahalji,	18	12–8	42
Wilson College, Free Church of Scotland, Bombay			
8. Vira Vahalji Soloniki	21	30	100
Teacher-Training College, Irish Presbyterian, Ahmadebad			
9. Renchord Ramabhai,	25	Rs. 20–8	$ 68
10. Jiva Kersonbhai,	22	20–8	68
11. Sunder Vakhan,	25	20–8	68
12. Jina Jetha,	21	20–8	68
13. Shivalal Lila,	26	20–8	68
14. Nagar Bhanji,	25	20–8	68
Teacher-Training, Government, Ahmadebad			
15. Janilal Moti,	20	Rs. 10	$ 33
16. Chagan Viraji	25	10	33
17. Motilal Natha,	20	10	33
18. Gowal Chhela	20	10	33
Teacher-Training College, American Methodist, Godhra			
19. Shanti Mitha,†	16	Rs. 10	$ 33
20. Martha Mohun,†	16	10	33
21. Miriam Asha,†	16	9	27
22. Miriam Jiva,†	16	9	27
23. Dani Narsing,†	16	9	27
Mission High School, Irish Presbyterian, Surat			
24. Rupa Dhanji,†	16	Rs. 9	$ 27
25. Elizabeth Lellu,†	16	9	27
Medical School, American Presbyterian, Miraj			
26. Raguel Bhanabhai,	24	Rs. 20	$ 80

II. Marathis

Women's Christian Medical College, Ludhiana			
27. Rajas Ranadive,†	23	Rs. 27	$ 90

† Girls.

Mission Middle School, C. & M. S., Nasik			
28. Mallan Pol,†	16	Rs. 5	$ 17
29. Mallan Edke,†	16	5	17
30. Grace Pol,†	16	5	17
31. Ratan Gangade,†	16	5	17
Mission High School, A. B. C. F. M., Ahmadnagar			
32. Samuel Salve, ...	22	Rs. 10	$ 33
Middle School, A. B. C. F. M., Ahmadnagar			
33. Bhau Gaekwad, ...	17	Rs. 6	$ 20
34. Sumathi Gaekwad,†	19	6	20
35. Premanand Gangade, ...	18	6	20
Mission High School, A. B. C. F. M., Bombay			
36. Dinker Ranadevi, ...	19	Rs. 8	$ 24
37 Raguel Ranadevi, ...	15	8	24
Mission Middle School, A. B. C. F. M., Bombay			
38. Bhau Ranadive, ...	21	Rs. 8	$ 24
39. Sushilla Ranadevi,†	13	8	24
40. Prabaker Randevi, ...	14	6	20
41. Paduker Ranadevi, ...	12	6	20
Mission Middle School, Free Church of Scotland, Poona			
42. Indiara Kupta,†	12	5	17

† Girls.

Bro. Weston: "This whole district represents those who are in training now, somewhere or other, but it does not mean that this is the whole list, does it?"

Bro. Long: "No, sir, only those who are on scholarship. The number in our own boarding schools and village schools is a different matter altogether. We have this plan, that when a student passes sixth grade, if his character is good, and he has both desire and ability to go on, we back him up with scholarship. Of course they are all Christians, and with but a few exceptions, members of the Brethren church."

"How many mission workers, mission agents, have you now in the whole field who have passed, say, a high school course, or its equivalent? Can you tell?"

"Oh, yes; three men have finished the high school and then the Government Training College in Ahmadebad, where we have others now, you see doing the same work. Also three women. Two others did well in high school and went to college, where at the end of the freshman year one failed. Yes, and that reminds me. I did not tell you we have the rule, that when any one fails to pass that is the end of his scholarship. If he wishes to go on he must pay his own expenses that year; that is, if he does that year's work over again, he must do it without mission aid. Then for the next year he may again get aid in the form of a scholarship. The examinations are quite severe. The rule is a necessity, however, and it works well."

"On what conditions are these scholarships given?"

"We have changed that several times. At first we held that every boy who went into it should do as we do—for life. But that does not please, exactly. Now it is that the number of years of scholarship should regulate the number of years of service which the Mission requires, and after that, of course, welcome the service and companionship in the work, but have nothing obligatory about it."

"I think that you have a plan with merits in it. Really, I wish I were a young man again. I think I would like nothing better than to be a missionary."

"But I have not yet finished that list of our men. Let me see—I mentioned three women and five men. Several others did part work, but none completed it."

There was Bro. Hoffert on his way to Bombay to meet the new missionaries, and John went too. That missionary party was the kind to see. One returning, five new, and a baby.

Sister Ida Himmelsbaugh, R. N., 1908; Bro. Howard Alley, 1918; Sister Hattie

Alley, 1918; Sister Ella Ebbert, 1918; Sister Anetta Mow, 1918; Sister Lillian Grisso, 1918; Baby Lawrence.

Several other missionaries went also to meet the party, as everybody is exceeding well pleased when a good party of missionaries arrive, and it is not far to Bombay. The Alleys and Sister Ebbert came to Dahanu for a short time before going to the hills for hot weather and language study. Sisters Mow and Grisso came to Bulsar for a short time, then went to the hills for language study. Sister Himmelsbaugh came to Anklesvar, where she had lived before, and packed up for Umalla-Vuli, where her work had been assigned.

The time for the spring love feast at Anklesvar was nigh at hand. People came to this big meeting in carts, and people came walking, mostly walking. For the great majority of the people of India are poor.

In the preparatory services the preacher pressed the need for separation from sin, for freedom from sin, and for a constant daily imbibing from the life of Jesus into our lives. At the close of the service, when the preacher asked all who had fallen into some form of sin or other, and who had not made it right with God, to stand, up went one after another till there were nine! John thought, "I wonder what mischief they have been into," as he looked into the serious faces of the men, as they stood in silence, waiting. Then all knelt down and there was a period of earnest prayer, after which the meeting was dismissed. Then the men who had confessions to make came one after another into a room to meet the officials, or some of them who were there for the purpose. It gives a man a good conscience to tell on himself, and to ask advice from others. In each case prayer was made for the person making confession, and he also prayed. Two cases were confession of adultery, and when prayer was offered, those having made confession also prayed with tears. Both were advised to be present at the love feast, but not to partake of the communion. This was a new idea to John, who had not been in the habit of interesting himself in the inner workings of the church, but he felt it was fair.

In the evening, as the schoolroom was too small and the prayer-room was too small, and the new church had not yet been begun, all assembled under the protecting branches of a big, wide-spreading peepul tree, on the ground. How impressive was that meeting, in the full light of the moon, as 150 persons were seated "about the tables," and 150 more were seated close by, and the occasional reminder was given that on this very night we celebrate Christ's supper in the upper room with his disciples, we recall the agony in the garden, and the betrayal; doubly so, because on the night previous to Good Friday, the day we remember as the day of crucifixion.

After the feast some of the people went home. Mothers tucked their babies away, so they would be comfortable, and all who wished entered into a hearty hymn-singing and prayer. Sometimes such after-the-love-feast services have continued till the morning, but this night it closed at eleven o'clock.

Easter came on the 31st of March. That day eleven were baptized at Anklesvar, among them being Helen Stover, aged eight, and Shanti Dalichand, aged nine, these two little girls being heartily fond of each other. In April, Bro. Ross, at Bulsar, had the joy of baptizing Esther Long, Angeline Pittenger, and Nina Ross, his own daughter, all under ten. Later also, at Jalalpor, Lloyd Emmert and his sister Anna, aged eleven and eight, respectively, were baptized. This is part of the compensation of the service. The missionaries see their own children coming into the fold in their tender years, and growing to love the church, even as a child loves a tender mother. Commenting on this, Bro. Weston one time said that all the time he was among the missionaries in India he never heard one word spoken disparagingly of the church. The result was only what might be expected.

A trip to Ahwa was next planned by the Westons and John. Early in the morning the start was made to climb the last and largest hills so as to reach Ahwa as early in the day as possible. It was only nine miles as the crow flies, but the sun rises

y, too, in April, so when they at last reached Ahwa it was fully one o'clock, and mile yet a great way off they saw the Bloughs standing in the door of the bungalow, listening for the tinkle of the coming oxen bells.

"Welcome, and welcome again." These were the words that greeted the visitors. "I suppose you wondered why so many carts, but now you see. We are building a little church yonder, and while wood is all about us, we need more than wood."

Bro. Weston: "We are certainly glad to be with you. We have often read, as you know, about this station away out in the jungle, on the hills, and now we understand. Are you as well as you look? You are looking all right, surely."

Bro. Blough: "Yes, when all is said and done, this is not a bad place to live. Of course, it is rather difficult of access even now, but it is much better than before that little railway was built. Then we either set out in oxcarts, from Bilimora or Bulsar or Vyara. That was a long journey those days."

John: "I tell you what I would like. I wish we could go out to that high hill east, and get up to the top of it. Can we?"

Bro. Blough: "Yes, we can do that. But it is twenty miles away, and one mile high. When would you like to be off? Tomorrow morning? That is Mt. Saler, the highest around here. It is well worth a trip if you like that sort of thing."

Bro. Weston: "I notice, Bro. Blough, when you speak to your people you seem to be quite at ease with the language. You are a Gujerati, are you not, and the language here is Marathi, I think?"

Bro. Blough: "Yes, but both languages are Aryan, and when you have gotten one it is not so difficult to learn another. That accounts for it. Now many a boy who has gone only to the third grade in school can speak freely in two or three languages."

It was such a quiet place. Time passed so rapidly. Durbar Day was coming, and the Dang people assembled all about on the hillsides in groups, which made a beautiful sight at night, with all their camp fires burning.

The mandap, or temporary building, had been erected, and in this the people assembled. A barrel of water was put on a trestle outside, and from it they had, right in the middle of the assembly, a splendid little fountain which played all the time of the meeting. The Bhil rajas came in full dress! "That was something to see," said John, as afterwards he referred to the manner in which they came from their camping places on the hillsides to the tent of meeting. Each wore a great red turban, and was surrounded by a little group of half-naked followers—body-guards—while he himself rode a horse. As each group arrived the horse was sent away. But if you had your eye open to the procedure you noticed that the next one came riding the same horse! But it was coming to the Durbar and all enjoyed the proceedings. (Later John discovered the same horse in the Mission stable!

The rajas all sat in a row, eight of them, arranged according to rank, and after the British officer had made a little speech, which he had previously written out for the occasion, the annual money (which is given by the government in lieu of having occupied the forest which once belonged solely to these men of the jungle) was distributed. Clothing also was given. And, so that they don't spend it all foolishly, government helps to keep their accounts. In the collector's Durbar speech he made reference to the good work of the missionaries, both Bro. Pittenger, who had gone, and Bro. Blough, who had come. All the schools in the Dang hills are managed by the Mission—they are Mission schools, to which the government gives some material aid. If we speak of the density of ignorance, perhaps we can find it anywhere, but in the Dang hills there is more of it per man than in any other part of our present mission field in India.

Bro. Weston: "Tell me, Bro. Blough, you took one class through the Bible School. How many were they, what are they doing now, and are they making good? Are you pleased with the results? I feel impressed with the need of good, strong workers, men and women who can be trusted to do any work, to do it well, and to do it just

as we would, not for what they can get out of it, but for love of the cause, love of their fellow-men."

Bro. Blough: "Yes, I can give you the whole list in a moment. Let me see. They come in my mind something like this:

Govindji K. He was my assistant teacher in Bible School. Now preacher.
Kunkubai, his wife. Head mistress, girls' school, Anklesvar.

Naranji V. Head master of Mission School near Bulsar, Preacher, too.
Benibai, his wife. Assistant teacher in same school.

Lellubhai K. Minister, Bulsar. Preaches daily in the dispensary.
Salomibai, his wife. Bible woman in Bulsar.

Timothy L. General Mission worker, Jitalie, Anklesvar.
Lalita, his wife. Bible woman and teacher.

Somabhai R. Head master, boys' school, Anklesvar.
Manekbai, his wife. Assistant teacher in Anklesvar girls' school.

Virabhai A. General Mission worker, Songhad, Vyara.
Ratanbai, his wife. Working as teacher and Bible woman.

Bhagwan G. Under District Mission Board. Mission worker, Rudha.
Priscilla, his wife. Bible woman and teacher, Rudha.

Hathising R. General Mission worker, Raj Pipla State, Amletha.
Ichhabhai Nersi. General Mission worker, Raj Pipla State, Umalla-Vuli.

Nathalal M. General Mission worker, Buhari, Vyara.

"So far as I know they are all doing well, and, brother, I wish there were ten times that many. Just the kind of men and women we need."

"Well, seeing you need them so badly, why has the Bible School been closed for several years, as I think is the case?"

"My dear brother, what can we do? We are sending our people to Bible and Training School as fast as we can. As it is, we can hardly keep our present work going for want of teachers. Did not Bro. Long tell you of our anxiety to make more teachers, and more quality in the teachers we've got?"

"Yes, but what is the source of supply? Why don't you increase that?"

"That is just it. More evangelistic work, more teachers, more schools, more scholars, more boarding schools, more children in the schools we have. These are sources of supply; in turn to be supplied—more love, more faith, more prayer, more work, more results in the work! More missionaries! More vision on the part of the home churches! Everything—all things work together for good in the mission work. You see how every part of the work is dependent on every other part for increase?"

Conversations went on day and night, and after a few days the Stovers and Sister Powell set out for home, the Westons and John preferring to remain awhile, "to see more of the Dangs," they said.

The start for home was made late in the afternoon. They remained all night at the same place where they had stopped before, at Pimpri, by the river side. Next morning they were off, hoping to be at the station in good time for the train. It seemed dangerous coming down the big hills; but on the level, the drivers, taking a shorter route for a little distance, left the main road, struck a root and upset the cart. Bro. Stover had his right clavicle and left rib fractured. It seemed serious enough at the moment, but they made their way to the station, wired to Bulsar, and went as fast as the train would take them to the hospital. There the good doctor did his part. It was not long till the fracture was all right, and the Stovers returned to Anklesvar.

Bro. Weston went to several villages with Bro. Blough. The little hill villages, down in the valleys, but always on the top of a little knoll, were very interesting. "But the people seem so poor," said Bro. Weston. "Is there no reason for this perpetual poverty, and no cure?"

"Yes, one reason is the liquor warehouse in Ahwa! O brother, I wish the demon of drink could be removed from these hills. The people are poor, but they get a little money, and away it goes for drink. The shopkeeper has no conscience. One would not expect the keeper of a liquor shop to have a conscience, and we realize our expectation, and more. It is too bad! The shopkeeper will take their chickens, their grain, their land! We are on one side of this plateau, and the liquor shop on the other, in full sight of each other. The battle is on! The shopkeeper has the largest herd of cattle on the hills. When may we ever hope to be free from the curse?"

Sister Blough and Sister Weston enjoyed each other's company. They went to the little girls' school. Sister Blough explained, "We are so glad to have this many girls, for they are shy and very indifferent to learning. And until they can think a little, they don't understand a bit of religious teaching."

Sister Weston: "But don't you get lonely here?"

Sister Blough: "It is certainly different from Bulsar. But I can't say that we ever feel lonely. We are here for the Lord's work and there is plenty of it to do."

"These schools, it seems to me, are the hope of the future, are they not?"

"Yes, indeed, they are. Already one of our best teachers is a boy from this little school. He is not exceedingly bright, but he can teach the others."

Like everywhere else, the missionaries find plenty of people who would rather take medicine from their hands, in the hope of getting well, than from the government doctor; so at Ahwa a supply is kept, and Sister Blough is the chief doctor for the present. The Bloughs think that when the surgeon-sahib of Dahanu comes it will be a splendid thing.

Toward the last of April John came out on a cart that was going for tile, and joined Bro. Kaylor, both going to the hill station, Mahableshwer, for the hot weather, and for language study. Thus the two Johns were together again. Bro. Kaylor had been to Mahableshwer before, but John S. found much that was just the thing he wanted to see, along the line of flora and fauna.

In May the trees put forth their new leaves, all over the Dang Forest. Referring to the Dang Forest we speak of going in or coming out, as it is a tract of 900 square miles of forest land, which government keeps in forest to increase the rainfall.

The longer the Westons remained in the Dang Forest the better they liked it. There were books to read, and they had the Bloughs for companions. One day Sister Weston impressed on the mind of Sister Blough her feeling on women's work. She said: "As I see it, sister, you women have the greatest possible field for occupancy." The brethren do what they can for the men, but they can't reach the women. No more can you reach the men. And as the women are farthest back, more shy, more ignorant, more superstitious, it is up to you to help them, poor souls, into the brighter light, the better way, which is just as good in the sight of God for a woman as for a man!"

Sister Blough: "We all feel the sphere of women's work is very, very large."

Sister Weston: "I had never felt it before. William and I were speaking of it yesterday, after that little group of women came to you for medicine, and you told them something of God, I supposed, by your gestures. He feels the same as I do about it, but I think no man can feel on the question quite like a woman can. It is you women who must uplift the whole womanhood of this land."

The usual notebook entry ran something like this:

"Eld. J. M. Blough, 1903; Sister Anna Blough, 1903; Kalyan V. Hivali, preacher; a virgin field. All schools in the hands of the Mission. This station different from the others, yet all remarkably alike."

The Westons did not go to the hills. "One of our party is enough in the high hills," they said. By the middle of May they came out. They had been feeling the heat a good deal, but when they reached the little terminal station, Kala Amba, where they waited three hours in the middle of the day, they found it terrific.

Sister Weston: "O William, I am feeling ill. It seems dark before my eyes. Get me that smelling-salts bottle. I don't know—I wonder—" and then she fainted.

Bro. Weston ran and told the station master, who sent a servant with a bucket of water. He put wet cloths on her head, and held the smelling salts to her nose. He bathed her hands and arms in the water, and the servant brought more. After half an hour she revived, but, "Oh, it is so hot, oh, it is so hot!" is about all she seemed able to say.

How hot was it? Perhaps 110. No one had a thermometer. It is a lone hot railroad place, and the trees are bare of leaves at this time of year. When the train started, at two in the afternoon, they had the best seats they could get in the "upper class," but even then it was, "Oh, so hot!"

Dr. Cottrell said it was a touch of the sun. And they were lucky that it was so gentle a touch. After a few days with the doctors, who said they would now have to be more careful of the sun, all seemed normal again, till Bro. Weston lost a filling from one of his teeth, and it seemed about five began to ache all at once. The doctor said it was sympathetic, and that he ought to go to Bombay to have them attended to.

Bro. Weston said little, but felt that it was the most unsympathetic experience one might wish. He went to Bombay, spent four days, and came back, declaring that he had never paid as much in all his life for a little dental work as the Bombay dentists charged, and they were Americans, too. They were not missionaries, dwelling in the land for the good of the people. He saw the difference, and suggested that it might be a wise move, on the part of government, to pension all the missionaries. Some of the Indian people have asked if missionaries are not paid by government, and when they learn it is not so, until they understand they wonder what is the motive.

Bro. Weston: "Doctor, I want you or Sister Cottrell or Sister Mohler, or whoever has the accounts, the books, the records, to tell me in short what your work costs, and what the income is. I see people come and go. I see what I feel is a good work going on every day. People will get sick, even in hot weather, won't they?"

"You will be surprised to learn that there is more sickness in the cold weather than in the hot weather. Hot weather seems to kill the germs."

"That is a good idea. I reckon you are about right, doctor."

"Do you perspire easily? If so, you may not mind it so much. They tell us that Bro. D. L. Miller wrote one of his books, or a great part of it, sitting on the back veranda of yonder red bungalow, with the perspiration rolling down his face and neck. But even he was not here in the hot weather, for they tell us he wintered in South Africa that summer. However, if you perspire easily it is so much the better."

"I have been wondering about those poor men working out there in the heat with bare backs, bare heads, and bare feet. Don't you think they feel it at all?"

"People say they don't, but I say they do. A large per cent of the cases which they call possession is easily attributed, I think, to overexposure. You know they all believe in possession of evil spirits."

"Yes, I have heard. I would like to see a case—if one comes to you."

"They never come. There are other ways of getting rid of evil spirits than of coming to the doctor. But you will have to ask Bro. Ross or Bro. Pittenger if you want to see a real case. You find them around the corner."

"When I am with you, doctor, I feel I would just like to help to be a doctor. When in the schools I feel I would like to help teach, and wherever I go, I feel as if I just want to take hold and help make good."

"I am glad you do. Here is that statement you asked for. It is not quite complete, but at the end of the year I will hand you the rest of it, and you can fill it in then." Filled in for the year it showed as follows:

	Men	Women	Both	Obstetrical Cases
New patients,	3,203	3,172	6,375	40
Repeats,	7,091	6,814	13,905	In-patients 151
Totals,	10,294	9,986	20,280	

Total receipts, Rs. 15,603 or $5,201; expenditure, Rs. 19,803 or $6,601.

"I have just been talking to the brother who does the preaching to the patients while they wait," said Bro. Weston, "and he tells me that three times he has been asked to come to Hindu meetings and preach to them. I think that is great."

Bro. Cottrell: "Yes, we cannot tell the far-reaching influence of that daily ministration."

Sister Cottrell: "And the visiting among the in-patients, both by that brother and by his wife, is another helpful phase of the work."

Bro. Weston: "He said they asked him twice and he could not go, and the third invitation is out. I said he should by all means go!"

Bro. Cottrell: "I am glad he was telling you. We have many opportunities."

Bro. Weston: "He said, too, one man offered him money, but he refused to take it. I think it is very good, when our men refuse the presents that are supposed to blind the eyes of those who take them."

Those who had gone for the hot season had returned by the middle of June and were quite outspoken in their anxiety for the speedy coming of the monsoon. After one has been away and returns to the heat he is apt to feel it a good deal more, till the monsoon breaks, than do those who had not gone. John was quite enthusiastic about the matter of going to the hills, and suggested to Bro. Weston that it might be well if the missionaries made a rule to go three months every year. But that good brother is not much in favor of "making laws," as he says, and his remark in reply was to the effect that he would not require their going more than he would require their not going. Said he, "That sort of thing ought to be worked out by the missionaries themselves." And all agreed with him.

One day, looking over the papers in the Mission home, Bro. Weston remarked: "Sister Ross, I appreciate your papers. Some one was telling us that you read the Country Gentleman and Bro. Ross reads the Ladies' Home Journal. They are both here."

Sister Ross: "Oh, you can hear anything. We both read the Messenger and the Visitor, and—well, Amos is fond of the World Outlook. But he doesn't get time to read very much. How do you like Ahwa?"

"It is not nearly as bad as it might be. I told Bro. Blough that if I were a young man I would like nothing better than to be a missionary, and as such, I think, I would be quite ready to go to any of the stations I have thus far seen. At least, I don't see why not. Where is Bro. Ross?"

"Oh, he is round about somewhere. He will be along presently." His return was the signal for pleasant conversation concerning this greatest work in the world—missions.

As the fifth of June approached, preparations were being made at Bulsar for the coming committee. The Westons received a copy of the program several days before, so that they, too, could know what work was to be done. On the fourth the missionaries assembled, and here and there, as it suited the convenience of each group, they worked out their sub-committee reports for the morrow. The whole evening was spent in devotions, and it impressed the Westons that the brethren connect working and praying in a very praiseworthy manner. Anyhow, the work of the committee was sure to be pleasant.

What questions! After some discussion a committee was appointed to make a

survey of the whole field, an up-to-date survey, suitable for presentation at home. This survey committee was to report present conditions and needs, and then get a vision of the future, and report. A big job. But now is the time to do it, for the war will not continue always, and then comes reconstruction.

An auditing committee for 1918 was appointed.

A committee of three Indian brethren was appointed to conduct examinations in all our village schools, and see that records are kept properly.

The purchase of two tents was sanctioned for Anklesvar.

The program for the January Missionary Visitor was adopted.

It was agreed to take at cost-price one-fourth of the edition of the Teacher-Training book, from the Sunday School Union. This, to encourage the publishers.

It was suggested to recommend to the General Mission Board that it would be very much preferable, on the part of the missionaries, if shares were taken in a mission station rather than individual workers supported.

This brought out a lot of discussion, but all agreed that they did not feel happy with the present individual support plan, whereby certain persons or classes in Sunday-schools were supporting an Indian worker. It meant that the missionary ought to do considerable writing of letters, which he is always willing to do, and about which there is no complaint at all. "People are very kind to us in that matter, but we feel we are falling short of what is expected of us. Imagine our chagrin" (the speaker seemed to be talking to Bro. Weston) "if we have written concerning the death of one, for example, and the letter is lost. Several months or half a year later the supporters find the person they have been supporting has been dead for a long time. It would be much better to have shares in a boarding school, or in a mission station, and then occasionally write a letter suitable for all the shareholders of that station. Everyone of the shareholders would hear direct from the field oftener than by this way, and we would not be worried by the fact that we fail to do what is expected of us." The recommendation passed.

Furloughs of Brother and Sister Blough, Bro. Kaylor, Sisters Anna Eby and Olive Widdowson were recommended for 1919, and sent to the General Board for sanction.

Bro. Long was instructed to write the General Board fully about the present status of the "conscience clause" question.

It was suggested to investigate concerning reconstruction work in Armenia and Mesopotamia.

The committee sessions were long, sometimes slow, but never dull, and Bro. Weston had but one remark to make: "You folks get your committee business disposed of just about like we do at home." Whereupon several smiled, saying, "We thought our progress was made much more slowly. Everybody is present at our field committee meetings—every missionary who cares to come. They all know just what is being done, and the reasons for it."

How they watched the papers from day to day as the monsoon season approached! A regular monsoon means much to India. In the after-part of June the first blessed showers came, and every heart leaped with joy. Traveling along in the train as the first rains come, one can hear heartfelt expressions such as: "Jai Mahadev" ("Glory to the Great God"), as by the scores old men and women clasp their two hands together in appreciation and make obeisance towards the clouds.

The Westons had been over the field, they thought, except the part occupied by the District Mission Board in the Raj Pipla State. So they met Bro. Govindji at Kosamba and went out the narrow line to Zankrav. There Bro. Bhagwan met them, and they reached Rudha by four o'clock. Rudha is a very little village, way out. The Mission Board has just opened a small boarding school, and in the locality it will doubtless have a good influence. They had a meeting that night, in the morning Govindji baptized two, and they returned to the station in good time for the train. But why hurry? Should the heavy rains begin when they were far from the line,

what would they do? So they returned next day, and Bro. Weston suggested that this was the time for him to stop and visit with his one-time friend, Mr. Kim, while John preferred to go on to Anklesvar with Govindji. Mr. Kim was waiting for his guest. They went in and sat down together. He seemed waiting to tell his American friend something that was perhaps news to him, but he said they would walk about and chit-chat. "Have a smoke?" "No, never smoke." "Well, you are a great deal better off without it. I am glad you Americans are forging ahead on some of the greatest problems of the present day. Go ahead, man, the world needs leadership."

Bro. Weston: "India needs leadership, don't you think?"

Mr. Kim: "Yes, most certainly. India is a big part of the world."

The conversation drifted. The jackals' howling out in the night, after quiet reigned everywhere, seemed never more dreary to him, though he had heard them at Bulsar, and everywhere he went outside of Bombay.

John found Govindji a splendid companion, and he was glad to learn such things as Govindji could tell him. Govindji told him of the ups and downs of the Mission Board work. "There are five members, you know, and four of us on this Board are Indians. It is a new experience, but we do the best we can, and we must learn. We want to learn, too. It is the Lord's work." John found himself growing interested in mission work.

"It is painful to us to try to get a man on to his feet and then find him too weak to stand. Of course, we are not doing it, but God is working through us. We want him to work through us. But it is very disheartening to work and work and see such poor results. We want good results. We want plenty of converts, and we want everyone to remain faithful to God, for it is his work, and not ours. He can do wonderful things, if we permit. Yes, I am secretary of the District Mission Board. Several good Christians have come of our work."

John began to feel that if the Indian people were entering into the mission work, perhaps it was worth while, after all. It must be confessed that hitherto he had felt piqued at having to drink boiled water, sleep under mosquito curtains in hot weather, always carry either a stick or an umbrella when he went out, and wear an almost perpetual sun topi, but now he was forgetting these things.

It was Fourth of July, and it looked as if there might be heavy rain that night. It began to rain, say half-past eight o'clock. With what a happy feeling they went to bed, knowing it was just pouring rain! In the night they awoke. The water had come through the roof, through the upstairs floor and down onto their beds! "Some rain that," said John, as he went to sleep again, never knowing. In the morning the compound and the fields and everywhere were covered with standing water! "It must have been wet. Oh, look yonder! I wonder what amount of water has fallen!" A little later the report came from the kacheri (courthouse) that ten inches had fallen in the night. "That can't be true," said John. "How could ten inches fall in the night?" Report from the cotton gin near by came in—"Ten inches of water in the night." Next day report from Broach, across the river—"Ten inches of water in the night of July fourth." John simply said, "Well, I never!"

The rainy season was well-nigh gone, and the rains were not coming as plentifully as they should. After that one great downpour the supply seemed exhausted. Everyone watched the daily papers for the weather report, and each day the papers showed a deficiency in all the larger towns throughout the whole land. The Bombay Conference of Missionaries met and issued a call, seeing that a famine was near upon us—a call to united prayer. And still no rain. One station over in central India was reported from day to day as having an excess of rain. That was Raipur. The Raipur missionaries might say that God had heard their prayers, which would imply that he had not heard the prayers of all the rest. It is more likely that they would say that we all depend on the mercy of God.

Sister Sadie Miller sailed for home in April; Sister Anna M. Eby in July. Brother

and Sister Lichty went in May, and every one wished the departing missionaries bon voyage, good health at home, and a speedy return to the field. But when good-by is said, it may be for a little time, and it may be forever.

September was hot. The lack of rain made it hotter than usual. The daily papers began discussing the possibility of famine. But with war and all, famine so often in the past, one still inclines to hope. At this time influenza broke out. October set in, the dread hot month, while here and there, everywhere, in all the stations, in the city and in the country, rich and poor, the people got influenza, and died. The sad part of it was that so many who had been first to serve others in the dread disease got it. Thus Drs. Cottrell fell ill when most needed, and Dr. Nickey came to their aid. Nurse Himmelsbaugh had it very seriously; other of our missionaries got it. The death rate in Bombay shot up higher than that of the famine of 1900. Then it reached 500 odd per day; now it went up to 700 per day. The missionaries and workers who remained well did all in their power to serve others in this time of need and thus rendered a noble service. Teachers, students, lawyers, when they had time to gather themselves to face the issue, went giving medicine and food and clothing, for the poor became ill, and without food and care starved to death! When the story of the influenza was told, and the disease had run its course, it was found that fifteen per cent of the population in Bulsar Taluka had died. And this rate prevailed in many parts of the country. It was much higher in the Dangs. In all America one-half per cent of population died. In all India two per cent in a little over one month.

In the midst of all this, word was sent down the line that Ichhabhai Nersi had passed away of influenza. And he was the one Bhil preacher in Raj Pipla State! How that news brought tears to the eyes of many! The man, who was simple in heart and life, so simple, even childlike. He was one of those baptized by Bro. McCann. He had finished the Bible course. He was a member of the District Mission Board, and had the heart of his people still. He was tender, and could win the tender feelings of his people. He could lead them. He was often the man between the missionary and the people, for he knew both. The news came to Anklesvar, and as Bhil people heard it they stood in silence, wondering who next. The news came to Bulsar, and sorrow seized them all. In Vyara, in Jalalpor, wherever he was best known, the keenest sorrow came. Last winter he spent much of the time going from village to village carrying the message of the Gospel to many for the first time. And now he is silent. His wife, Reva, and five little children, have no husband, no father now.

Brother and Sister Pittenger and family had moved to Dahanu about a week after the Lichtys went on furlough. Bro. Pittenger felt quite at home in Dahanu, for he had lived there before, and moreover, this is his language, Marathi, while in Bulsar the language is Gujerati. And John Snively had formed a liking for Dahanu, so he went again. He had formed a special liking for Bro. Pittenger, but he told them that since so many people had gone away he felt rather lonely, at which they made no reply. John told Bro. Pittenger of the way Govindji had explained to him the work of the Mission Board, and his anxiety to do a good work for God, and remarked that he was a good deal pleased to hear that sort of thing in India. Then he and Bro. Pittenger had a long talk. The young man's heart was open. To him it was dawning that a man might be a Christian, and even be a member of the Brethren church in good standing, and make a failure of life. He was a member of the Brethren church. No one ever questioned his standing. He never spent a dollar in gambling, never drank a drop in his life, but—that—was that saying anything? He had several horses in his father's barn at home, that could say as much—if they could say anything. Was he no better than a horse! And as he and Bro. Pittenger talked his whole life seemed to come up before him as a great big failure. What if he was a popular favorite at home! He was not such here. Really, among the younger missionaries he had felt like a fish out of water. He saw now how their greatest joy could be in the work they were

doing. He saw how they could be alone and be content, in spite of lonely hours. He saw with a new view the whole problem of human life.

Bro. Pittenger asked him why he did not enter into a larger service for the Master, and John, poor John, his heart was too full to make reply. Then Bro. Pittenger, in slow, careful words, suggested that they pray. It was Pittenger who led. The spark within became aflame as they prayed, and John wept for joy.

After a couple of days, returning to Bulsar, he said: "Bro. Ross, you are at work on that survey committee, are you not? I wish you would give me the figures of your baptisms the last several years. I want to help Bro. Weston get after things. Have you got the figures?"

Bro. Ross: "Yes; here are copies of the Visitor. You can gather out the years yourself. And if anything is incomplete, write to the station and ask for what you want. There is nothing lost in asking." And so Bro. Snively, as they began to call him now, gathered from various sources the following tabulated statement, which he handed to Bro. Weston, except the record for 1918, which had to be filled in when complete:

Station	Villages with Christians	Communicants Last Feast	Baptisms 1918	1917	1916	1915
Ahwa,	16	69	35	6	11	7
Anklesvar,	52	150	92	53	20	7
Bulsar,	2	137	23	14	16	13
Dahanu,	8	35	1	5	...	8
Jalalpor,	10	35	6	11	6	...
Umalla-Vuli,	16	125	20	35	7	4
Vada,	9	31	5	16	3	...
Vyara,	45	162	117	88	96	70
	158	744	299	228	157	109

Bro. Weston took the table and looked it over. "That second column shows how many villages at the present time have Christians. Yes, well, well. It means work, doesn't it? But if we can do the work, John, why should we not?"

"I tell you what I have been thinking of—our year is nearly up. Could I stay, and go to work, and be a missionary like the others?"

Tears came into the eyes of the good old man as he looked upon the youth before him, with life and vigor and energy and hope coursing through his veins, and pondered the words he had just heard. "John," he said, "we came for a year. We have not seen all of India. We have seen but this little mission field. Let us go home, as we had planned from the beginning, and if you are called of God for the work, you will be able to return in due time. Let us go home, and tell the home folks what we think of this whole mission problem."

Three times in the year the missionaries have their regular committee sessions, and if there is any need, a fourth is added. These meetings create a sort of big day, when they all get together, or as many as can do so, and along with the work in hand talk things over generally. It also becomes a spiritual occasion when there are songs and prayers in English. The committee meeting of Nov. 12 continued four full days. On the morning of the first day devotions were conducted by Bro. Pittenger. After the Board letter was read, and the minutes of the previous meeting, election of officers was held for the ensuing year. But before the votes were cast, Bro. Pittenger, in his own quaint way, said, "I was wondering, Jesse, what you intend to do; resign now, or stick to it as long as you can!"

Bro. Emmert replied: "Well, John, to be real frank, I have thought about it, and am ready to resign just now, so that a new member may be elected before I go home rather than after." And then the vote of all the missionaries being taken, Bro.

Long was chosen. Sister Eliza B. Miller was elected secretary. Bro. Holly Garner was reëlected treasurer, and Bro. Adam Ebey was chosen accountant.

The need having become so great it was decided to give to every one of the Indian mission workers one month's extra pay, on account of high prices.

The survey committee reported they were at it, and were told to continue their work to the finish.

If a suitable location can be secured, it is the intention to make the main school for girls at Anklesvar. Plans looking to this were adopted.

It was decided to open the Bible School in June, 1919, Bro. E. H. Eby to be in charge of that important work.

Since so many mothers have died, leaving little children to be cared for, it was decided to open a baby home at Umalla, in care of Sister Himmelsbaugh.

It was decided that Bro. Adam Ebeys on return should go to the Dangs. Also that Sister Ida Shumaker should be in charge of the station at Jalalpor.

In case the Methodist Mission offer us their Leper Asylum at Tarapur we decide to accept it.

The Mission of the Brethren respectfully requested the Gujerat Tract Society to so adjust the constitution that all the missions of Gujerat may be equally represented.

Brethren Emmert and Lichty are to represent India interests at the Bicentennial Conference, 1919.

Four days! It does not require a prophet to see that the above was only some of the work done, only a little of it. The Methodists, neighbors in Tarapur, have started a Leper Asylum, which is largely supported by gifts from the Leper Mission. And they think of withdrawing from that station, so the question came up concerning the Leper Asylum as above stated. The Tract Society in Gujerat for many years has consisted largely of the missionaries of the Irish Mission. The Brethren decided to approach them on the subject of changing their constitution, so as to take in others on an equal basis with themselves. Delegates to the Tract Society meeting were present at the session, and when this matter was brought up the Irishmen responded good-naturedly by saying, "Just the thing! When the present arrangement was made, many years ago, it was the only thing to do. Now to make the change suggested is the only thing to do!" They all favored a change, and appointed one of the Brethren as chairman of a representative committee to reconstruct the constitution.

The Gujerati S. S. Quarterly circulates some 2,000 copies regularly. Other missions than ours find it useful to them; besides, for several years a Bombay newspaper published the lesson comments weekly. The Prakash Patra, our Gujerati Christian newspaper, has a circulation of something over 500 copies monthly.

At this November committee meeting, a relief committee was appointed and money from home asked for, as there is no doubt that the distress from famine is destined to become more and more severe for some eight months.

Sitting with the missionaries through this session of committee, Bro. Weston thoroughly enjoyed all he could see and hear. Moreover, his occasional remarks were always welcome. The sessions of the field committee endeavor to be the most informal possible and if anyone has anything to say, he gets a hearing.

In discussing the field, the survey committee presented figures which seemed appalling. The field we occupy, the field before us, the field we are called of God to evangelize. This is what went into Bro. Weston's notebook:

"I gather from the tables and make out in round numbers the following divisions of our India field:

Section	Area Sq. Miles	Backward Classes	Total Population
Northern, Broach Dist.,	1,950	150,000	250,000
Central, Surat Dist.,	3,750	350,000	650,000
Southern, Thana Dist.,	1,800	200,000	300,000
	75,000	700,000	1,200,000

"Also, from the census report, and partly estimated, leaving out the hundreds, for we are dealing with large numbers, I gather for our India field:

Section	Hindus	Moham-medans	Christians	Others	Totals
Northern, Broach Dist., ...	227,000	21,300	400	1,300	250,000
Central, Surat Dist., ...	629,000	25,500	700	3,800	650,000
Southern, Thana Dist., ...	288,000	8,000	500	3,500	300,000
	1,135,000	54,800	1,600	8,600	1,200,000

"Another little table, showing the tremendous need of educational work, I have gathered as below for our India Field:

Section	Literates Under 15	Literates 15 to 20	Literates over 20	Total Literates	Total Population
Northern, Broach Dist., ...	3,100	2,700	16,700	22,500	250,000
Central, Surat Dist., ...	9,100	6,500	30,900	46,500	650,000
Southern, Thana Dist., ...	1,800	1,600	9,200	13,000	300,000
	14,000	10,800	56,800	82,000	1,200,000

"'For you see your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise.'"

Toward the close of the fourth day missionaries pressed Bro. Weston to say a few words to them all, which he promised to do after supper. And then, when they were assembled, he said:

"Brethren and Sisters, Dearly Beloved in the Lord:

"We have been with you in your homes, we have seen you in your work, we have enjoyed our visit to India and I would not perhaps now consent to speak, but we may not meet some of you again before we go.

"I am a farmer-preacher, as you know. I view the situation this way: Your work here is now to plow, to cultivate, and to reap, and to keep all three going at the same time. The field is large before you. Don't forget to keep on plowing as you begin to reap, and don't forget to reap as you keep cultivating. I think my meaning is clear.

"Very many of the brethren and sisters at home remember you daily at the Throne of Grace. They look upon this work as of the greatest importance. We ourselves regard it so. I want to encourage you if I can. The shaping of the destiny of a million souls is in your hands, and that is no small matter. Can we hope that these will all become Christians? No, certainly not; but your being in their midst ought to influence all of them to a certain extent. You are occupying a sphere of influence. I want that sphere of influence to be of the highest good, to the glory of God.

"Your work is tremendously many-sided—preaching and teaching, doctoring and nursing, reading and writing, farming and gardening, and carpentering and building. I wish to say that I think you are only in the infancy of your opportunity. I believe you will win, for it is the Lord's work for the good of humanity, and there is nothing selfish in it.

"Pray much, for your strength is in the Lord. I trust the nearness of the coming of the Lord means much to you.

"Did you pass that resolution concerning shares?"

Several: "We have passed it and will send it to the Home Board."

"Well, I like that plan. It will mean fully as much to the folks at home as the present individual support plan does, and you will be saved a lot of correspondence that you never get done anyhow. Now mother and I, having been talking it over, have decided to take a share in every station."

A voice, "Count ten stations, brother!"

"Ten stations let it be. I suppose shares are $100 each? We want to do what

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we can, and will begin with this. Then, as the Lord prospers us. May his grace, may great grace be upon you all. Amen."

After that it was the desire of all that Bro. Snively say a word, but he said he expected to remain till the end of the meeting, if it sat till midnight. But when urged to say a word now, he responded:

"We have been visitors to this, your mission field, and we feel strongly about it. Do you know that it is just one-eighth the size of Pennsylvania, with an eighth of the population also? How many people have we in Pennsylvania? How many preachers? And how many colleges? I am a Marylander, and this field is a third as large as my State. I don't wonder that you call for men and women. I do wonder that you don't call louder. This is sure some mission field! I hope you will pray for me."

A little later Brother and Sister Weston withdrew; while the committee meeting continued till midnight, so as to complete their work, read over the lengthy minutes and be off, each one to his own home in the morning.

When the missionaries had scattered, the Westons felt they must be setting their faces towards America. They wrote to Messrs. Thos. Cook & Son and secured passage on the same ship with Bro. Emmert and family, which was most agreeable to all.

However, a quick trip here and there before going will be very good, as they can easily do it, if they confine their trips to railway stations. Off for Vyara, they found the work going on well and everybody busy. Bro. Long had completed arrangements for spending some time in certain villages, and this was just the thing for Bro. Weston —he went also. The experience at Garat he would not have missed for anything. One of the Christian farmers was to be married. And as he was marrying a Christian woman, and was being married by Christian rites, and by a Christian minister, too, the brother requested that a love feast be held on that occasion, and that he be allowed to bear all expenses. The idea was rather novel, but it was acceded to, and about forty-five partook of the communion, while fifty others enjoyed a feast. And then they had song service and preaching till 11: 30. Bro. Weston said to Bro. Long, "This is splendid. It bears a good suggestion for Bro. Snively when he gets home." To which John replied, "Yes, brother, I'll think about it."

On the way to the next village where the intention was to have another love feast, Bro. Weston asked, "Suppose this request had not been granted that brother; what would he likely have done?"

"That I can't say," answered Bro. Long, "but the chances are they would have had liquor, according to the old fashion of these people, and what all else I can't say, but it was good they wanted it this way. As it is, his relatives may make it tough for him because he had no liquor on the occasion."

After several days they returned to Vyara, when the new Normal Training School was the subject of conversation. "Yes, we have been having one here for some months. They are home just now, but the school will open early in January. We are trying to teach our men of modest education how to teach—men who are not far enough along to go into government school, and it is a necessary thing indeed."

"But I don't understand. This is a teachers' training school?"

"Yes, sir, a Normal, to train men of the fifth and sixth books, men who have been in Mission employ—the best we could get—and who can't go further because they have failed, or did not want to go when they could, and now are too old, or whatever the reason. We are trying to make better what material we have got."

"Well, I like that. You did not tell me before."

"If you come back after six months we will have a lot of things to tell you then that you might wonder why we did not tell you before! It is a long story, brother, but always interesting."

Bro. Weston: "Considering the question of abolishing the whole miserable liquor traffic, as we have done at home. I think that your gaekwar of Baroda would make

himself a name throughout the world, if he would be the first in India to do so. It is bound to come."

Bro. Long: "H. H., the gaekwar, is very advanced in his opinions, and really, in the light of the efforts he has made in behalf of education, it would not surprise me if he became first for total prohibition."

From Vyara they went to Anklesvar and Umalla-Vuli. John stopped at Anklesvar, and Brother and Sister Weston went to Raj Pipla State. "I wish we had more time or had made acquaintances in Nandod. I hear it is a splendid little city, and the raja is quite up-to-date in his ideas."

"Yes," said Bro. Arnold, "you would have liked Nandod. Electric lights, splendid state buildings and a high school—you would have been pleased, I know. But—"

"But we will leave that for the next time, I guess. How many things there are to see, and places I should like to have gone, but we came to see missions and we could not see all, not even in a year."

People were appealing for help; the Christians in the village of Vuli were appealing for help. "Not to feed us," they said. "We are not beggars, nor do we want to be, but do get something going, that we may work and get food to eat," was their earnest request, and Bro. Arnold had his hands more than full. Sister Himmelsbaugh had her home for children, and fifteen babies in it. What happy little tots they looked to be, all sweet and clean and well-cared for! "I am glad you can have this sort of thing to do, sister," said Bro. Weston, "for you seem to like it."

Sister Himmelsbaugh: "I just love it. I intend to make this baby home one of the most interesting things in the state. After my house is built at Umalla it will be better. This arrangement here is just temporary, but if these little kiddies are happy and well, that is the object."

"They seem to be all right, and they all like you, that is clear."

Then Sister Himmelsbaugh took one close up and gave it a good hug, saying, "You know your old mother, don't you, dear little rogue? Say, brother, I intend to take 100 of such, if they are brought to me! Why should not these poor little Bhils have as good a chance as anybody else?"

Bro. Weston: "I have come to believe that if we were to give equal opportunity to all people, there would not be such a big difference between some of us as there is at present."

At Anklesvar John was enjoying his days with Bro. Hoffert, and together they went, with Govindji, to visit several of the villages. There was a Hindu wedding in the bazar, to which they were invited and went. But John's interest was now in mission work, and with his companion he talked much of the whole great need of the land. Why mission work at all?

"Because there is so much need everywhere, and seeing this need calls me, and," said John, "while I expect to go home according to plan, my heart is with you all here. I will always remember you, as a good-natured, hard-working, faithful and patient set of men."

About the middle of December a letter came from Bulsar, telling that a cablegram had been received from Elgin, with these words: "Nora Lichty died twelfth, influenza." What sad news from home! A letter was written to every station, and all received the news about the same time. She who had so bravely fought disease in India. From one to another of Indian Christians the news quickly spread. Every one was sad to hear it. Every one was sad to know it. Sister Lichty! And in her own America, where are doctors and hospitals, and all the conveniences India so greatly needs. But when the call to go home comes to us, it makes little difference where we are, that call must be answered in person.

At all the stations arrangements were made to have a special service on Sunday morning. At Dahanu, where the Lichtys had lived the last year and a half before they had gone to America; at Vuli, where they had spent fourteen years of their life

in mission work—they had really built that station up from the beginning. Time was when they lived together there in a little thatched hut and were happy, because doing it for the good of others, doing it because there was nothing else to do—till a house could be built.

Sister Lichty was in India less than a year when she got a severe attack of typhoid fever. For seventy-two days she lingered in the European General Hospital, at first with apparently no hope of recovery. How often ascended in her behalf earnest prayers, those long and weary days of April and May! The doctor said she would have to return to America; that she could not live in a climate like India. She smiled and replied in faith, "Doctor, I came to India for mission work, and, live or die, sir, I stay here." The doctor was not accustomed to that kind of thing. Too often a patient is glad for the doctor's rendition, "You can't remain in India." But not so Sister Lichty. "I came to live or die in India." The doctor a second time approached her on the subject as she was getting better, and said, "You ought to arrange to go to your own country as soon as you can, for you can't stand the climate here." And again her heroic reply to the physician, "Doctor, I expect to stay, and not go home. And I hope I live."

And she did not die. Though she lived, she never became the same stout woman she had been. Gradually she became well and healthy. Then, after the dread disease, influenza, had done its work in India, in the hot month of October, word came that she had passed away in America, of influenza!

At Vuli, it seemed that everyone felt the loss so keenly that none could speak of it. Sunday passed without a word, and the following Sunday. Then one weekday a special service was held, in which there were no formalities whatever. Nagar Dhanji was in the chair. He retold, what every one knew, some things concerning her life among them all at that place. Bro. Ira Arnold told what a good home she had left to come to India, and how her father was a man who believed in missions and gave to missions. Bro. Arnold is a cousin of Sister Lichty, and had been in their home. He knew what a sacrifice she had made to come to India, but she never mentioned the word sacrifice. She came to serve the Master whom she loved. Others spoke in turn. Some of the mothers, whose babies she had helped to care for when they had a fever, with the corners of their saris wiped away the tears from their eyes. The boys—all men now—nodded solemnly to all that was said. All of them remembered. It was but yesterday. Another time the story of human life had been told. Another time the book had been written and closed. And when silently they left that little memorial service one said to another: "She is surely up yonder in heaven with God." The reply came quickly, "I wonder if she can hear all we say."

The Westons returned to Anklesvar. Sister Ziegler was out in her tent, accompanied by an Indian brother and his wife. As before, she used the gramophone to call the people together, and then the teaching or preaching followed.

Bidding farewell to Anklesvar the Westons soon passed Kosamba, where they looked out of the window, and there stood their friend, Mr. Kim. He invited them to return to India, and they made him promise something, too. Mr. Kim, of Kosamba, good-by till next time.

They did not desire to stop off at Jalalpor, because the Emmerts would just be getting ready for their long trip to America, and would be least prepared to entertain visitors. So they went on to Bulsar.

During the influenza epidemic the Mission hospital had to be closed. It was open now, and the work going on as before. The doctors were busy going about doing good, Sister Mohler with them as nurse whenever needed. Sister Miller and Sisters Mow and Grisso were busy, the one with her girls, the others with their language study. Sister Miller put down the Gujerati book she had been reading and remarked, "The first problem is to master the language, and the second problem, perhaps, is to keep mastering it."

Bro. Weston: "I believe you are right; if one shows ignorance in his talking, he needn't try to be wise in some other things. How little we do know anyhow!"

Sister Miller: "Bro. Weston, what are you going to tell the good people at home about the work here? What kind of missionaries do we need?"

Bro. Weston: "Let me see. I think I will say, first of all, that men and women are needed generally on the mission field in India. I think the better they are prepared the more easily can they hope to accomplish any given task. I think—well, what you do not want is men who expect just to stand up and preach the Gospel to see sinners come flocking home! It doesn't work out that way, does it? I think you don't want men who know too much about the whole situation before they come—that is, who can say just exactly what they are willing to do and who will come only on condition that they may be assigned certain tasks which they conceive themselves fit for, and which they think would be rather congenial to them."

Sister Weston: "Why, William, such people would never come. They want good pay, and the mission never pays big, nor expects to do so."

Bro. Weston: "That's it exactly. Men who are looking for big work and little pay are the kind you want; men who have the good of their fellow-men first of all in their hearts, and I should say, some few specialists; but the best missionary is willing and able to fit in anywhere to the glory of God."

Bro. Snively: "That means, a good missionary is a 'jack-of-all-trades.'"

Bro. Weston: "No, John, it means that he is the master of all trades, if I may say so, and it means that he is also master of himself to that extent that he is willing, for the good of his fellow-men, to fit in anywhere."

Sister Weston: "But we must be going, for you know it is getting late."

Sister Miller: "Do you know, Sister Weston, that you are the first woman really to visit us here in our mission work for fifteen years? Mrs. Miller was here then. It is a joy to have our people with us. Of course, we remember the visit of Brother and Sister Wieand, but that could hardly be called a visit. We wish they would come and make us a real visit once."

There was a report of a case of smallpox close by, so they hastily said salaam and went to Dahanu. Sister B. Mary Royer was tenting out in the village of Chikhli, with her Bible woman, Sunderbai. Moving about among the people, teaching and suggesting, this is a potent way of giving higher ideals to a whole multitude. And our sisters are doing their good share of it.

Bro. Pittenger greeted them with a warm smile, saying, "You will have another name to write in your notebook. Lydia Rosaline joined our family on the sixth of the month."

"Yes," said Sister Weston, "the name of Ralph David Alley was added at Bulsar, too."

Sister Weston visited with Sister Pittenger, and Bro. Weston with Bro. Pittenger, Dr. Nickey and Sister Swartz. Bro. Pittenger had taken hold of the work at Dahanu, and was finding all about the Varley people as well as looking after the work already established, directing the building work yet incomplete, and being handy man generally.

Sister Nickey: "Would you like to hear a story, of how our work goes, Bro. Weston? Here is a sample. A man and his wife, Hindus—he was 45, she 18—came to the dispensary, both ill with influenza. We had no accommodation but the floor of the veranda, and they were glad for that. His was an advanced case of pneumonia. Sister Royer was waiting on them at the time, and the man confided to her that he had lost his first wife a year ago, that he had married this one only a few months ago, and she had cost him Rs. 2,000; so he said, 'Please do all you can to make her well!' Two days later he died. The condition of that beautiful young widow was most pitiful, as she sat alone by the body of her dead husband until evening, when their caste fellows came to dispose of it. When they arrived she sat facing the wall, as she would not dare allow them to see her face. She was left alone in her grief; and with a tem-

perature of 103 had to wash the clothes of her dead husband, according to the Hindu custom. They took her the same day to Dahanu for certain caste performances; then on the train to her home, where she must, though ill, be put into a darkened room and not see light for a year. You will not be surprised when I tell you that tears came unbidden as she went away. She turned to one standing by, and said, 'Why does the Miss Sahib weep?' Which meant to us simply that she was resigned to her fate!"

Bro. Weston: "I am so glad that you are here, Sister Nickey, for I have an idea that—well, I don't know which is the more important, medical work or school work. Perhaps both. But the work you are doing will tell in the years to come for humanity and for God."

Dr. Nickey: "I appreciate that. It is just what we believe and feel."

Bro. Weston: "Then you don't have a longing to practice at home?"

Dr. Nickey: "I think I will tell you something. Before I came to India, a young doctor said to me that I would do well at home, and asked why I should bury myself in a heathen country like India. To which I replied, carrying out the figure he had suggested, 'You, doctor, could die here next week and no one would miss you. Other doctors are plenty all around.' And he never had another word to say. But that is just the point. If one wants to do a big work, here is the place to do it. I am glad I am here."

Dr. Nickey reports new patients for the year: Women, 594; men, 1,168; repeats, both, 1,818; visits in homes, professional, 125; in-patients, women and children, thirty; men, thirteen; whole total, 3,741. Receipts, Rs. 1,427, or $475; expenditures, Rs. 1,923, or $641. Obstetrical cases, ten. One thing, rather interesting to know, is the fact that all obstetrical cases, except a couple among Christians, were abnormal, for the native midwives had usually exhausted all their resources, which are sometimes terrible, without success, and then she was called to finish the job. But if she can help those who need help, and bring light into the darkness, and give people a better idea of life, the missionary feels she is well repaid.

Sister Swartz: "One of the boys in the boarding is down and quite ill. I wish you would come over and see him, doctor."

Dr. Nickey, returning: "It is a case of cholera, and of a bad type. I am afraid we cannot save him. Poor little fellow! I am awfully sorry, but—"

Bro. Weston: "Cholera! Sister Nickey, do you think it really is? Then the sooner we go the better, I guess."

Bro. Pittenger explained that it was better to go at once, for if they were asked the question when going aboard ship, if they had been exposed to smallpox or cholera lately, they might find they could not sail according to previous arrangements. They admitted the strength of the argument but had not thought of that phase of it.

In Bombay they went to Messrs. Thos. Cook & Sons, only to learn that their ship had been commandeered by government. But another was going by way of the Suez Canal, if they wanted that, and there were just three vacant berths. John had been especially anxious to complete the voyage around the world; therefore they arranged to sail westward with an apology to Emmerts whose going was necessarily by an eastern route.

Making good use of the time they saw all of Bombay they could see meanwhile. It is a beautiful city. Especially is the thrift of the Parsee people attractive to the eyes of people from the Western world. They visited the Bible Society and made the acquaintance of the secretary, Mr. Adams. They attended lectures in the Y. M. C. A. Hall evenings. They visited the Tract and Book Society and arranged with Mr. Smith, the secretary, to send a book to every missionary for Christmas. When that gentleman remarked as to the liberality of his customer, Bro. Weston replied that it was little enough in consideration of the kindness shown him everywhere during the year, and further, that he "knew the hearts of missionaries pretty well."

On the last day of the year came the second party of returning missionaries:

Bro. Adam Ebey, 1900; Sister Alice Ebey, 1900; Bro. E. H. Eby, 1904; Sister Emma Eby, 1904; Sister Ida Shumaker, 1910; Ebey children, Lois and Leah. Eby children, Horner, Wilbert, Herbert.

As Bro. Westons and Bro. Snively were in Bombay, and these old workers were returning to the field, Brethren Emmert, Pittenger and Garner, and Sisters Royer, Mow and Grisso, came to Bombay at this time. Welcome back to India, all you who have been here once before. India needs your strength if you are strong.

Bro. Snively: "Look here, Bro. Weston, I have found something for you. I got it out of the Protestant Missionary Directory. The status of our church here in India, according to their figures, is:

Number of communicants, ...1,500	Number of Sunday-schools, .. 67
Number of adherents, ...1,500	Number of teachers, ... 124
Total Christian community, ..3,000	Number of scholars, ...2,050

Bro. Weston: "John, I am glad for that. But now how long do you think it will take the Lord, working with our brethren, to double that? It ought to be a good deal increased the next few years. For now we are in the reconstruction period of the world."

Bro. Adam Ebey: "The home church is expecting some pretty big things to happen in India."

Bro. E. H. Eby: "When men comprehend the fundamental principles involved in mission work they cannot but admit that resultant better citizenship is assured."

Bro. Weston: "I want to say to you, brethren and sisters here together, that I have a strong feeling with respect to the mission work here. Every man you come in contact with ought to be made thereby a better man. Every person who hears the message you give, and who sees the life you live, ought to want what you have, that he hasn't. That is how I feel about it. Our religion is a real thing or it is nothing. Every Varley or Bhil, every Gamete or Dordia or Dubla, who accepts Christ as his Savior, ought to be a better servant, or a better farmer, or a better teacher; he ought to be a better citizen than he otherwise could have been. If this is not true, then your work is a failure and all your converts are such merely in form. I hope to see you gather into the fold of Christ tens of thousands of people and that right early, but I would also like to see those Christians be of such a brand that towns would rival each other in their endeavor to have your efforts there rather than elsewhere, because of the constant good accruing. You can do it. God is with you. Only be strong and of good courage."

Bro. Emmert: "I hope to meet you in America, but I am sorry you did not get to visit our good friends, the Mennonites, up in the central provinces."

Bro. Garner: "And Pandita Ramabai, with her hosts of girls."

Bro. Weston: "Brethren, there is much I would like to have done, but there is one thing I did do, and that is, I confined my visits, I gave my time all to you. Now you must not accuse me for not going elsewhere—"

Bro. Pittenger: "Oh, no, we do not think of such a thing. We are only too glad we could have you the year. And more, as the famine conditions press harder and harder, and will continue to to do so up to next monsoons, we wish we might have you with us until this suffering is over. I was thinking of that."

Bro. Garner: "Did you notice in the Times the other day that the first steps are now being taken for the census of 1921?"

Bro. Emmert: "I am afraid that table John gave you just now is a little out of date. It is not less than two years old, I think."

Bro. Weston: "It will serve a purpose still. I am glad for it. What we need is a grasp of the situation. This kind of thing helps to get it."

The Emmerts sailed the day before the Westons. Coming to bid welcome to arrivals and say good-by to those departing is a sort of bitter-sweet, but every one

seeks an opportunity to wish well to those whom they have learned to love, whether it be at a time of coming or of going. And why not? These are some of the little civilities of life which go a long way toward making our world a pleasant place to live in. After a visit, a letter of appreciation of the kindness shown; after a sermon, a word of appreciation for the help received; after a book, a card of appreciation of the joy and gladness inspired; after a life, a world of admirers ready to sound praises. For those who appreciate the good in others will themselves be appreciated abundantly in return.

Tables of the work of the year 1918 were handed to Bro. Weston on the day of sailing, to be adjusted into the back part of the notebook when the ship was out at sea.

All got together in a quiet corner of the upper deck of the ship before the time for sailing, where they had a half hour of earnest prayer. Again the parting words were said. The missionaries came off the ship. As the great vessel moved farther and farther from the shore, they waved kerchiefs to each other. Bro. Weston called across the water to the little group standing on the shore, "Salaam to you all, salaam!" Then Bro. Snively shouted, "Salaams to everybody."

At that time the missionaries sang, "God be with you till we meet again," and all three of the visitors brushed uninvited tears from their eyes. Would they ever meet each other again? Would they ever see India again? Then some one called in a clear voice: "I say, John, give our salaams to Elizabeth." And all the way home, when only the sound of the waves and the noise of the propeller could be heard, even in the small hours of the night, John seemed to hear the echo of that last sweet voice: "Give our salaams to Elizabeth."

With this the story properly is ended, but if you wish to know, the little party reached home in good time without accident, and in a surprisingly short time were stirring up friends and brethren with the thought of mission work throughout the world. As for John, when last heard of, he and Elizabeth had given in their names together as volunteers, and had entered one of our colleges for further preparation for the Foreign Mission Field.

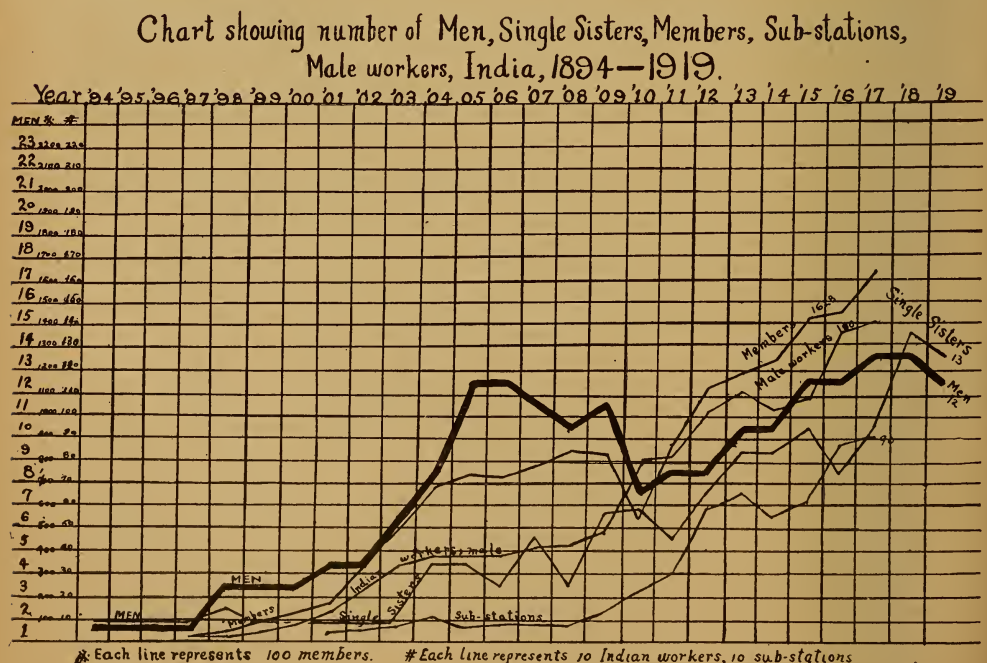
Chart showing number of Men, Single Sisters, Members, Sub-stations, Male workers, India, 1894—1919.
Year '94 '95 '96 '97 '98 '99 '00 '01 '02 '03 '04 05 '06 '07 '08 '09 '10 '11 '12 '13 '14 '15 '16 '17 '18 '19
MEN * #
Members 169
Male workers 146
Single Sisters 13
Men 12
MEN
Members
Single Sisters
Indian workers male
Sub-stations
* Each line represents 100 members. # Each line represents 10 Indian workers, 10 sub-stations

The Field

Stations Divisions	Square Miles	Population	Population Square Miles	Towns, Villages	Literates	Backward Classes
Anklesvar						
Anklesvar,	....	45,083	...	57	5,610	22,094
Hansot,	307	23,844	221	47	3,453	5,989
Mangrol,	130*	27,431	...	58	2,500*	15,000*
Umalla						
Raj Pipla,	1,517	161,588	107	682	10,857	108,097
Jalalpor						
Jalalpor,	184	75,252	...	91	9,400	28,238
Gandeva,	80*	33,058	...	30	2,000*	10,000*
Mohwa,	125*	39,744	328	69	2,500*	25,000*
Bansda,	215	44,594	...	86	1,417	38,428
N. Chihkli,	107	40,000	...	43	3,600	26,410
Navsari T.,	5	20,000	...	1	8,000	3,000
Vyara						
Vyara,	651	57,477	...	154	4,000*	
Songhad,	....	42,446	173	224	3,000*	60,000*
Valod,	80*	27,270	...	39	2,263	19,949
Ahwa						
Dangs,	996	29,345	33	315	121	27,848
Surgana,	360	15,180	...	58	141	13,308
Bulsar						
Bulsar,	209	89,404	...	95	10,988	46,549
S. Chihkli,	60	22,774	223	20	1,528	13,215
Dharampur,	704	114,995	...	270	1,763	102,444
Dahanu						
Dahanu,	329	84,673	216	133	3,597	45,272
Jawar,	310	53,489	...	105	748	43,148
Palghar						
Mahim,	406	92,958	229	187	3,415	29,465
Vada						
Vada,	283	44,572	78	159	1,121	18,317
Totals,	7,054	1,185,027	168	2,865	82,022	701,771

* Approximately stated.

FINANCIAL

1. World-Wide Fund

Receipts—

Balance from last year,		$ 4,683 66
Donations reported in Visitor,	$116,882 39	
Income from endowment and real estate,	60,860 14	
Pub. House earnings and income,	9,383 20	
Regina Harnish Mission endowment,	500 00	
Interest on bank account,	385 35	$188,011 08
		$192,694 74

Expenditures—

Annual Meeting Committees, Account No. 20,	$ 90 66	
Annuities on endowment funds,	39,295 66	
Publications, Account No. 21,	10,856 76	
General Expense, Account No. 22,	9,543 35	
District Mission Work, Account No. 23,	4,010 00	
Sweden Mission, Account No. 4,	4,629 82	
Denmark Mission, Account No. 5,	1,733 48	
India Mission, Account No. 2,	41,336 33	
China Mission, Account No. 3,	44,109 54	
Miscellaneous, Transfers, etc.,	46 93	
Support G. J. Fercken,	270 00	$155,922 53
Balance to New Year,		$ 36,772 21

2. India Fund

Receipts—

Balances from various India accounts of last year,		$ 13,593 19
Donations reported in Visitor,	$ 1,659 28	
Interest on endowment,	231 60	
Special supports of workers, Account No. 12,	15,272 25	
Transmission to missionaries, Account No. 14,	2,089 28	
Native Schools, reported in Visitor,	16 50	
Quinter Hospital and Furnishings, Rep. in Visitor,	3,509 56	
Dahanu Hospital, reported in Visitor,	110 00	
Dahanu Furnishings, Receipt No. 11623,	10 00	
Hospital, reported in Visitor,	162 83	
Widows' Home, reported in Visitor,	310 79	
Boarding Schools, reported in Visitor,	7,014 65	
Boarding School Bldgs., reported in Visitor,	8,803 24	
Orphanage and Training School, reported in Visitor,	1,511 29	
Native Workers, Account No. 13,	4,032 09	
Refunds on fares and supports,	1,373 66	
Famine Relief,**	4,373 16	
Oklahoma Mem. Boarding School, reported in Visitor,	176 60	
Special deposits, less India remittance, etc.,	21 83	$ 92,014 94
		$105,608 13

Expenditures—

General Missions,	$ 6,230 76
Fares, outfits, voyage expense, furloughs,	9,325 74
Rents, children school equipment, etc.,	427 38
Bible Teachers' Training School,	500 00
Language School,	300 00
Publishing Department,	250 00
Servants' Quarters,	850 00
Industrial,	700 00
Boys' Boarding Schools,	6,396 00
Ahwa Boarding School Buildings,	100 00
Vyara Boarding School Buildings,	200 00

** Sight draft drawn in India for this, had not reached us at end of year.

Anklesvar Girls' School Buildings,	150 00	
Dahanu Girls' Boarding School,	1,000 00	
Normal School,	300 00	
Training Department,	1,395 00	
Anklesvar Churchhouse,	1,500 00	
Permanent Building Repairs,	250 00	
Native Quarters, General,	3,100 00	
Village Churchhouses,	350 00	
Wells,	700 00	
Land, General,	1,500 00	
Medical Work,	2,700 00	
Vacations,	1,100 00	
Quinter Memorial Hospital,	2,750 00	
Dahanu Hospital,	250 00	
Widows' Home,	450 00	
Transmission,	2,089 28	
Native Workers,	3,678 25	
Supports of Workers, with increase,	20,626 69	
Deficits in missionary supports,*	460 00	
Doctors' Bungalow Deficit,	1,000 00	
Low exchange deficits,	5,970 00	$ 76,599 10
Balances to New Year—		
Quinter Memorial Hospital,	$ 8,849 80	
Dahanu Hospital,	821 97	
Dahanu Hospital Furnishings,	10 00	
Boarding Schools,	1,218 65	
Boarding School Buildings,	8,903 24	
Orphanage and Training Department,	2,595 61	
Native Workers,	2,060 00	
Famine Relief,**	4,373 16	
Oklahoma Memorial Boarding School,	176 60	$ 29,009 03
		$105,608 13

* Deficits due to low rate of exchange in 1917.
** Sight draft drawn in India for this, had not reached us at end of year.

3. China Fund

Receipts—		
Balances from China accounts of last year,		$ 3,684 14
Donations reported in Visitor,	$ 2,368 97	
Interest on endowment,	78 00	
Special supports of workers, account No. 12,	11,014 95	
Refunds on voyage expenses, etc.,	650 04	
Orphanage, reported in Visitor,	733 26	
South China Mission, reported in Visitor,	142 78	
Hospital, reported in Visitor,	412 89	
Liao Chou Girls' Boarding School, reported in Visitor and receipts 10904 and 10905,	119 50	
Ping Ting Hospital, Account No. 18,	661 92	
Liao Chou Hospital, Account No. 19,	793 01	
Boys' School, reported in Visitor,	389 39	
Girls' School, reported in Visitor,	570 23	
Transmission, Account No. 16,	805 08	
Native Workers, Account No. 15,	3,193 24	
From World-Wide to Balance,	44,109 54	$ 66,042 80
		$ 69,726 94
Expenditures—		
General Missions,	$ 975 00	
Fares, money for voyages, freight, etc.,	4,187 45	
Carpenter's tools,	40 61	
Rent and Repairs,	720 00	
Language teachers,	370 00	
Books and Tracts,	155 00	
Miscellaneous,	200 00	

Agency hire,	200 00	
Language School,	700 00	
Furnaces,	875 00	
Physician's residence, Ping Ting,	1,000 00	
Ladies' House, Liao Chou,	1,800 00	
Evangelist's House, Liao Chou,	1,400 00	
Heavy Furniture,	170 00	
Boys' School,	3,250 00	
Girls' School,	825 00	
Transmission,	805 08	
Native Workers,	2,047 50	
Crumpacker House, Ping Ting,	2,000 00	
Liao Girls' School Building,	2,624 14	
Ping Ting Hospital, Furnishings and medical,	641 25	
Liao Chou Hospital, Bldg., $1,500, Medical & Equip.,	2,897 90	
Supports of Workers,	14,058 28	
Shou Yang Station expense,	260 00	
Funds appropriated for 1919 Building program,*	10,000 00	
To balance deficits in exchange, 1917 and 1918,**	19,504 07	$ 71,706 28

Balances to New Year—

South China Mission,		$ 505 80	
Crumpacker House, Ping Ting,	$1,800 00		
Liao Chou Girls' School Building,		195 73	
Ping Ting Hospital,	106 18		
Liao Chou Hospital,	774 69		$ 1,979 34
			$ 69,726 94

*Lump sum granted towards most necessary buildings, but due to low rate of exchange main building program deferred.

**China exchange normally is about $2.00 Mex. for $1.00 gold. Rates fell until $1.00 gold was only worth about $1.05 to $1.10 Mex.

4. Sweden Fund

Receipts—

Balance in Sweden funds of last year,		$ 277 66
Donations reported in Visitor,	$ 70 25	
Transmission amounts for poor, Account No.,	220 08	
Swedish Relief, reported in Visitor,	105 83	
Sweden Churchhouse, reported in Visitor,	25 00	
Special Supports, Account No.. 12,	930 00	
From World-Wide to Balance,	4,629 82	$ 5,980 98
		$ 6,258 64

Expenditures—

Support of District Work,	$ 3,750 07	
Transmission amounts for poor,	210 08	
Relief funds transmitted,	293 74	
Support of workers,	1,890 00	$ 6,143 89

Balances to New Year—

Sweden Churchhouse,	$ 92 50	
Swedish Relief,	22 25	$ 114 75
		$ 6,258 64

5. Denmark Fund

Receipts—

Donations, reported in Visitor,	$ 10 00	
From World-Wide to Balance,	1,733 48	$ 1,743 48

Expenditures—

Support of Mission Work for year,	$ 1,743 48

6. Church Extension

Receipts—

Balance from old year,	$ 11,588 84	
Donations, reported in Visitor,	114 55	$ 11,703 39
Balance to New Year,		$ 11,703 39

Bills Receivable

Loans in force at beginning of year,		$ 6,763 60
Loan payments—		
Tacoma, Washington,	$ 280 00	
Wiley, Colorado,	600 00	
Hartman, Colorado,	10 00	
Bandon, Oregon,	179 10	
Freeport, Illinois,	800 00	
Prairie Lake, Oklahoma,	340 00	
Selma, Virginia,	160 00	
James River, North Dakota,	104 00	
Grand Prairie, Nebraska,	115 00	$ 2,588 10
Balance of loans in force at close of year,	$ 4,175 50	$ 6,763 60

7. Ministerial and Missionary Relief Fund

Receipts—

Balance from last year,		$ 10,507 67
Receipt No. 10555,	$ 600 00	
Refunds on support,	135 00	
Receipt No. 10916,	2 00	
Receipt No. 11026,	15 00	
Brethren Pub. House, interest,	1,573 80	
Earnings Gish Publishing Fund,	668 67	$ 2,994 47
		$ 13,502 14

Expenditures—

Paid out in assistance to ministers or their widows,	$ 3,974 00
Balance to new year,	$ 9,528 14

8. Gish Testament Fund

Receipts—

Balance at beginning of year,	$ 719 87	
Sales of Testaments,	75 82	$ 795 69
Balance to new year, no expenditures,		$ 795 69

9. Gish Publishing Fund

Receipts—

Balance on hand at beginning of year,		$ 699 52
Sales of books during year,	$ 990 78	
Income, Gish Fund endowment,	3,343 36	$ 4,334 14
		$ 5,033 66

Expenditures—

Books purchased for fund,	$ 4,702 17	
To Ministerial and Missionary Relief,	668 67	
Committee's expenses,	12 66	
Postage, stationery, leaflets, freight,	24 10	$ 5,407 60
Deficit to new year,		$ 373 94

10. Brethren Publishing House

Receipts—		
Earnings, 1917-1918, 20% of total net income,	$ 4,370 92	
Insurance adjustment to cover loss,	853 49	
Insurance premium refund,	23 62	
Interest on investment,	7,869 00	$ 13,117 03
Expenditures—		
Insurance Premium,	$ 244 15	
Board room rental, 1-1-17 to 2-28-19,	975 00	
Lightning damage repaired,	853 50	
Adjustment of account with House,	87 38	
To Ministerial and Missionary Relief,	1,573 80	
To World-Wide Fund,	9,383 20	$ 13,117 03

11. Special Funds

Africa—		
Balance from last year. No increase,		$ 132 51
Japan—		
Balance from last year. No increase,		85 30
Philippines—		
Balance from last year. No increase,		81 40
Porto Rico—		
Balance from last year. No increase,		234 42
Work Among the Arabs—		
Balance from last year. No increase,		50 00
South America—		
Balance from last year. No increase,		149 34
New England Mission—		
Balance from last year. No increase,		202 50
Southern Native White—		
Balance from last year. No increase,		182 23
San Francisco Mission—		
Receipts—		
Balance from last year. No increase,		5 00
Expenditures—		
To J. S. Strole, Laton, Calif.,		5 00
Cuba Mission—		
Balance from last year. No increase,		331 27
Australia—		
Balance from last year. No increase,		16 00
Jerusalem Mission—		
Balance from last year. No increase,		200 66
Italian Mission—		
Balance from last year,	$ 808 16	
Donations. Reported in Visitor,	1,022 90	$ 1,831 06
Colored Mission—		
Receipts—		
Balance from last year. No increase,		168 50
Expenditures—		
To Scranton Correspondence School,	$ 17 40	
Balance to new year,	151 10	$ 168 50

Colored Mission, Industrial—

Balance from last year. No increase,		397 75

G. J. Fercken Relief Fund—

Receipts—

Balance from last year,	$ 57 00	
Donations. Reported in Visitor,	28 50	
From World-Wide Fund. Support,	270 00	$ 355 50

Expenditures—

To G. J. Fercken,		355 50

12. Special Support Funds

Southern California Sunday Schools

Receipts—

Receipt No. 11053,	$ 150 00	
Receipt No. 11604,	150 00	$ 300 00

Expenditures—

Support Sister Gertrude Emmert, India,		300 00

Middle Pennsylvania Sunday Schools

Receipts—

Balance from last year,	$ 70 00	
Receipt No. 10887,	80 00	
Receipt No. 11153,	60 00	
Receipt No. 11293,	180 00	$ 390 00

Expenditures—

Support Bro. Jesse B. Emmert, India,		390 00

Eastern Pennsylvania Sunday Schools

Receipts—

Receipt No. 10849,	$ 150 00	
Receipt No. 11576,	180 00	$ 330 00

Expenditures—

Support Sister Kathryn Ziegler, India,		$ 330 00

Western Pennsylvania Sunday Schools

Receipts—

Balance from last year,	$ 375 19	
Receipt No. 11527,	950 00	$ 1,325 19

Expenditures—

Support Sisters Shumaker and Widdowson, India,	$ 720 00	
Support Sister Clapper, China,	350 00	
Balance to new year,	255 19	$ 1,325 19

Nebraska Foreign Fund

Receipts—

Receipt No. 10613,	$ 19 42	
Receipt No. 10644,	9 10	
Receipt No. 10689,	31 25	
Receipt No. 10843,	96 40	
Receipt No. 11251,	120 32	
Receipt No. 11643,	110 09	$ 386 58

Expenditures—

Deficit from last year,	$ 153 48	
Support Sister Josephine Powell, India,	300 00	$ 453 48
Balance due to new year,		$ 66 90

Middle Iowa Sunday Schools

Receipts—

Receipt No. 11162,	$ 75 00	
Receipt No. 11295,	25 00	
Receipt No. 11646,	100 00	
Receipt No. 11663,	126 86	$ 326 86

Expenditures—

Deficit from last year,	123 51	
Support Bro. S. Ira Arnold, India,	330 00	$ 453 51
Balance due to new year,		$ 126 65

Pipe Creek Congregation, Maryland

Receipts—

Balance from last year,	150 00	
Receipt No. 11248,	250 00	
Income on Endowment,	50 00	$ 450 00

Expenditures—

Support Bro. W. B. Stover, India,	$ 360 00	
Balance to new year,	90 00	$ 450 00

Cedar Rapids Sunday School, Iowa

Receipts—

Receipt No. 10615,	$ 350 00	
Receipt No. 11528,	350 00	$ 700 00

Expenditures—

Support Sister Emma Horning, China,	$ 350 00	
Balance to new year,	350 00	$ 700 00

First Church, Philadelphia

On hand at beginning of year. No receipts or expenditures,	$ 300 00

S. G. Nickey and W. I. Buckingham Families

Receipts—

Receipt No. 10826,	$ 150 00	
Receipt No. 11061,	30 00	
Receipt No. 11307,	180 00	$ 360 00

Expenditures—

Support Dr. Barbara Nickey in India,	$ 360 00

Mt. Morris College Missionary Society

Receipts—

Receipt No. 10577,	$ 50 00	
Receipt No. 10606,	50 00	
Receipt No. 10686,	50 00	
Receipt No. 10753,	50 00	
Receipt No. 11028,	50 00	
Receipt No. 11536,	150 00	$ 400 00

Expenditures—

Deficit from last year,	$ 250 00	
Support Bro. D. J. Lichty, India,	300 00	$ 550 00
Balance due new year,		$ 150 00

Mt. Morris Sunday School

Receipts—

Receipt No. 11440,	$ 250 00	
Receipt No. 11620,	110 00	$ 360 00

Expenditures—

Support Sister Sadie J. Miller, India,	$ 360 00

Northern Illinois Sunday Schools

Receipts—

Receipt No. 10563,	$ 4 00	
Receipt No. 11161,	12 50	
Receipt No. 11228,	4 50	
Receipt No. 11256,	2 42	
Receipt No. 11292,	3 00	
Receipt No. 11299,	186 00	
Receipt No. 11336,	6 00	
Receipt No. 11482,	22 50	
Receipt No. 11612,	148 08	$ 389 00

Expenditures—			
Deficit from last year,	$ 29 00		
Support Sister Kathryn B. Garner, India,	360 00	$	389 00
Northern Indiana Sunday Schools			
Receipts—			
Receipt No. 10720,	$ 500 00		
Receipt No. 11337,	530 00	$	1,030 00
Expenditures—			
Support Sister Mary Stover, India,	$ 330 00		
Support Sisters Minerva Metzger and Mary Schaeffer, China,	700 00	$	1,030 00
Middle Indiana Sunday Schools			
Receipts—			
Receipt No. 11692,		$	360 00
Expenditures—			
Support Bro. Adam Ebey, India,		$	360 00
Southern Indiana Sunday Schools			
Receipts—			
Receipt No. 10716,	$ 175 00		
Receipt No. 11202,	175 00	$	350 00
Expenditures—			
Support Bro. W. J. Heisey, China,		$	350 00
Pine Creek Congregation, Indiana			
Receipts—			
Receipt No. 11286,	$ 175 00		
Conference Offering,	175 00	$	350 00
Expenditures—			
Support Sister Winnie Cripe,		$	350 00
Walnut Sunday School, Northern Indiana			
Receipts—			
Receipt No. 10696,	$ 150 00		
Receipt No. 11067,	60 00		
Receipt No. 11186,	125 70		
Receipt No. 11234,	54 30	$	390 00
Expenditures—			
Support Bro. A. T. Hoffert, India,		$	390 00
Bethel Congregation and Sunday School, Nebraska			
Receipts—			
Receipt No. 10886,	$ 175 00		
Receipt No. 11403,	135 00	$	310 00
Expenditures—			
Support Bro. R. C. Flory, China,	$ 350 00		
Balance due new year,		$	40 00
Second and Northern Virginia Congregations			
Receipts—			
Receipt No. 10730,	$ 4 00		
Receipt No. 10815,	110 00		
Conference Offering,	27 50		
Receipt No. 11665,	300 00		
Receipt No. 11694,	97 00		
Receipt No. 11510,	267 00	$	805 50
Expenditures—			
Support Brother and Sister I. S. Long, India,	$ 600 00		
Deficit from last year,	358 35	$	958 35
Balance due new year,		$	152 85

Northern Virginia Sunday Schools

Receipts—			
Receipt No. 10815,	$ 175 00		
Receipt No. 11296,	175 00	$	350 00
Expenditures—			
Support Dr. Fred J. Wampler, China,		$	350 00

First and Southern Virginia Sunday Schools

Receipts—			
Balance from last year,	$ 175 00		
Receipt No. 10744,	175 00		
Receipt No. 11240,	175 00	$	525 00
Expenditures—			
Support Sister Rebecca C. Wampler, China,	$ 350 00		
Balance to new year,	175 00	$	525 00

Bridgewater Sunday School, Virginia

Receipts—			
Receipt No. 11255,	$ 150 00		
Receipt No. 11564,	200 00	$	350 00
Expenditures—			
Support Bro. Norman R. Seese, China,		$	350 00

Three Virginia Churches

Receipts—			
Receipt No. 11029,	$ 28 66		
Conference Offering,	88 00		
Conference Offering,	58 34		
Receipt No. 11662,	175 00	$	350 00
Expenditures—			
Support Bro. I. E. Oberholtzer, China,		$	350 00

Botetourt Memorial Missionary Society

Receipts—			
Receipt No. 10821,	$ 75 00		
Receipt No. .11690,	1,095 00	$	1,170 00
Expenditures—			
Support Bro. A. W. Ross and Family, India,		$	1,170 00

Southern Illinois Sunday Schools

Receipts—			
Receipt No. 10575,	$ 150 00		
Receipt No. 11212,	19 00		
Receipt No. 11688,	150 00	$	319 00
Expenditures—			
Support Sister Eliza B. Miller, India,	$ 300 00		
Deficit from last year,	150 00	$	450 00
Balance due new year,		$	131 00

Cerro Gordo Sunday School, Illinois

Receipts—			
Receipt No. 10948,	$ 150 00		
Receipt No. 11691,	210 00	$	360 00
Expenditures—			
Support Dr. A. R. Cottrell, India,		$	360 00

Virden and Girard Sunday School, Illinois

Receipts—			
Receipt No. 10717,	$ 75 00		
Receipt No. 10750,	75 00		
Receipt No 11071,	30 00		

Receipt No. 11093,	30 00		
Receipt No. 11217,	75 00		
Receipt No. 11396,	75 00	$	360 00
Expenditures—			
Support Dr. Laura M. Cottrell, India,		$	360 00

Oakley Congregation and Sunday School

Receipts—			
Receipt No. 10950,	$ 200 21		
Receipt No. 10980,	34 15		
Receipt No. 11654,	35 05	$	269 41
Expenditures—			
Deficit from last year,	$ 200 21		
Support Sister Ida Buckingham in Sweden,	300 00	$	500 21
Balance due new year,		$	230 80

Peach Blossom Congregation, Maryland

Receipts—			
Receipt No. 11578,		$	234 00
Expenditures—			
Support Sister Anna M. Hutchison (⅔) in China,		$	234 00

Dallas Center Sunday School, Iowa

Receipts—			
Receipt No. 10992,	$ 50 00		
Receipt No. 11506,	70 00	$	120 00
Expenditures—			
Support Sister Anna M. Hutchison (⅓), in China,	$ 116 00		
Balance to new year,	4 00	$	120 00

Northwestern Ohio Sunday Schools

Receipts—			
Receipt No. 10810,	$ 150 00		
Receipt No. 11068,	60 00		
Receipt No. 11421,	210 00	$	420 00
Expenditures—			
Support Sister Hattie Z. Alley in India,	$ 390 00		
Balance to new year,	30 00	$	420 00

Northeastern Ohio Sunday Schools

Receipts—			
Receipt No. 11325,	$ 175 00		
Receipt No. 11656,	185 00	$	360 00
Expenditures—			
Support Sister Goldie Swartz in India,		$	360 00

Southern Ohio Sunday Schools

Receipts—			
Receipt No. 11641,		$	700 00
Expenditures—			
Support Bro. J. M. Pittenger in India,	$ 350 00		
Support Bro. J. Homer Bright in China,	350 00	$	700 00

Bear Creek Congregation, Ohio

Receipts—			
Receipt No. 10944,	$ 150 00		
Receipt No. 11313,	60 00		
Receipt No. 11606,	180 00	$	390 00
Expenditures—			
Support Sister Anna M. Eby in India,		$	390 00

Salem Congregation, Southern Ohio

Receipts—			
Receipt No. 11043,	$ 350 00		
Receipt No. 11693,	350 00	$	700 00
Expenditures—			
Support Sister Minnie F. Bright in China,	$ 350 00		
Balance to new year,	350 00	$	700 00

Trotwood Congregation, Ohio

Receipts—			
Balance from last year,	$ 71 00		
Conference Offering,	369 61	$	440 61
Expenditures—			
Support Sister Elizabeth Oberholtzer in China,	$ 350 00		
Balance to new year,	90 61	$	440 61

Painter Creek Congregation, Ohio

Receipts—			
Receipt No. 10784,	$ 114 48		
Receipt No. 11214,	175 00		
Conference Offering,	60 52	$	350 00
Expenditures—			
Support Bro. O. G. Brubaker,		$	350 00

Shade Creek, Rummel and Scalp Level Congregations, Pennsylvania

Receipts—			
Receipt No. 11380,	$ 105 00		
Receipt No. 11460,	90 00		
Receipt No. 11516,	30 00		
Receipt No. 11608,	180 00	$	405 00
Expenditures—			
Support Sister Anna Z. Blough in India,	$ 330 00		
Deficit from last year,	75 00	$	405 00

Antietam Congregation, Pennsylvania

Receipts—			
Receipt No. 11042,	$ 175 00		
Receipt No. 11468,	175 00		
Income Oller Endowment,	300 00	$	650 00
Expenditures—			
Support Sister Lizzie N. Flory in China,	$ 350 00		
Support Sister Nora Lichty,	300 00	$	650 00

Huntingdon Congregation and College, Pennsylvania

Receipts—			
Conference Offering,		$	300 00
Expenditures—			
Support Bro. J. M. Blough in India,		$	300 00

Tulpehocken Congregation, Pennsylvania

Receipts—			
Receipt No. 10790,	$ 150 00		
Receipt No. 11317,	150 00	$	300 00
Expenditures—			
Support Sister B. Mary Royer in India,		$	300 00

Elizabethtown Congregation, Pennsylvania

Receipts—			
Receipt No. 10727,	$ 175 00		
Receipt No. 11316,	175 00	$	350 00

Expenditures—
Support Sister Bessie M. Rider in China, ... $ 350 00

Woodbury Congregation, Pennsylvania

Receipts—
Receipt No. 11155, ... $ 150 00

Expenditures—
Support Sister Florence Pittenger in India, ... $ 300 00
Balance due new year, ... $ 150 00

Midway Congregation, Pennsylvania

Receipts—
Receipt No. 10837, ... $ 150 00
Receipt No. 11318, ... 150 00 $ 300 00

Expenditures—
Support Bro. J. F. Graybill in Sweden, ... $ 300 00

Chickies Congregation, Pennsylvania

Receipts—
Receipt No. 11578, ... $ 150 00
Receipt No. 11659, ... 180 00 $ 330 00

Expenditures—
Support Sister Alice M. Graybill in Sweden, ... $ 330 00

Southeastern Kansas Christian Workers

Receipts—
Receipt No. 11199, ... $ 31 25
Receipt No. 11621, ... 34 85
Receipt No. 11689, ... 293 90
Receipt No. 11695, ... 34 90 $ 394 90

Expenditures—
Support Sister Emma Eby 8 months in India, ... $ 240 00
Balance to new year, ... 154 90 $ 394 90

G. E. Shirkey

Receipts—
Receipt No. 11198, ... $ 350 00
Receipt No. 11235, ... 10 00 $ 360 00

Expenditures—
Support Bro. E. H. Eby 8 months in India, ... $ 240 00
Balance to New Year, ... 120 00 $ 360 00

Isaiah and Olive Brenaman

Receipts—
Receipt No. 10758, ... $ 150 00
Receipt No. 11221, ... 240 00 $ 390 00

Expenditures—
Support Bro. John I. Kaylor in India, ... $ 390 00

C. H. Erb and Wife

Receipts—
Receipt No. 11116, ... $ 175 00

Expenditures—
Support Sister Cora Brubaker in China, ... $ 175 00

La Verne Congregation and Sunday School

Receipts—
Balance from last year, ... $ 42 70
Receipt No. 11273, ... 632 30
Receipt No. 11669, ... 375 00 $ 1,050 00

Expenditures—			
Support Brother and Sister Ernest Vaniman in China, ...	$ 700 00		
Balance to new year, ...	350 00	$	1,050 00

Lick Creek Congregation, Ohio

Receipts—			
Receipt No. 11154, ...	$ 240 00		
Receipt No. 11269, ...	50 00	$	290 00
Expenditures—			
Balance to new year, ...		$	290 00

Northwestern Kansas Sunday Schools

Receipts—			
Receipt No. 10819, ...	$ 150 00		
Receipt No. 11118, ...	60 00		
Receipt No. 11152, ...	150 00		
Receipt No. 11714, ...	30 00	$	390 00
Expenditures—			
Support Bro. Howard L. Alley in India, ...		$	390 00

Northeastern Kansas Sunday Schools

Receipts—			
Receipt No. 10618, ...	$ 150 00		
Receipt No. 11098, ...	199 40		
Receipt No. 10923, ...	10 60	$	360 00
Expenditures—			
Support Sister Ella Ebbert in India, ...		$	360 00

Southwestern Kansas Congregations

Receipts—			
Receipt No. 11060, ...	$ 350 00		
Receipt No. 11603, ...	350 00	$	700 00
Expenditures—			
Support Brother and Sister F. H. Crumpacker in China,....		$	700 00

Middle Missouri Congregations

Receipts—			
Receipt No. 10592, ...	$ 138 00		
Receipt No. 10964, ...	18 00		
Receipt No. 11096, ...	8 00		
Receipt No. 11130, ...	181 90	$	345 90
Expenditures—			
Support Sister Jennie Mohler in India, ...	$ 330 00		
Deficit from last year, ...	138 00	$	468 00
Balance due new year, ...		$	122 10

North and South English River Sunday Schools

Receipts—			
Receipt No. 10891, ...	$ 57 00		
Receipt No. 10929, ...	117 00		
Receipt No. 11459, ...	60 00		
Receipt No. 11490, ...	117 00	$	351 00
Expenditures—			
Support Sister Nettie M. Senger in China, ...	$ 350 00		
Balance to new year, ...	1 00	$	351 00

Coon River Congregation, Iowa

Receipts—			
Receipt No. 11163, ...	$ 300 00		
Receipt No. 11646, ...	50 00		
Receipt No. 11664, ...	10 00	$	360 00
Expenditures—			
Support Sister Elizabeth Arnold in India, ...		$	360 00

Manchester College Sunday School

Receipts—			
Receipt No. 10786,	$ 60 00		
Receipt No. 11699,	175 00	$	235 00
Expenditures—			
Deficit from last year,	$ 100 00		
Support Sister Laura J. Shock in China,	350 00	$	450 00
Balance due new year,		$	215 00

Northern Iowa Sunday Schools

Receipts—			
Receipt No. 10991,		$	350 00
Expenditures—			
Support Sister Anna V. Blough in China,		$	350 00

Middle Maryland Sunday Schools

Receipts—			
Receipt No. 10990,	$ 150 00		
Receipt No. 11339,	240 00	$	390 00
Expenditures—			
Support Bro. H. P. Garner in India,		$	390 00

Idaho and Western Montana Christian Workers

Receipts—			
Receipt No. 10745,	$ 150 00		
Receipt No. 11237,	210 00	$	360 00
Expenditures—			
Support Sister Anetta C. Mow in India,		$	360 00

Mexico Congregation, Indiana

Receipts—			
Receipt No. 10710,	$ 150 00		
Receipt No. 10882,	50 00		
Receipt No. 11306,	45 00		
Receipt No. 11419,	180 00	$	425 00
Expenditures—			
Support Sister Lillian Grisso in India,	$ 390 00		
Balance to new year,	35 00	$	425 00

Knob Creek Congregation, Tennessee

Receipts—			
Receipt No. 11254,		$	175 00
Expenditures—			
Support Sister Anna B. Seese in China,		$	350 00
Balance due new year,		$	175 00

Monitor Congregation, Kansas

Receipts—			
Receipt No. 11040,		$	350 00
Expenditures—			
Support Sister Myrtle Pollock in China,		$	350 00

Pleasant Valley Congregation, Virginia

Receipts—			
Conference Offering,		$	183 41
Expenditures—			
Support Sister Edna Flory in China,		$	350 00
Balance due to new year,		$	166 59

North Manchester Sunday School, Indiana

Receipts—			
Receipt No. 11652,		$	180 00

Expenditures—
Support Sister Alice K. Ebey in India, ... $ 180 00

Locust Grove Sunday School, Nettle Creek Congregation, Indiana

Receipts—
Receipt No. 10709, ... $ 225 00
Receipt No. 11222, ... 125 00 $ 350 00

Expenditures—
Support Sister Sue R. Heisey in China, ... $ 350 00

Barren Ridge Congregation, Virginia

Receipts—
Receipt No. 10802, ... $ 236 00
Receipt No. 11418, ... 43 30 $ 279 30

Expenditures—
Support Sister Nora Flory in China, ... $ 350 00
Balance due new year, ... $ 70 70

Middle River Congregation, Virginia

Receipts—
Receipt No. 10811, ... $ 351 75

Expenditures—
Support Bro. Byron M. Flory in China, ... $ 350 00
Balance to new year, ... 1 75 $ 351 75

Walnut Grove Sunday School, Pennsylvania

Receipts—
Receipt No. 11247, ... $ 175 00

Expenditures—
Support Bro. Samuel Bowman in China, ... $ 175 00

Miscellaneous Supports of Missionary Children

Receipts—
Receipt No. 10711, ... $ 25 00
Receipt No. 10741, ... 25 00
Receipt No. 10878, ... 75 00
Receipt No. 10896, ... 36 00
Receipt No. 11057, ... 25 00
Receipt No. 11081, ... 25 00
Receipt No. 11088, ... 56 25
Receipt No. 11216, ... 45 00
Receipt No. 11397, ... 75 00
Receipt No. 11483, ... 25 00
Receipt No. 11591, ... 30 00 $ 442 25

Expenditures—
To India Expense, ... $ 292 25
To China Expense, ... 150 00 $ 442 25

13. India Native Workers

Receipts—

Receipt No. 10534, ... $ 30 00
Receipt No. 10535, ... 60 00
Receipt No. 10541, ... 10 00
Receipt No. 10543, ... 15 00
Receipt No. 10544, ... 5 00
Receipt No. 10569, ... 15 00
Receipt No. 10572, ... 20 00
Receipt No. 10574, ... 50 00
Receipt No. 10582, ... 30 00
Receipt No. 10594, ... 15 00
Receipt No. 10598, ... 30 00
Receipt No. 10609, ... 15 00
Receipt No. 10639, ... 22 00
Receipt No. 10643, ... 15 00
Receipt No. 10647, ... 15 00
Receipt No. 10654, ... 30 00
Receipt No. 10656, ... 5 00
Receipt No. 10660, ... 23 75
Receipt No. 10661, ... 30 00
Receipt No. 10662, ... 60 00
Receipt No. 10669, ... 15 00
Receipt No. 10678, ... 16 88
Receipt No. 10681, ... 15 00

Receipt No. 10685,	16 81	Receipt No. 11132,	30 00
Receipt No. 10690,	55 00	Receipt No. 11138,	5 00
Receipt No. 10694,	60 00	Receipt No. 11144,	12 50
Receipt No. 10699,	50 00	Receipt No. 11168,	72 00
Receipt No. 10701,	12 50	Receipt No. 11177,	5 00
Receipt No. 10719,	20 00	Receipt No. 11187,	13 34
Receipt No. 10727,	15 00	Receipt No. 11193,	60 00
Receipt No. 10733,	15 00	Receipt No. 11194,	20 25
Receipt No. 10737,	60 00	Receipt No. 11227,	5 00
Receipt No. 10740,	5 00	Receipt No. 11243,	5 00
Receipt No. 10749,	60 00	Receipt No. 11264,	30 00
Receipt No. 10758,	30 00	Receipt No. 11265,	15 00
Receipt No. 10762,	72 00	Receipt No. 11270,	72 00
Receipt No. 10775,	60 00	Receipt No. 11287,	15 00
Receipt No. 10788,	5 00	Receipt No. 11291,	5 00
Receipt No. 10804,	15 00	Receipt No. 11303,	15 00
Receipt No. 10805,	15 00	Receipt No. 11305,	24 04
Receipt No. 10808,	30 00	Receipt No. 11309,	5 00
Receipt No. 10812,	75 00	Receipt No. 11328,	40 00
Receipt No. 10813,	5 00	Receipt No. 11338,	32 00
Receipt No. 10814,	30 00	Receipt No. 11354,	37 50
Receipt No. 10816,	15 00	Receipt No. 11355,	30 00
Receipt No. 10818,	25 00	Receipt No. 11358,	15 00
Receipt No. 10828,	5 00	Receipt No. 11360,	15 00
Receipt No. 10832,	15 00	Receipt No. 11362,	60 00
Receipt No. 10864,	30 00	Receipt No. 11373,	30 00
Receipt No. 10867,	60 00	Receipt No. 11374,	30 00
Receipt No. 10869,	30 00	Receipt No. 11375,	32 00
Receipt No. 10883,	15 00	Receipt No. 11376,	15 00
Receipt No. 10889,	60 00	Receipt No. 11377,	7 96
Receipt No. 10890,	12 50	Receipt No. 11413,	37 50
Receipt No. 10902,	15 00	Receipt No. 11414,	15 00
Receipt No. 10906,	5 00	Receipt No. 11438,	5 00
Receipt No. 10908,	5 00	Receipt No. 11456,	30 00
Receipt No. 10909,	30 00	Receipt No. 11457,	10 00
Receipt No. 10914,	30 00	Receipt No. 11458,	60 00
Receipt No. 10922,	90 00	Receipt No. 11466,	37 50
Receipt No. 10925,	11 78	Receipt No. 11467,	20 00
Receipt No. 10926,	15 00	Conference Offering,	180 00
Receipt No. 10932,	60 00	Receipt No. 11478,	15 00
Receipt No. 10933,	37 50	Receipt No. 11486,	30 00
Receipt No. 10939,	30 00	Receipt No. 11502,	32 80
Receipt No. 10947,	5 00	Receipt No. 11505,	12 50
Receipt No. 10951,	30 00	Receipt No. 11506,	50 00
Receipt No. 10953,	30 00	Receipt No. 11555,	30 38
Receipt No. 10969,	5 00	Receipt No. 11557,	15 00
Receipt No. 10977,	30 00	Receipt No. 11565,	5 00
Receipt No. 10978,	15 00	Receipt No. 11566,	30 00
Receipt No. 10981,	15 00	Receipt No. 11567,	30 00
Receipt No. 11012,	72 00	Receipt No. 11570,	60 00
Receipt No. 11027,	3 00	Receipt No. 11583,	10 00
Receipt No. 11039,	5 00	Transfer,	60 00
Receipt No. 11045,	5 00	Receipt No. 11596,	60 00
Receipt No. 11048,	15 00	Receipt No. 11598,	60 00
Receipt No. 11069,	15 00	Receipt No. 11599,	30 00
Receipt No. 11074,	15 00	Receipt No. 11600,	32 00
Receipt No. 11094,	5 00	Receipt No. 11607,	15 00
Receipt No. 11100,	15 10	Receipt No. 11627,	30 00
Receipt No. 11123,	30 00	Rohrer Endowment Income,	60 00
Receipt No. 11129,	30 00		
Receipt No. 11131,	30 00		$ 4,032 09

14. India Transmission

Receipts—		Receipt No. 11207,	18 00
Receipt No. 11167,	$ 5 00	Receipt No. 11221,	10 00
Receipt No. 11178,	30 00	Receipt No. 11252,	50 00
Receipt No. 11188,	75 00	Receipt No. 11290,	25 00

Receipt No. 11294,	5 33	Receipt No. 11488,	60 00
Receipt No. 11314,	100 00	Receipt No. 11503,	20 00
Receipt No. 11319,	20 25	Receipt No. 11518,	25 00
Receipt No. 11365,	10 00	Receipt No. 11519,	15 00
Receipt No. 11394,	12 00	Receipt No. 11572,	1 00
Receipt No. 11395,	19 00	Receipt No. 11579,	20 00
Receipt No. 11399,	5 00	Receipt No. 11588,	100 00
Receipt No. 11416,	10 00	Receipt No. 11589,	100 00
Receipt No. 11417,	50 00	Receipt No. 11622,	5 00
Receipt No. 11420,	10 00	Receipt No. 11653,	4 00
Receipt No. 11447,	5 00	Receipt No. 11690,	50 00
Receipt No. 11472,	15 00		
Receipt No. 11475,	2 00		$ 876 58

15. China Native Workers

Receipts—		Receipt No. 11126,	100 00
Receipt No. 10527,	$ 15 00	Receipt No. 11128,	15 20
Receipt No. 10545,	60 00	Receipt No. 11140,	10 00
Receipt No. 10567,	15 00	Receipt No. 11143,	15 00
Receipt No. 10608,	75 00	Receipt No. 11152,	15 00
Receipt No. 10611,	7 60	Receipt No. 11159,	18 75
Receipt No. 10612,	7 60	Receipt No. 11174,	30 00
Receipt No. 10624,	18 75	Receipt No. 11176,	6 00
Receipt No. 10625,	23 26	Receipt No. 11184,	15 00
Receipt No. 10628,	15 00	Receipt No. 11192,	100 00
Receipt No. 10630,	20 00	Receipt No. 11206,	8 00
Receipt No. 10640,	15 00	Receipt No. 11209,	15 00
Receipt No. 10682,	9 00	Receipt No. 11220,	18 75
Receipt No. 10683,	8 00	Receipt No. 11232,	15 00
Receipt No. 10702,	12 00	Receipt No. 11236,	75 00
Receipt No. 10715,	65 00	Receipt No. 11241,	60 00
Receipt No. 10729,	15 00	Receipt No. 11242,	15 00
Receipt No. 10738,	37 50	Receipt No. 11285,	18 75
Receipt No. 10767,	60 00	Receipt No. 11288,	100 00
Receipt No. 10827,	15 00	Receipt No. 11278,	60 00
Receipt No. 10846,	8 00	Receipt No. 11300,	25 00
Receipt No. 10847,	15 00	Receipt No. 11301,	15 00
Receipt No. 10848,	10 00	Receipt No. 11302,	5 00
Receipt No. 10849,	15 00	Receipt No. 11345,	45 00
Transfer,	15 00	Receipt No. 11359,	15 00
Receipt No. 10860,	30 00	Receipt No. 11378,	75 00
Receipt No. 10861,	18 75	Receipt No. 11379,	18 00
Receipt No. 10873,	7 60	Receipt No. 11398,	58 95
Receipt No. 10874,	7 60	Receipt No. 11410,	20 00
Receipt No. 10876,	21 71	Receipt No. 11411,	36 00
Receipt No. 10877,	36 00	Receipt No. 11412,	75 00
Receipt No. 10899,	18 75	Receipt No. 11439,	15 00
Receipt No. 10901,	15 00	Receipt No. 11445,	25 00
Receipt No. 10913,	9 00	Receipt No. 11446,	16 72
Receipt No. 10912,	15 00	Conference Offering,	200 00
Receipt No. 10928,	30 00	Receipt No. 11479,	60 00
Receipt No. 10931,	75 00	Receipt No. 11480,	37 50
Receipt No. 10935,	18 75	Receipt No. 11481,	15 00
Receipt No. 10940,	5 00	Receipt No. 11485,	10 00
Receipt No. 10942,	30 00	Receipt No. 11504,	26 30
Receipt No. 10943,	15 00	Receip tNo. 11507,	30 00
Receipt No. 10954,	37 91	Receipt No. 11508,	8 00
Receipt No. 10963,	75 00	Receipt No. 11514,	7 50
Receipt No. 11002,	15 00	Receipt No. 11515,	7 50
Receipt No. 11025,	60 00	Receipt No. 11522,	15 00
Receipt No. 11049,	8 00	Receipt No. 11534,	75 00
Receipt No. 11087,	30 00	Receipt No. 11535,	22 67
Receipt No. 11090,	15 00	Receipt No. 11546,	18 75
Receipt No. 11099,	75 00	Receipt No. 11548,	20 00
Receipt No. 11114,	21 57	Receipt No. 11568,	37 50
Receipt No. 11122,	15 00	Receipt No. 11584,	10 00
Receipt No. 11125,	10 00	Receipt No. 11590,	15 00

Receipt No. 11592,	18 75	Receipt No. 11651,	30 00
Receipt No. 11617,	75 00		
Receipt No. 11619,	10 00		$ 3,193 24
Receipt No. 11637,	16 30		

16. China Transmission

Receipts—

Receipt No. 10593,	$ 48 42	Receipt No. 11145,	5 00
Receipt No. 10600,	27 50	Receipt No. 11173,	6 50
Receipt No. 10665,	15 00	Receipt No. 11195,	30 00
Receipt No. 10703,	40 00	Receipt No. 11226,	8 12
Receipt No. 10713,	5 00	Receipt No. 11246,	50 00
Receipt No. 10772,	5 25	Receipt No. 11267,	7 00
Receipt No. 10785,	10 00	Receipt No. 11268,	7 50
Receipt No. 10803,	7 30	Receipt No. 11298,	11 23
Receipt No. 10888,	15 00	Receipt No. 11308,	5 00
Receipt No. 10897,	10 00	Receipt No. 11329,	13 00
Receipt No. 10949,	10 00	Receipt No. 11415,	20 00
Receipt No. 10996,	20 00	Receipt No. 11494,	140 66
Receipt No. 10997,	20 00	Receipt No. 11547,	35 00
Receipt No. 10998,	20 00	Receipt No. 11605,	51 00
Receipt No. 11016,	17 00	Receipt No. 11609,	10 00
Receipt No. 11066,	21 30	Receipt No. 11618,	6 00
Receipt No. 11089,	10 00	Transfer,	60 00
Receipt No. 11097,	12 80	Transfer,	5 00
Receipt No. 11115,	19 50		$ 805 08

17. Sweden Transmission

Receipts—

Receipt No. 10706,	$ 11 08	Receipt No. 11178,	10 00
Receipt No. 11030,	40 00	Receipt No. 11271,	10 00
Receipt No. 11086,	100 00	Transfer,	14 00
Receipt No. 11169,	20 00		$ 205 08

18. Ping Ting Hospital

Receipts—

Donations, reported in Visitor,	$ 651 92	
Receipt No. 11041,	10 00	$ 661 92

19. Liao Chou Hospital (Hiel Hamilton Memorial)

Receipts—

Donations, reported in Visitor,	$ 550 98	
Receipt No. 10584,	10 00	
Receipt No. 10934,	10 00	
Receipt No. 10966,	10 00	
Receipt No. 11150,	100 00	
Receipt No. 11533,	82 03	
Receipt No. 11613,	10 00	
Receipt No. 11615,	20 00	$ 793 01

20. Annual Meeting Committees

Expenditures—

Expenses Auditing Committee, 1918,	$ 90 66

21. Publication Account

Expenditures—

Tracts and carriage on same, less receipts,	$ 863 74	
Rebate on old Book and Tract Accounts,	200 16	
Missionary Gospel Messengers and Periodicals,	1,616 15	
Annual Report of Board, June Visitor,	1,200 00	

Missionary Visitor,	6,185 02	
Missionary Education, books, leaflets, etc.,	761 69	$ 10,826 76

22. General Expense Account

Expenditures—

Board's Traveling Expense,	$ 378 72	
Salaries,	4,149 92	
Traveling Secretaries,	2,911 57	
Postage,	931 42	
Office furniture and equipment,	175 85	
Legal services and Fidelity bonds,	249 25	
Telephone, telegrams, cablegrams, tolls,	80 12	
Fares, medical exams., etc.,	147 82	
Office supplies, printing, stationery, etc.,	518 68	$ 9,543 35

23. District Mission Work

Expenditures—

Eastern Maryland,	$ 250 00	
North Carolina, South Carolina, Georgia and Florida,	210 00	
Northern Illinois and Wisconsin,	500 00	
Northwest Kansas and Northeast Colorado,	500 00	
Nebraska,	200 00	
Arkansas,	500 00	
Oregon,	300 00	
Northwest Ohio,	500 00	
Texas and Louisiana,	300 00	
Oklahoma,	450 00	
Southern California and Arizona,	300 00	$ 4,010 00

24. Endowment Funds

Donations to World-Wide—

Kansas—

10845,	$ 1,000 00	
10983,	500 00	
11470,	1,000 00	
11539,	12,000 00	
11601,	2,000 00	$ 16,500 00

Pennsylvania—

10617,	$ 3,000 00	
10634,	1,000 00	
10684,	500 00	
10801,	1,000 00	
10820,	150 00	
10854,	1,000 00	
10918,	100 00	
10961,	100 00	
10973,	5,000 00	
10979,	2,000 00	
11033,	500 00	
11121,	500 00	
11315,	200 00	
11400,	100 00	
11432,	75 00	
11500,	50 00	
11501,	400 00	
11540,	500 00	$ 16,175 00

Indiana—

10771,	$ 100 00	
10842,	3,000 00	
10862,	2,000 00	
10945,	200 00	
10952,	500 00	
10971,	500 00	
11007,	910 75	
11274,	100 00	
11401,	275 00	
11487,	1,700 00	
11560,	100 00	
11650,	5,000 00	$ 14,385 75

Ohio—

10552,	$ 700 00	
10668,	400 00	
10825,	1,000 00	
11070,	200 00	
11082,	25 00	
11103,	1,000 00	
11119,	400 00	
11266,	300 00	
11331,	500 00	
11344,	100 00	
11393,	100 00	
11402,	100 00	
11424,	500 00	
11499,	25 00	
11526,	2,000 00	
11561,	1,000 00	$ 8,350 00

California—

10653,	$ 200 00	
10794,	3,600 00	
11231,	200 00	
11297,	100 00	
11323,	200 00	
11581,	150 00	
11585,	500 00	
10578,	600 00	
11135,	85 00	

11175, ...	15 00		
11312, ...	30 00	$ 5,680 00	
Illinois—			
10536, ...$	100 00		
10562, ...	50 00		
10596, ...	1,000 00		
10755, ...	400 00		
10917, ...	1,000 00		
11105, ...	200 00		
10892, ...	200 00		
11332, ...	1,000 00		
11434, ...	300 00	$ 4,250 00	
Iowa—			
10714, ...$	200 00		
10722, ...	1,000 00		
10784, ...	100 00		
11032, ...	200 00		
11052, ...	500 00		
11124, ...	600 00		
11444, ...	50 00		
11474, ...	200 00		
11642, ...	500 00	$ 3,350 00	
Virginia—			
10761, ...$	25 00		
11076, ...	500 00		
11077, ...	700 00		
11078, ...	700 00		
11443, ...	50 00		
11493, ...	1,000 00		
11541, ...	100 00		
11616, ...	150 00	$ 3,225 00	
Missouri—			
10631, ...$	500 00		
10759, ...	2,000 00		
11524, ...	500 00	$ 3,000 00	
West Virginia—			
10911, ...$	1,000 00	$ 1,000 00	
Nebraska—			
10590, ...$	1,000 00	$ 1,000 00	
Florida—			
11464, ...$	500 00	$ 500 00	
Colorado—			
10568, ...$	500 00	$ 500 00	
North Carolina—			
Transfer from Gilbert Estate, ..$	410 05	$ 410 05	
Texas—			
10537, ...$	200 00	$ 200 00	
Washington—			
10739, ...$	150 00	$ 150 00	
Maryland—			
11368, ...$	200 00	$ 200 00	
Total donations to World-wide Endowment for year, ...$	78,875 80		
Less transfers to other Funds, and refund, ...$	41,050 00		
Total increase in World-Wide Endowment for year, ...$	37,825 80		
Total on hand at beginning of year, ...$	908,811 07		$946,636 87

Donations to Annuity Mission Endowment—

Ohio—			
10561, ...$	1,000 00		
11624, ...	850 00	$ 1,850 00	
Iowa—			
10564, ...$	1,000 00	$ 1,000 00	
Nebraska—			
10622, ...$	1,000 00	$ 1,000 00	
California—			
11223, ...$	1,000 00	$ 1,000 00	
Michigan—			
10721, ...$	500 00	$ 500 00	
Kansas—			
11625, ...$	500 00	$ 500 00	
Total donations for year, ...		$ 5,850 00	
Less transfer to World-Wide endowment, ...		$ 500 00	
Total increase of fund for year, ...		$ 5,350 00	
Total on hand at beginning of year, ...		$131,767 21	$137,117 21

India Endowment—

BRIDGEWATER COLLEGE LIBRARY
BRIDGEWATER, VIRGINIA

Receipts—

Balance from last year,	$ 3,860 00	
Receipt No. 10769,	150 00	
Receipt No. 11189,	50 00	
Receipt No. 11352,	200 00	$ 4,260 00

China Endowment—

Receipts—

Balance from last year,	$ 1,300 00	
Receipt No. 11182,	1,000 00	
Receipt No. 11189,	50 00	$ 2,350 00

H. H. Rohrer Endowment Fund—

On hand at beginning of year, no change,	$ 1,000 00

Gish Estate—

On hand at beginning of year, no change,	$ 56,667 08

Gospel Messenger Endowment—

Receipts—

Receipt No. 10557,	$ 5 00	
Transfer from World-Wide,	25 00	
Transfer from World-Wide,	25 00	
Receipt No. 10919,	25 00	
Receipt No. 11244,	25 00	
Receipt No. 11245,	25 00	
Receipt No. 11390,	25 00	
Receipt No. 11644,	25 00	
Balance from last year,	12,280 00	
Balance to new year,		$ 12,460 00
Total endowment at close of year, all funds,		$1,160,491 16

25. Denver Colored Home

Receipts—

Payment on sale,	$ 8,082 19

Expenditures—

Taxes and upkeep,	$ 27 50	
To Income Endowment,	54 69	
Balance due from old year,	8,000 00	$ 8,082 19

26. West Alexandria Farm, Ohio

Receipts—

Income from property,	$ 54 00

Expenditures—

Balance due from last year,	162 36
Balance due to new year,	$ 108 36

27. Statement of Ledger

Cash,	$ 21,702 31	

WORLD-WIDE FUND

World-Wide Fund,		$ 36,772 21
Accounts Receivable,	$ 250 27	
(Cash $36,521 94)		

CHURCH EXTENSION

Church Extension fund,		$ 11,703 39
Church Extension, Bills Receivable,	$ 4,175.50	
(Cash, $7,527 89)		

INDIA FUND

Quinter Memorial Hospital,		$ 8,849 80
Dahanu Hospital,		821 97
Dahanu Hospital Furnishings,		10 00
India Boarding School,		1,218 65
India Boarding School Buildings,		8,903 24
India Orphanage and Training Dept.,		2,595 61
India Native Workers,		2,060 00
Oklahoma Memorial Boarding School,		176 60
India Famine Relief,		4,373 16
Rhodes Memorial,		3,036 00

(Cash, $32,045 03)

CHINA FUND

South China Mission,		$ 505 80
Crumpacker Home, Ping Ting,	$ 1,800 00	
Liao Chou Girls' School Building,		195 73
Ping Ting Hospital,	106 18	
Liao Chou Hospital,	774 69	

(Cash overdrawn, $1,979 34)

SPECIAL FUNDS

Africa,		$ 132 51
Japan,		85 30
Philippines,		81 40
Porto Rico,		234 42
Work Among Arabs,		50 00
South America,		149 34
New England Mission,		202 50
Southern Native White,		182 23
Cuba Mission,		331 27
Australia,		16 00
Jerusalem,		200 66
Italian Mission,		1,831 06
Colored Mission,		151 10
Colored Mission, Industrial,		397 75

(Cash, $4,045 54)

MISCELLANEOUS FUNDS

Gish Publishing Fund,	$ 373 94	
Ministerial and Missionary Relief Fund,		$ 9,528 14
Sweden Churchhouse,		92 50
Gish Testament Fund,		795 69
Stover Lecture Foundation,		302 66

(Cash, $10,345 05)

SPECIAL SUPPORT FUNDS

Western Pennsylvania Sunday Schools,		$ 255 19
Nebraska Foreign Fund,	$ 66 90	
Middle Iowa Sunday Schools,	126 65	
Pipe Creek Congregation, Maryland,		90 00
Cedar Rapids Sunday School, Iowa,		350 00
First Church, Philadelphia,		300 00
Mt. Morris College Missionary Society,	150 00	
Bethel Congregation and Sunday School, Nebraska,	40 00	
Second and Northern Virginia Congregations,	152 85	
First and Southern Virginia Sunday Schools,		175 00
Southern Illinois Sunday Schools,	131 00	
Oakley Congregation and Sunday School,	230 80	
Dallas Center Sunday School, Iowa,		4 00
Northwestern Ohio Sunday Schools,		30 00
Salem Congregation, Southern Ohio,		350 00
Trotwood Congregation, Ohio,		90 61
Woodbury Congregation, Pennsylvania,	150 00	
Southeastern Kansas Christian Workers,		154 90

G. E. Shirky,		120 00
La Verne Congregation and Sunday-school,		350 00
Lick Creek Congregation, Ohio,		290 00
Middle Missouri Congregations,	122 10	
North and South English River Sunday Schools,		1 00
Manchester College Sunday School,	215 00	
Mexico Congregation, Indiana,		35 00
Knob Creek Congregation, Tennessee,	175 00	
Pleasant Valley Congregation,	166 59	
Barren Ridge, Virginia,	70 70	
Middle River Congregation,		1 75

(Cash, $799 86)

INTEREST BEARING FUNDS

Denmark Poor Fund,		$ 3,944 90
Brethren Publishing House Investment,	$131,150 00	
India Endowment,		4 260 00
China Endowment,		2,350 00
H. H. Rohrer Endowment,		1,000 00
Gospel Mesenger Endowment,		12,460 00
Mission Endowment,		137,117 21
World-Wide Endowment,		946,636 87
Endowment Bills Receivable,	1,102,762 05	
West Alexandria Farm, Ohio,	108 36	
Reiff Estate, Philadelphia,		1,769 31
Gilbert Estate, North Carolina,		3.750 00
Gish Estate,		56,667 08

(Cash overdrawn, $67,603 66)

28. Statement of Cash

World-Wide Fund,	$ 36,521 94	
Church Extension,	7,527 89	
India Fund,	32,045 03	
China Fund,		1,979 34
Special Funds,	4,045 54	
Miscellaneous Funds,	10,345 05	
Special Supports Funds,	799 86	
Interest Bearing Funds,		67,603 66
Cash on hand,		21,702 31
	$ 91,285 31	$ 91,285 31

29. Interest Bearing Funds Received During the Year

Receipts—

Bills Receivable, Loans Paid,	$214,659 35	
Mission Endowment,	5,850 00	
World-Wide Endowment,	78,456 75	
Gospel Messenger Endowment,	130 00	
India Endowment,	400 00	
China Endowment,	1,050 00	
Real Estate,	545 00	
West Alexandria Farm,	54 00	
Stouffer Estate, Paid from World-Wide,	50 00	
Overdrawn,	67,603 66	
		$368,807 76

Expenditures—

Bills Receivable, New Loans,	$308,400 00	
World-Wide Endowment,	41,000 00	
Mission Endowment,	500 00	
Overdrawn last year, now paid back,	$ 26,907 76	$368,807 76

30. Assets

Cash on hand,	$ 21,702 31
Bills Receivable, secured by mortgages,	1,102,762 05
Brethren Publishing House, Investment,	131,150 00
Church Extension Bills Receivable,	4,175 50
West Alexandria Farm,	108 36
Reiff Estate, Philadelphia,	1,769 31
Accounts Receivable,	250 27
Total assets, March 1, 1919,	$1,261,917 80
Total assets, March 1, 1918,	1,172,285 74
Total increase,	$ 89,632 06

MONTHLY FINANCIAL REPORTS

Because of the unusual length of the Annual Report, the April Financial Reports for the General Mission Board and Relief and Reconstruction Committee will appear in the July issue of the Visitor.

The Gish Publishing Fund

The Gish Publishing Fund was established Dec. 13, 1897, by Sister Barbara Gish, in memory of her husband, Bro. James R. Gish. The principal of the fund now approximates $60,000. The income is used mainly in providing the ministers of the Church of the Brethren with useful books at greatly reduced prices. In addition, for almost every year, a surplus has been passed over to the Ministerial and Missionary Relief Fund. The Gish Publishing Fund is administered under the following rules:

1. **Name.**—The name of this fund shall be the Gish Publishing Fund.

2. **Fund.**—This fund shall consist of the estate of James R. and Barbara Gish, estimated value, $50,000; with any other funds that may hereafter be added to it.

3. **Purpose.**—The purpose of this fund shall be to supply the ministers of the Church of the Brethren with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

4. **Supervision.**—The General Mission Board shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the Publication Department for publication and distribution of publications selected.

5. **Surplus.**—Any surplus on hand at the end of the fiscal year of the General Mission Board shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries; but should it not be needed in said fund, then it shall be given to the World-wide Mission Fund.

6. **Terms.**—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

7. **Report.**—The General Mission Board shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

Some idea of what has been accomplished through the Gish Publishing Fund may be gotten from the statistical report that follows:

Record of Book Distribution

	Previously sent out	Sent out during 1918	Total to date
Annual Meeting Minutes,	937	....	937
Alone With God,	2,405	91	2,496
Archæology and the Bible,	292	153	445
Bible Dictionary,	2,339	104	2,443
Bible Manners and Customs,	2,034	....	2,034
Bible Readings and Studies,	1,511	108	1,619
Bible Atlas,	1,580	83	1,663
Blaikie's Bible History,	984	224	1,208
Book of Books,	2,415	....	2,415
Bound Tracts,	2,499	....	2,499
Boy Problem in the Home,	321	182	503
Bulwarks of the Faith,	703	....	703
Character of Jesus (Bushnell),	797	130	927
Christ We Forget, The,	....	388	388
Contagion of Character,	793	....	793
Cruden's Concordance,	2,258	100	2,358
Doctrine of the Brethren Defended,	1,697	94	1,791

Doctrine of Prayer,	500	68	568
Divinity of Christ,	3,000	....	3,000
Eternal Verities,	2,715	58	2,773
Expository Preaching,	550	65	615
Gospel for a World of Sin,	.....	251	251
How to Master the Bible,	1,734	....	1,734
History of the Brethren,	1,547	....	1,547
History of Preaching, Vol. I,	600	....	600
History of Preaching, Vol. II,	380	....	380
Life of John Kline,	1,145	....	1,145
Life of Christ, 2 Vols. (Edersheim),	1,793	99	1,892
Life of St. Paul,	524	147	671
Lord's Supper,	3,415	....	3,415
Little Talks to Little People,	386	....	386
Man and His Money,	669	111	780
Manhood of the Master,	.....	366	366
Man's Value to Society,	524	84	608
Minister as Shepherd,	....	254	254
Modern Secret Societies,	2,660	81	2,741
Our Troublesome Religious Questions,	341	178	519
Pastoral and Personal Evangelism,	750	....	750
Preacher and His Models,	550	....	550
Preparation and Delivery of Sermons,	647	135	782
Problem of the Old Testament,	700	....	700
Problems of Pulpit and Platform,	1,623	94	1,717
Quiet Talks on Following the Christ,	547	....	547
Quiet Talks on John's Gospel,	549	....	549
Quiet Talks about the Tempter,	340	189	529
Resurrection of Christ,	1,000	....	1,000
Roman Catholicism Capitulating, etc.,	770	19	789
Seven Churches of Asia,	1,394	26	1,420
Sick, Dying and Dead,	1,986	123	2,109
Square Talk about the Inspiration of the Bible,	2,485	....	2,485
Sunday School Commentary,	8,937	....	8,937
Schaff's History of the Church, Vol. I,	878	....	878
Schaff's History of the Church, Vol. II,	701	....	701
Schaff's History of the Church, Vol. III,	549	....	549
Schaff's History of the Church, Vol. IV,	510	....	510
Schaff's History of the Church, Vol. V, Pt. I,	450	90	540
Schaff's History of the Church, Vol. V, Pt. II,	.....	231	231
Schaff's History of the Church, Vol. VI,	618	....	618
Schaff's History of the Church, Vol. VII,	289	270	559
Teacher Training with the Master Teacher,	1,609	....	1,609
Thirty-three Years of Missions,	449	90	539
The Twelve Apostles,	2,006	93	2,099
Nave's Topical Bible,	688	....	688
Topical Text Book,	1,963	....	1,963
Trine Immersion,	2,767	19	2,786
Universalism,	1,547	62	1,609
War vs. Peace,	950	....	950
When Home Is Heaven,	.....	400	400
Young Preachers,	1,959	....	1,959
Pamphlets on International Peace,	3,100	....	3,100
Totals,	89,359	5,260	94,619

New Books Added in April, 1919

Six new books were added to the list at the Gish Committee meeting in April, 1919. These can now be secured at the prices given. The titles of these books and a brief description of each follow:

77. Things to Live For. By J. R. Miller. Of course, we ought to live for the best things. One of the greatest devotional writers of our country endeavors in this little book to show us just what the best things are. To our ministers, 25c.

78. The Character of Jesus. By Charles E. Jefferson. This volume contains twenty-six simple studies of the strength, sincerity, poise, candor, generosity, and other

traits in the character of Jesus. It is much larger than Bushnell's little book of the same name. To our ministers, 50c.

79. Practical Pedagogy for Ministers. By Alvah Sabin Hobart. A study of the art of preaching from a new and important angle. The author believes that, like Christ, the minister should be a teacher as well as an orator. To our ministers, 25c.

80. The Call of a World Task. By J. Lovell Murray. A study of the religious needs of the world as revealed by the war. It is a book that has been widely used in student conferences and on reading lists for ministers. To our ministers, 15c.

81. Quiet Talks with World Winners. By S. D. Gordon. This book is one of the best of the well-known "Quiet Talk" series. The author's aim is to make world winning the purpose of every follower of Christ. To our ministers, 25c.

82. The Training of the Twelve. By A. B. Bruce. In this unusually thoughtful book the author studies the methods of Christ in his training of the twelve. To our ministers, 40c.

List of Books at Present Available to Ministers

2. Doctrine of Brethren Defended, ... 20c
5. Seven Churches of Asia, ... 20c
11. Bible Dictionary, ... 25c
15. Eternal Verities, ... 20c
19. Modern Secret Societies, ... 15c
20. Alone With God, ... 15c
23. Cruden's Concordance, ... 30c
26. Bible Atlas, ... 60c
31. The Twelve Apostles, ... 15c
32. Edersheim's Life of Jesus, ... 75c
33. The Sick, the Dying and the Dead, ... 10c
36. Universalism Against Itself, ... 20c
37. Problems of Pulpit and Platform, ... 15c
39. Bible Readings and Bible Studies, ... 10c
43. Blaikie's Bible History, ... 30c
55. Preparation and Delivery of Sermons, ... 35c
56. A Man and His Money, ... 25c
64. Life of St. Paul, ... 15c
67. The Boy Problem in the Home, ... 25c
68. Archæology and the Bible, ... 75c
70. Schaff's History, Vol. V, Part II, ... 90c
71. Manhood of the Master, ... 15c
72. The Christ We Forget, ... 30c
73. Gospel for a World of Sin, ... 30c
74. Little Talks to Little People, ... 30c
75. The Minister as Shepherd, ... 25c
76. When Home Is Heaven, ... 25c
77. Things to Live For 25c
78. The Character of Jesus (Jefferson), ... 50c
79. Practical Pedagogy for Ministers, ... 25c
80. The Call of a World Task, ... 15c
81. Quiet Talks with World Winners, ... 25c
82. Training of the Twelve, ... 40c

Administration of the Fund

The following table gives, in a brief way, some statistics concerning the income from the Gish estate. and the personnel of the committee since organization:

Year Ending March 31	Amount Expended in Books	Amount Passed to Min. and Miss.	Relief Fund Committee's Expenses	Members of Committee
1899	$ 400 00	.....	.....	L. T. Holsinger, A. H. Puterbaugh, J. H. Moore
1900	1,544 83	$ 500 00	$ 9 40	Same as above
1901	3,407 34	.....	50 00	" " "
1902	1,987 11	1,241 27	16 95	" " "
1903	4,145 19	981 49	14 00	L. T. Holsinger, J. E. Miller, J. H. Moore
1904	2,572 32	827 55	8 95	Same as above
1905	2,354 63	512 80	3 45	L. T. Holsinger, J. E. Miller, J. W. Wayland
1906	1,702 39	772 91	45 43	Grant Mahan, J. E. Miller, J. W. Wayland
1907	2,667 72	530 33	49 55	Same as above
1908	3,459 75	681 91	.....	" " "
1909	829 79	472 42	.....	J. W. Wayland, J. E. Miller, J. H. B. Williams
1910	2,489 24	456 85	8 60	J. E. Miller, J. H. B. Williams, I. B. Trout
1911	3,049 41	430 94	3 42	J. H. B. Williams, I. B. Trout, J. E. Miller
1912	2,231 61	447 84	.....	Same as above
1913	1,261 30	464 72	2 25	" " "
1914	1,554 69	464 72	5 61	" " "
1915	2,886 50	464 72	7 55	J. E. Miller, J. W. Lear, J. H. B. Williams
1916	3,357 78	464 72	5 10	Same as above
1917	3,395 03	664 69	10 92	" " "
1918	3,013 48	668 67	12 35	J. E. Miller, J. W. Lear, H. A. Brandt
1919	4,720 84	668 67	18 09	Same as above
	$53,030 95	$11,717 22	$ 2,715 59	

Ministers' Home Study Course

The report of the Ministerial Committee, accepted by the 1917 Conference, recommends a "Home Study Course, arranged by the Educational Board, the books to be secured through the Gish Committee." The Educational Board has mapped out a four-year course of study designed to meet the needs of ministers who have not had the advantages of a college or biblical training. The six subjects for study are: Old Testament, New Testament, Church History, Theology, Homiletics and Practical Theology, Sunday-school and Missions. On the payment of a small fee all ministers passing an examination on the first two years' work will be entitled to a certificate; those successfully completing the four-year course will be entitled to a diploma. The books for the first year may be obtained through the Gish committee. The Home Study Course books cannot be furnished on the same reduced price scale as the books regularly on the Gish list, because to do this the fund would be exhausted in providing books of special interest to one group of ministers—those not having biblical or college training. The Home Study Course will ultimately call for more than two dozen books, as it is now planned. As to credit, the Educational Board feels that the four-year Home Study Course should be the equivalent of two years of work of High School grade. The course is open to all ministers of the Church of the Brethren who may enroll for not less than one year of work. If interested, write the General Educational Board, Elgin, Ill.

China Notes for the Month of March

V. Grace Clapper

AFTER spending two terms in the Language School at Peking, Brother and Sister Seese returned to Ping Ting Hsien. After remaining a few weeks at Ping Ting they will continue their journey to Liao Chou, where they are to be permanently located, Bro. Seese having been assigned to the work of the boys' school at that place.

This is the third month of the Chinese year and is called the "Luan Yueh" (month of confusion), because the evil spirits are supposed to be turned loose to make all sorts of trouble. Accordingly, all the doors of the temples are left open, in order that the good spirits, too, may be on the scene to help those who get into trouble. The people wear, suspended around their necks, little bags filled with sesame seed and red pepper, which also aid in keeping the "gways" (evil spirits) away. They are almost as superstitious as some of our good people in America, who insist on burning a pinch of salt that has been spilled, in order to prevent bad luck. When we come to think of it, many of our ideas are not far removed from heathenism, are they?

The Women's School at Ping Ting, under the direction of Sister Horning, opened on the last day of March with an enrollment of sixteen. The children of these women constitute the kindergarten which is in charge of Sister Vaniman.

Bro. Vaniman spent three days this month visiting the Boys' Schools at the out-stations. He reports that at one of these stations the girls, also, are becoming interested in education, and are unbinding their feet, that they may be permitted to enter school. Seven have already entered and several others are preparing. He also visited a government school, where the boys sit cross-legged on brick kangs and study from low kang tables, but they removed their shoes and placed them in a rack before taking their seats on the kang. In America boys remove their hats and keep their shoes on their feet when entering the schoolroom, but in China it's proper to remove your shoes and leave your hat on your head.

Brother and Sister Crumpacker made an evangelistic trip to Yu Hsien, during the month, concerning which Sister Crumpacker gives the following report: "The trip was very interesting, as we passed through some of the mining districts, and also a place where a great variety of earthen crocks, tubs and bowls of all descriptions are made. Their processes are primitive and cannot but excite some interest. We also passed through a place where the red dye is manufactured from some mineral deposits to be found in that particular locality. Work among the women at Yu Hsien was very fascinating. Some of them asked such childlike questions, and were quite curious as to the details of the foreigner's life, but when their curiosity was once satisfied they listened to Bible stories with much interest. The last day we were there we had announced a meeting for the afternoon, but the crowd began to gather before ten o'clock, and kept coming until nearly five. There was an intermission of nearly two hours at noon, not at all appreciated by the audience, and the meeting closed about six. They were not at all eager to go home, but sat and asked questions until night. "'I have set before you an open door.' We cannot enter all these open doors, but pray that the Light may be seen in those which we have entered."

The Liao Chou force of native helpers has been augmented by three during this month—a trained nurse from Pao Ting Fu, a teacher for the Girls' School from Tung Chou, and a teacher for the Boys' School from Peking.

In Liao Chou the coming of Christmas had been announced among the women by the Christian women, accompanied by a foreigner, going into the homes and telling the Christmas story; also inviting them to come to the services on Christmas Day. As a result a crowded house again listened to the story of salvation, many for the first time on that day.

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All correspondence for the Board should be addressed to Elgin, Illinois.

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Graybill, Alice M., Palmyra, Pa.

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Ping Ting Hsien, Shansi, China
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Bowman, Pearl S.
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Crumpacker, Anna M.
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Flory, Nora
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Vaniman, Ernest D.
Vaniman, Susie C.

Liao Chou, Shansi, China
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Brubaker, Cora M.
Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Oberholtzer, I. E.
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Pollock, Myrtle
Senger, Nettie M.
Shock, Laura J.

North China Language School, Peking, China
Clapper, V. Grace
Flory, Edna R.
Seese, Anna
Seese, Norman R.
Wampler, Vida M.
Wampler, Ernest M.

On Furlough
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Bright, Minnie F., R. D. 1, Union, Ohio
Hutchison, Anna, 3435 Van Buren St., Chicago, Ill.
Wampler, Dr. Fred J., Edom, Va.
Wampler, Rebecca C, Edom, Va.
Blough, Anna V., 266 Hammond Ave., Waterloo, Ia.

INDIA

Ahwa, Dangs Forest, via Bilimora, India
Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India
Hoffert, A. T.
Mow, Anetta
Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Eby, E. H.
Eby, Emma H.
Mohler, Jennie
Miller, Eliza B.
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India
Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella
Nickey, Dr. Barbara M.
Pittenger, J. M.
Pittenger, Florence B.
Royer, B. Mary
Swartz, Goldie

Jalalpor, Surat Dist., India
Shumaker, Ida C.
Grisso, Lillian

Vada, Thana Dist., India
Garner, H. P.
Garner, Kathryn B.
Powell, Josephine

Post: Umalla, via Anklesvar, India
Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

Vyara, via Surat, India
Long, I. S.
Long, Effie V.

On Furlough
Eby, Anna M., Trotwood, Ohio
Lichty, D. J., Mt. Morris, Ill.
Miller, Sadie J., 3435 Van Buren St., Chicago, Ill.
Blough, J. M., 1309 Franklin St, Johnstown, Pa.
Blough, Anna Z., 1309 Franklin St., Johnstown, Pa.
Emmert, Jesse B., 232 S. Church St., Waynesboro, Pa.
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Is It a Square Deal?

Your boy decided to enter the ministry; and spends his hard earned savings for an education so that he may be best fitted to give his whole time to the Church as a Minister or Missionary.

My son decides to invest his savings in a farm or business and make money. He does so and makes much money, and is prosperous.

Your son comes on a bare support and ministers to the spiritual needs of my son.

They grow old together. One grows wealthy; the other has none of this world's goods.

Is it fair that my son should grow spiritually through the efforts of your son, and my son provide nothing for the old age of your self-sacrificing son?

Certainly Not

Those that minister have a right to expect the Church to whom they minister to provide a living for them when they are old.

We are sharers in the spiritual bread which they break to us. Therefore we are party to their need and want in old age.

Our Prosperity can Provide for Them.

The Annuity Plan of the General Mission Board is Open for Endowment for the Superannuated Minister and Missionary.

Why not invest endowment funds for this purpose so that in days to come those who have grown old administering the income from world-wide endowment funds may not have need and want themselves?

Write us today. Let us make wise provision for our Ministers. Then shall young men be attracted more easily to the work of Spiritual Ministration.

WRITE US,

GENERAL MISSION BOARD

Elgin, Illinois

The Missionary Visitor

To the Needy Places of the World

The answer of the Church of the Brethren to the appeals for help, coming from the non-Christian World, and to the call for reconstructing the ideals of a bleeding, war-torn world, is epitomized in the sending forth this year of thirty-two new missionaries—more than twice the number sent forth in any previous year.

VOL. XXI JULY, 1919 *NO. 7*

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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The Missionary Visitor

Volume XXI JULY, 1919 No. 7

Mission Thoughts From Winona Lake

The best way to have understood the spirit of the Winona Lake Conference would have been to attend it and thus come to feel its upward tug. Any attempt to convey an interpretation of its influence through the printed page will simply be begging the question. Nevertheless it is but fair and just to those who could not be present that we mention a few of the impressions left upon our mind.

This was the bicentennial year of our existence in America, you know—something of a Year of Jubilee. It was meant to commemorate something of vital interest in our church life. The end of a century and the beginning of another; for centuries, like minutes and days, simply crowd and jostle each other out of the way as they pursue their steady course.

We are safe in saying that this Conference had more to do with the opening of the new century than it did with farewelling the old one. History, past victories, the hoary past, had small place compared to the position occupied by the expectant, youthful, enthusiastic, hopeful consideration of future possibilities. It is convenient that centuries of church history end just at a time when the topics of reconstructing the world for Jesus Christ are coming to occupy primary place in the thought of the Christian world.

Optimism had its inning in this Conference; pessimism was far afield. Optimism is of God, anyhow, and pessimism is of his adversary. It is perfectly proper for us to say that the program started out right this year, for the positive features of the Conference were strengthened at the beginning through the Life Work Conference for Young People. Folks were made at once to feel that it was not necessary to be freighted down with years in order to enter fully into the spirit of a historic celebration.

The Life Work Conference continued during the period from Wednesday evening, June 4, to Friday evening, June 6. From the moment that Bro. Early pronounced the first word of the first session until the final benediction, the Conference was a success. We had said before going to Winona Lake that if one hundred people were present for the first session, the Conference would not have been in vain. Likely ten times that number were present the first evening, a number far larger, some older brethren said, than is usually at Conference for the regular Friday evening service.

The address by Bro. D. L. Miller on "My Church: What She Means to Me," was characteristic of this dear aged veteran who has given his all in life, wealth and thought, to the cause of the church he so dearly loves. His address was a splendid inspiration to the young who know he lives what he spoke; it made a splendid "spring board" for all the addresses that were to follow.

The stereopticon addresses on China by Dr. Fred Wampler, and on India by Bro. Jesse B. Emmert, were well received, awakening new interest in these fields. Seldom has the stereopticon been utilized at an Annual Conference. Pictures talk, and we believe that future Conferences may be addressed by them more than in the past.

We should speak, if we had the time and space, of the various addresses given during the Life Work Conference, but we shall beg you to be content with our merely saying that the inspiration generated by

them seemed to infect every listener. There was brought home to the youth a desire to live more for the church than he had anticipated; and borne in upon the more aged was a feeling of regret that they had not had the same type of inspiration and encouragement during their youthful days.

The claims of the ministry were presented in such a way that young men were made to feel the importance and sacredness of this great cause. What can our church accomplish without a devoted, intelligent ministry! What can she not accomplish when her ministers are all consecrated first, last, and always, to the sacred office! We must come to realize, young brethren, that the cause of Jesus Christ beckoning to us through the doors of the ministry is the greatest cause in the world. No life is too important, no aspiration is so high but that it can well be made subservient to the call of Christ to enter his ministry, in case such call comes to you.

The possibilities of the home field were vividly brought to our attention by several speakers, revealing to us the great openings for Christian work and the great undeveloped spiritual resources of our land. A people that is so blessed with young manhood and womanhood as we are should not need to tarry long for leadership for the various missions that the church desires to project out in the needy places of the home land.

The Friday evening service, with an adress by Bro. C. C. Ellis, of Juniata College, on the "Call of the World to the Christian Young Man," was a fitting climax to the whole Life Work Conference, while the address by Bro. J. M. Blough, of India, on "Consecration to the World's Needs," clinched in many hearts the decisions which had been in the making during the whole Conference.

Real fruitage from the influence of the Life Work Conference could be evidenced in the volunteer gatherings on the afternoons of Thursday and Friday. Large audiences met with the Volunteers for their addresses, and the spirit of consecration to the cause of the Lord received wonderful impetus in the hearts of these young people.

We believe that our young people under the influence of this first session of what we hope will become an Annual Life Work Conference, caught a new vision of what the church expects of them, a new glimpse indeed of the Spirit of Christ, who, working through the Church of the Brethren, has permitted her to live through two hundred years of organized church life in America. Our young people at Winona Lake heard the clarion call which sounds to them from God and the Church of the Brethren for definite, consecrated service.

Now, after feebly stating these truths, if you were not present, aren't you sorry that you missed it? There is good cheer, however, in the copy of the resolutions adopted by Conference, in that they recommend a Life Work Conference for future Annual Meetings. We feel assured through this that these Young People's Meetings are here to stay and hope that next year "somewhere in the prairie States" you may have opportunity to attend the Second Annual Life Work Conference.

Now, we have described these two days, what can we say about the remainder of the Conference? The whole meeting was missionary, for missionary work is a broad term, you know. And the germ seemed in the blood of every program and address that was made. The historical portion of the program had to do with the foundations of aggressive missionary advance; Sunday-school programs had to do with giving future workers their spiritual trend; educational topics had to do with preparing them for their future careers; even the peace program had its inspiration largely in the fact and thought that a world at peace meant healthy expansion for the program of the Prince of Peace.

The Conference on Evangelism, on Sunday afternoon, helped to reveal the fact, so often forgotten, that evangelism after all is the big task of the church. We believe that if our church can, in the coming

months, launch a simultaneous evangelistic campaign, give our attention to the supreme task of winning souls for Christ, our Forward Movement will then be fully and effectually on its way. We must have souls for Christ else our program fails.

The Home Mission Program of Sunday evening, with its general theme, "America's Obligation to the World," brought to our consciousness the fact of a great debt which we owe. We are glad it's not an indemnity fund that we owe, contracted through profligate years of pursuing wrong ideals; rather than that, we rejoice that it is a debt of love, contracted by us through our allegiance to God and our fealty to the great advance program of his Son, our Savior. To pay our debt to the world we must commit ourselves to a home mission program which means doing our utmost to reshape America's ideals. Such a program must mean closer coöperation between the General Mission Board and District Mission Boards.

The Great Missionary Convocation of Monday afternoon brought the Conference to a climax of spiritual joy. Such a gathering is not the child of a day, nor of a year, for that matter, nor of the impulse of local congregation or District. It is the approximation of the efforts of all, and a culmination of the activities and prayers and sermons and gifts of a whole Brotherhood.

The number of missionaries home on furlough exceeded that of any past Conference, while the new missionaries approved for service, including Brother and Sister D. L. Forney, who have been away from India for fifteen years, was double the number that had ever been approved before. All this being known to the brethren on the grounds, with the additional conviction that the largest missionary offering ever gathered by our people in Conference, or of many other religious gatherings, for that matter, would be cast into the Lord's war chest, made everyone desirous of being present at this memorable gathering. It seemed almost a shame, indeed a most lamentable fact, that with thousands of people waiting to enter, only a comparatively small number could get into the auditorium.

The meeting opened at 1:30 P. M. with Bro. D. L. Miller presiding. Opening pray-

In Behalf of the Forward Movement in China

Back row, left to right: Dr. D. L. Horning, Mrs. D. L. Horning, Minor M. Myers, Mrs. Minor M. Myers, Valley V. Miller, Lulu Ullom.

Front row: Mrs. L. A. Stump, L. A. Stump and baby, O. C. Sollenberger, Mrs. O. C. Sollenberger.

er was made by our dear aged brother, S. R. Zug, formerly a member of the Board, and a strong supporter of missionary endeavor. The addresses of Bro. Jesse B. Emmert, of India, and J. J. Yoder, of Kansas, were well worthy of the occasion and awakened additional interest in the hearts of the hearers. At the conclusion of their addresses the audience was invited to contribute its offerings to the cause of missions. Large overflow meetings had been arranged and at these, offerings were also taken. The grounds had been districted and effort was made to reach every individual for an offering to the Lord. More than $130,000 in cash and pledges was raised for this offering up until Monday evening.

The following new missionaries were introduced to the Conference. Missionaries for 1919:

For Denmark: Will E. Glasmire; Mrs. W. E. Glasmire.

For China: M. M. Myers; Mrs. Sarah Z. Myers; L. A. Stump; Mrs. L. A. Stump; Mr. and Mrs. O. C. Sollenberger; Mrs. D. L. Horning; Mrs. Martha D. Horning; Lulu Ullom; Valley V. Miller.

For India: Mr. and Mrs. D. L. Forney; Mr. and Mrs. C. G. Shull; Mr. and Mrs. A. S. B. Miller; Leo Blickenstaff; Elsie Price; Mr. and Mrs. Fred M. Hollenberg; Mr. and Mrs. J. E. Wagoner; Mr. and Mrs. A. G. Butterbaugh; B. F. Summer; Nettie Brown; Anna Brumbaugh; Elizabeth Kintner; Sara G. Replogle; Verna Blickenstaff.

As an expression of farewell to these noble workers, opportunity was given the audience to wave a handkerchief farewell. At once a perfect sea of white kerchiefs hid the audience from the missionaries. As one good brother, whose daughter is among the thirty-two, expressed it: "I never saw anything so effective in my life. All I could say was, 'Angels' wings—angels' wings!'" The song, "Speed Away," was caught up by the vast audience and the missionary volunteers were made to feel the mighty force of thousands of people bearing them on their way with prayers and pledges of heartiest support. The consecration prayer by Bro. H. K. Ober marked the end of this great Convocation.

In part, at least, those who were unable to get into the auditorium, were satisfied, as they were given the privilege of meeting the new missionaries. Arrangements were made for an overflow meeting on the hillside and immediately upon adjournment of the large Convocation the missionaries made their way to this other meeting. Thousands of people greeted them there.

The announcement of the result of the Conference offering, though very large, did not please the people. It was not over the top, and everybody felt more or less chagrined that the offering of our Conference should be about the only drive put on in America that they knew about that was not going to surpass the goal set. One good brother, with not an overplus of this world's goods, started the ball rolling by pledging a Liberty Bond; another pledged himself to be one of a hundred to raise the amount to over $150,000. Accordingly, the Conference Moderator, Bro. Early, gave privilege to see what might be raised for this great purpose. When the comparatively small number of people remaining at Conference on Wednesday afternoon had opportunity to contribute towards reaching the goal, the outburst of liberality was splendid and $18,985 was pledged in very short order. This amount, added to the grand total raised, brought the Conference offering of 1919 to over $155,000—an amount more than six times the size of the offering at Winona Lake three years ago. It's a bit hard to prophesy what the sum total of Conference offerings of the future will reach.

We should like to stop here and thank everybody for his part in the great offering. Some churches did remarkably well, giving as much as ten and fifteen dollars per capita; some individuals in these and other churches giving much less, gave most liberally. For these we have the greatest appreciation and thank you one and all for your efforts. We often think it is so splendid that the Father has in his hands the giving of his recompense. We

appreciate the spirit of love which prompts these wonderful gifts. In this we are not speaking of the sum itself so much as we are the proportionate liberality of the various people contributing. While some churches did not seem to catch the spirit of this bicentennial year, others did so, magnificently, and of course theirs is the greater blessing. From our knowledge of the Brotherhood and our observation of the offerings contributed, we feel safe in saying that if the whole Brotherhood had given in anything like the spirit of some of the churches, our offering would have reached an amazing total.

But now we must descend from this great mount and look toward the tasks as they confront us. As these lines are written, our people are scattering to the four corners of the country, to their homes. Our missionaries are preparing to go forth to the fields of the world, and for those going to China the time for preparation is short. We are once more at our various tasks. We could not always dwell under the pressure of an Annual Conference; we cannot all live on the mountain peaks; but while we are busy with the humdrum care of everyday life, we thank God that there are mountain-top experiences and that he permits us to come close to him.

We do not mean by this that our God is a God of the mountains. He also is the God of the plain and the valley, and most of our people have not had the privilege of Winona Lake Association. Let us thank him and take courage. Let us labor with the vim and the will which means progress, advance, love, unity, and enthusiasm in behalf of his great cause.

We are only in the beginning of the first year of our Five-Year Forward Movement Program. This Conference gave it a great "sendoff" in approval, support and enthusiasm. Let us work towards reaching and surpassing every goal set, and let us plan for the greatest jubilee in our history as a worthy culmination of this our greatest five-year effort. It is not too early to plan and to pray for such a mighty gathering and celebration five years hence.

In March India cabled "Send eight men." Here is the answer of the Church. Isn't it fine to answer in full the appeals of our field?

Missionaries for India, 1919. Left to right, back row: Sara Replogle, D. L. Forney, Arthur S. B. Miller, C. G. Shull, Mrs. C. G. Shull, B. F. Summer.
Second row: A. G. Butterbaugh, Mrs. A. G. Butterbaugh, Nettie Brown, Elizabeth Kintner, Anna Brumbaugh, Verna Blickenstaff, Elizabeth Wagoner, J. E. Wagoner.
Front row, Fred M. Hollenberg, Mrs. Fred M. Hollenberg, Elsie Price, Leo Blickenstaff.

Representatives of the United Student Volunteers of the Church of the Brethren, Attending the Becker Bicentennial Life Work Conference, Winona Lake, Indiana

The Life Work Conference

Anna Beahm

WE have had a young people's conference all our own. Many thought only a few would be there but the Conference was backed by much prayer. As a result about two thousand were there at the first meeting. They came from many parts of the Brotherhood. Nearly all the colleges were represented. Over two hundred volunteers were present. It is a great inspiration to meet so many who are interested in the forward movement of the kingdom and are eager to find their part in the movement.

The programs arranged well met the desires and needs of such earnest young people. The thought was kept constantly before us that God has a plan for each life and only by living close to him in our daily lives can we find that plan and serve him well in it. Then, as we were led to a deeper desire for service, we were not left to wonder whether there was anything to do. The opportunities of the home field, as well as the foreign field, were graphically presented by those experienced in the different phases of the work.

Of special interest were the afternoon meetings directed by Bro. Statler, president of the United Student Volunteers. They thought Westminster Chapel would accommodate these meetings, but it took God's big out-of-doors to do it.

The messages from volunteers on Thursday afternoon and from the missionaries on Friday were a great inspiration to live closer to God in order that we might be found faithful in his service and represent him correctly.

The two messages of Friday evening by Bro. C. C. Ellis and Bro. J. M. Blough seemed to epitomize the good of all that had gone before. These messages were a challenge to the best in every person. The second best was stripped of its lure, and only the highest of strong Christian manhood and womanhood given gladly in voluntary service had any appeal. But the climax was not yet.

Throughout the Conference, as so many good messages were given, many felt the lack of the opportunity for quiet meditation to make these things a part of our lives. Friday night we had the opportunity for such a response on our part toward God. After the meeting those interested wended their way to Westminster Chapel where Bro. Emmert led in a consecration service. Every one in that room full of

people could not but recognize the presence of God. In our hearts there was a holy stillness. In the messages given, the prayers offered, and the vows made at that meeting do we find the climax of the Life Work Conference—for what better is there in life than finding fully and choosing gladly God's will? Could there be a better climax of a Life Work Conference than this—not only "I'll work for you, Lord," but, "Lord, here I am—all that I am—work thou through me"?

One of the most encouraging meetings for the volunteers was the business session held Friday afternoon. Reports from all but one of the volunteer bands were given. The reports represented the work of nearly four hundred volunteers in our schools during the past year, of whom about one hundred and sixty were foreign volunteers. We rejoiced also to know that the amount raised for the institution of learning in India totaled over $6,000.

Of greatest import to the future work of the volunteers was the acceptance of the revised constitution and the new declaration. This declaration really is not new, but in substance is what we have tried to live up to during the last few years. The declaration with its explanation will speak for itself. All those who sign this card are regular members of the movement. Other provisions are made for associate volunteers.

What It Means to Sign the Declaration of the United Student Volunteers of the Church of the Brethren

"It is my purpose under God's guidance to devote my life without reserve to a distinctively Christian vocation."

1. Prerequisites for Signing the Declaration

It is presupposed that the person who signs this declaration has passed through the process of absolute consecration to God's will, having made the will of God the supreme aim of his life; and that he is ready to follow the will of God for his life at any cost wherever it may take him.

It is further presupposed that earnest study of God's will for the world as revealed in Jesus Christ and his Word, an extensive study of the condition of the world and its spiritual needs, and an intelligent study of his own capacity and opportunities, together with the promised help of God, has led him, after much prayer and earnest seeking for the guidance of the Holy Spirit, to the point where he is planning to devote his whole life primarily, directly, and unreservedly to the propagation of the Gospel.

2. What is a "Distinctively Christian Vocation"?

Perhaps the greatest need of the church today is ministers, missionaries, and other trained workers who will give their entire time to the Lord's work. The United Student Volunteers is a recruiting agency for meeting this need, and becoming a member through signing the declaration means enlisting for this undivided service.

The supreme task of the Christian church is to propagate Christianity. Each individual Christian has some definite responsibility in this task. Every person who selfishly ignores this fact dwarfs his possibilities for real service and for his own personal development. No Christian has done his duty until he investigates and finds the place God has chosen for him. "Understand what the will of the Lord is."

Some can serve best through intercession, some by making money to support the Lord's work and workers, while others find their highest calling in going out into the needy field where their life work contributes directly and primarily to the spiritual welfare of individuals. The latter we recognize as those in a "distinctively Christian vocation."

Those engaged as pastors, evangelists, religious educators, singing evangelists, administrators of religious work, mission workers, home or foreign (evangelistic, educational, industrial, or medical), or the wife of any of the above would be considered as in a distinctively Christian vocation. A student purposing to give his life in such work may not yet know the specific character or place of his service, but if he has the conviction that the Lord wants him in a distinctively Christian vocation he may sign the declaration.

Thus there is much more than consecration, vastly important as that is, involved

in signing this declaration. The Lord calls some people to farm or go into business for him that they may serve him by placing their income at his disposal. And such, if they make the same sacrifice—although not considered volunteers—will certainly receive as great a reward as those who give their lives in a distinctively Christian work. Without the one the other would be impossible.

The difference between a volunteer and a non-volunteer is, therefore, reckoned not by degrees of consecration, but by the character of work to which God calls him. So a volunteer is not necessarily one who has reached a deeper consecration.

3. Purpose

The person who signs this declaration is not only willing to devote his life to a distinctively Christian vocation (as every consecrated Christian should be) but he has reached the conviction that that is God's will for his life and it has become his **positive** purpose. He feels within him the divine urge expressed by Peter and John in the words, "We cannot but speak the things which we saw and heard." Having made this decision, a student will plan his education, choose his companion, and shape his life in every detail with that in view. He will make every sacrifice necessary to become efficient in the work to which he has been called.

Even though signing the declaration is an expression of one's present positive purpose, it is not a pledge, neither is it binding in such a way as to hinder from following the subsequent leading of the Holy Spirit.

The declaration will also be a great incentive to others to pray through their problems and find God's will for their lives.

4. Without Reserve

The phrase "without reserve" makes it emphatic that the volunteer should devote his life primarily and directly to ministering to spiritual needs. It precludes the devoting of his life to financial gain or any work that would in any manner detract from his highest efficiency in spiritual work. It requires that there be no closed doors in the heart to God.

5. Under God's Guidance

There is no more important question for a Christian to decide than "What shall be my life work?" and that is what is involved in becoming a volunteer. For this reason special attention should be given to the phrase "under God's guidance." No one is able of himself to properly decide his life work. His knowledge both of the world with its needs and of his own fitness for certain tasks is very limited.

Sometimes the path which leads to the revelation of the Father's will is a long one, but whether it be a journey of three months or three years, we should not become a volunteer until the Lord has made it clear, so far as we now can see, that that is the work in which he wants us. Although the path be long, every one should seek until he knows, for any one is untrue to himself and to God, if he does not persistently and with determination continue prayerfully to seek God's will in regard to his lifework, until he has found it.

And when God's will has been revealed one should not hesitate to declare his purpose by signing the declaration. "Experience shows that a definite life purpose in regard to one's place in the kingdom of God is a mighty factor in the development of character, and in power for Christian service. Whoever refuses to act when he is convinced as to the course into which God would have him enter is weakened and rendered less effective in Christian life and service. Many a breakdown in moral character and defeat in the struggle with temptation have their beginnings here." Failure to respond to the revealed will of God leads to spiritual disaster in the life of any Christian.

After God's will has been revealed and accepted, the volunteer continues to be open to the leading of the Spirit. He will spare no effort to remove obstacles which may hinder his purpose. Only the clear leading of God will keep him from giving himself wholly to a spiritual ministry.

"In all thy ways acknowledge him and he will direct thy paths."

"The harvest truly is plenteous but the laborers are few."

Thirty-Sixth Annual Missionary Meeting

J. F. Graybill

THE International Missionary Union has been holding its annual meetings at Clifton Springs for the last nineteen years with the exception of last year, when it, for some reason or other, was held at New Rochelle, N. Y.

The Clifton Springs Sanitarium was founded by Dr. Henry Foster some sixty years ago. The primary object for the founding of this institution was to establish a place of rest for returned missionaries where they could recuperate under free medical attention. This already intimates what kind of a man Dr. Foster was. He was a man of lofty and helpful ideals and a good Christian character. Though he is dead, he still speaks. His will provided for an interdenominational board of trustees so that the good work he began may continue, now that he has gone to his reward.

Clifton Springs, situated on the New York Central R. R., about midway between Rochester and Auburn, is an ideal place for a sanitarium. Its lovely parks, sulphur springs and pure air make this a good place for revival of the body, and the religious atmosphere which permeates the entire place invigorates the soul.

In 1901 the International Missionary Union was invited to meet at this place. Dr. Foster promised to erect a tabernacle right by the sanitarium for the convenience of the meeting if they would make this their place for the annual conference. Not only is the Union invited to meet in the tabernacle, but the guests, consisting of superannuated missionaries, missionaries on furlough, missionaries under appointment and mission secretaries, are entertained for five days free of charge. This is much more than can be expected and must be experienced to fully know what such a treat means to a missionary on furlough. Here one meets men and women pretty well up in the educational rank and of wide missionary experience all in a common family trying to be helpful to each other. Missionaries of all denominations are invited and welcomed. This was the first time the Church of the Brethren was represented; China by Brother and Sister J. Homer Bright, India by Bro. J. B. Emmert and Sweden by the writer. The Union seemed very glad for our presence and we enjoyed it beyond measure.

There were ninety-nine missionaries present, representing seventeen different Mission Boards and sixteen different fields. The prominent thought before the convention was Christian World Reconstruction, the missionary's opportunity and duty along this line while on furlough as well as when on the field. The missionary kindling the fires of evangelism on the altars of the home church was emphasized.

The evening addresses were exceedingly interesting. The World Survey by Dr. S. M. Zwemer, of Cairo, Egypt, turned the searchlight on the Moslem world and revealed conditions that are alarming. The conditions of the far East so carefully studied were presented by Dr. Frank Sander. An illustrated lecture on the Bible in World Reconstruction was given by Rev. H. J. Scudder, from Brooklyn, and the Interchurch Movement was presented in an illustrated lecture by H. F. Laflamme. The last meeting was a very impressive one. It was both a consecration meeting for those who are returning to their fields and a farewell meeting for all present.

As we left this place so much strengthened to go forth in the work of the Master and with suggestions for more efficient service in our appointed fields of work, we were made to say with one of old: "It is good to be here." We breathed a silent blessing upon the work of the institution and the International Missionary Union and went on our way rejoicing..

209 Cherry St., Palmyra, Pa.

Financial Report

(Continued from Last Page)

FRENCH ORPHANS' RELIEF FUND

Illinois

Nautilus Class, Elgin, $5; Barbara and Mary Culley, $6; Junior Cong., Brethren Ch., Elgin, $26.50, ... $ 37.50

Total for May, ... $ 37.50

The Story of Miriam: A True Narrative from Armenia

A. J. Culler

MIRIAM is a little Armenian girl fourteen years of age. Her rough black hair flows down each side of her face and her jaws and eyes look as though she had the will to make the way. Miriam was the second of three daughters in a happy family of five. Their home was at Sivas, beyond the mountains in the north central part of Armenia.

In May, 1915, about two thousand men, women and children were driven from Sivas to the southeast. At Diarbekir all were plundered and their clothes taken from them, leaving them almost naked in the wilderness. A great many of the crowd were killed and their bodies burned. The living were tied with the dead and put on great heaps. Fire was set to them, rubbish and branches being placed under the piles. Miriam and some others fled and for ten days hid in a cottage without food. There they were found by a Kurd who said to them, "Why are you staying here? Go to the villages and be servants to the Kurds."

They were taken by the Kurds and given food for their work. Some of them were compelled to become the wives of the Kurds, but whether they did or not they were not kindly treated, and some had their hands cut off and eyes put out.

After two months in these Kurd villages they were collected and sent back to Diarbekir, where all the young men were killed. Miriam was taken as a servant and soon was compelled to marry a young Kurd. This happened when she was only eleven years old. She lived with him only one month, when she fled and came to Jezira. Again for one year she became a servant, and thus her life was spent until the time when the British took Aleppo, and then she came here.

Miriam is now in the orphanage here with other girls of her own age. She is a cheerful girl, although it makes her sad to tell her story. She is glad for her home here, but wants to go back to Sivas. There does not seem to be much ahead at Sivas,

for all her family are dead, but we hope that Miriam may become a good woman and live a happy life.

Not only light for the long Arctic evenings but light for the Eskimo mind is being supplied by "Uncle Sam" to the people of Noorvik, Alaska. Many an Eskimo woman is now able to continue her sewing by the soft glow of the Mazda lamp in her home, and along with the light has come more pride in the orderliness of the home, and a keener interest in world events.

A wireless instrument has been installed in connection with the lighting plant, so that through Noorvik other villages in the northwestern district can receive news bulletins from the outside world. This news is always read at the opening exercises of the school, and makes the children realize that the United States does not mean only a local teacher and the man in charge of the Alaska Bureau of Education, but means the expression of the good will of a whole nation.—Missionary Review.

Mountain Grove Chapel, Virginia

Nelie Wampler

DURING the summer of 1908 a Sunday-school was opened near Pirkey, Greene County. There being no church the Sunday-school was held in the grove. Bro. Alonzo Shiflet, now a deacon, his wife, and another brother were the only members. The Sunday-school interest made ready for a series of meetings. Eld. S. A. Sanger held a week's meeting the first of September and baptized twenty-eight souls.

Services were continued in the grove until cold weather. One Sunday the snow was swept from the slab seats and services were held. Arrangements were made for a churchhouse; the people got busy with a little outside help and put up the building. When it was under roof we began holding services in it, although it was several years before it was completed.

One of our greatest problems is illiteracy. Less than 20 per cent of the grown-up people can read or write. They live very simply, but are happy and contented. I soon realized that the only way of reaching and caring for these people was to get into the schoolroom and live with the children. So I began teaching in 1909 and have taught the same school each session since, teaching domestic science in the homes, working in the Sunday-school and the prayer meeting. However, there have been quite a few noted changes since that time. I give here from my diary a bit of my first experience.

Monday, Oct. 4, I was up early and went to Bacon Hollow. Found a little one-room schoolhouse nestled among the mountains, the stream running under one end of the building. Could hardly find my way in for the bushes. Had no key. I put a boy in at the window to open the door. There were a few board desks about four feet long, several broken and piled up in one corner. The shelf was broken down, no water-bucket, dipper, washbasin, nothing by way of equipment.

Had fifteen pupils, nine of whom were beginners. Before I had gotten a record several boys were out of their seats, boxing; two were going out of doors without permission. When some one called me to the door two girls followed to see who was there. I spent rather a tiresome day, giving lessons not found in the textbooks, however. Was really glad when the day was done.

After a few days things began to take on a different appearance. I had the children help scrub the floor and windows; fixed up the desks, polished the stove and put up a few pictures, making things more attractive and comfortable. When the children saw the stove they asked if it were new. Some one replied, "Miss ——— put some black stuff on it." A little fellow said to me, "You must be mighty rich and have a mighty rich daddy to fix things so fine."

Thus my experiences grew from week to week, new pupils enrolling every day. The division superintendent came in to see me one day. He said that he had heard much about this school, but the half had not been told.

In 1912 an assistant was given me. I moved my room into the church and taught there until the county built a new graded school building in 1915. We are now comfortably and modernly equipped, and have a school library.

The first one of our girls to complete the grammar grade is now at Hebron Seminary and making good.

A great many of the children are Christians and are taking an active part in all of the services.

"How Can the Children Work for Christ?" in Christian Workers' meeting was given by the children. A girl nine years old was leader. They prepared their work in school in their English. It was wonderful how their little minds were drawn out to the things they can do for Christ.

At Thanksgiving I gave each child an envelope and told them that we wanted to make an offering to help some other little children to know about Jesus. I promised to put as many pennies into their envelope as they could bring. Several refused an envelope because they did not have a penny. We had just gotten a load of wood worked up. So I promised a penny for every armful of wood carried in and piled up nicely

on the porch. Hands went up in delight. The next morning each child came with his envelope. Faces beamed with joy because they had brought their own. The offering amounted to $4.94.

My time when not in school has been spent among the people, sewing, nursing, teaching, assisting in meetings, etc.

The Lord has abundantly blessed us with health and kept us during these years of service, for which we praise his name.

Pirkey, Va.

Elementary Mission Study at Elizabethtown

Martha Martin

MOST of the members of our beloved missionary church can be interested in missionary work if careful efforts, born of prayer, are made by those already interested. It was the outgrowth of such effort which resulted in our Sunday-school introducing mission study to its members as part of their work for the summer of 1918.

It came about in this way: Bro. E. H. Eby, returned missionary from India, was visiting the eastern churches as traveling secretary for the General Mission Board. He spent Sunday, June 30, at our Sunday-school and preaching services. By consulting with the missionary committee he found we had no mission study class at present, though several small classes had completed "Christian Heroism in Heathen Lands." The committee did not know of a suitable available time for mission study. It was suggested that perhaps such study could be pursued at the Christian Workers' hour during the summer. Bro. Eby presented books for graded mission study at the evening service, arousing a general interest. However, he declined to organize the work for us, saying that the local missionary committee should work that out.

The missionary committee felt that if graded work was to be pursued, it ought to be introduced through the Sunday-school. They consulted with the elder, the local S. S. advisory committee, the S. S. superintendent and the C. W. president. All considered it quite a task to attempt to introduce the study of perhaps four books adapted to various grades, at one time. Eld. Jesse Ziegler, but lately gone to his eternal reward, was visiting in our elder's home and heard us discussing the problem of introducing the work. He gave a suggestion which at once seemed to meet the need of our perplexed minds. It was that, since the work is new, and the handling of various grades with various textbooks might be a complicated affair at first, we **all use the same mission study book.** This book, "Undenominational Missionary Studies for the Sunday School," Series I, recommended to be used by as many of our Sunday-schools as would be willing, was the **first** or most elementary of the books recommended by Bro. Eby, intended for study by juniors.

On Sunday, July 7, the president of the missionary committee presented the mission study plan to the Sunday-school at its regular session. The price of the book to be used was mentioned as being only ten cents in lots of fifty. The Sunday-school was asked to assemble the next Sunday evening at the C. W. hour. Orders were taken for books, and fifty were secured for the beginning of the study on July 14. Many more books were ordered when the class met for the first time.

On Sunday evening, July 14, those assembled were divided into five sections for recitation from the same book, "Undenominational Missionary Studies for the Sunday-school," Series I. A few primary pupils wanted to take up the work. These, the juniors and intermediates who came, together with their regular S. S. teachers, formed one section. Then a Young Women's Class for seniors and adults and a similar Young Men's Class were formed. The older brethren were put together into one section and the older sisters into an-

other. Each of the five sections elected its own teacher, and appointed its secretary. All had met in the main room for a very brief opening service led by the C. W. president. After the opening service, the president of the missionary committee took charge and arranged the sections. The classes of older members remained in the main room and the younger ones went into side rooms for recitation.

What a scene greeted our eyes at the C. W. hour, 6:45 to 7:30, for six weeks! Old and young, eagerly studying missions, many for the first time! While the summer vacation and pleasures prevented some from pursuing the work, the average attendance during the six weeks was eighty-three. Our older members seemed delighted that they could take up this work without hard study and an examination.

One hundred read the book, some of whom could not attend very often. All who read the book were awarded small certificates by the missionary department of the Elizabethtown Sunday-school. These certificates bore the signature of the secretary of the General Mission Board, of the local Sunday-school superintendent, and of the president of the missionary committee. We hope to study Series II and III of the same book in a similar way.

Deputation Work at McPherson College

THE greatest joy of life comes to the individual through the avenue of service. Those persons who do not have the purpose of definite service to humanity, as their ideal in life, but have latent within them great possibilities along such lines, can often be induced to undertake more definite work by giving them an opportunity to experience the joy which comes through service. In former years the students of McPherson College recognized the value of deputation work. They have come to realize that great good does ensue, both to the congregations visited and to the young people who take them the message. Thus we see that deputation work has a twofold value.

During the past years a number of our organizations, such as the Intercollegiate Prohibition Association, the Y. M. C. A., the Anti-Tobacco Association and the Volunteer Bands, have been doing quite a bit of deputation work independently. This year we have coördinated our efforts and concentrated our energies. Each organization elects a member to the central committee which comprises the executive committee of the Students' Extension Department of the college. This central committee has in charge the securing of dates for the various teams. A special missionary letter is sent to all the pastors in the adjacent Districts, and a blank is enclosed, which can be filled out with little trouble, which gives us the nature of program desired and the date. In like manner anti-tobacco literature is mailed to the high schools and leading communities of this part of Kansas.

The departments of music and expression also help us in our work. By thus combining, we are able to meet the various needs of any of the churches. Our teams usually are composed of from four to eight persons, arranged so that quartette music and readings can be furnished. One of our student ministers usually leads the team. The missionary type of programs prevails. However, we also give much along the line of civic righteousness, and we are especially fighting the cigaret evil. Through every program runs the thread of world service.

The department is also planning several routes for "tour teams" which will be sent out through a chain of the more distant churches. In this manner a larger number of the churches and mission points will be reached at a small expense. All of the work is financed by offerings given by the churches visited. Because of the "flu" conditions the deputation work was hindered, but prospects for the rest of the year are more favorable. We ask the hearty co-operation of all the churches in the Districts adjacent to McPherson College, and we hope to be a blessing in Christ's name.

China Notes for April

V. Grace Clapper

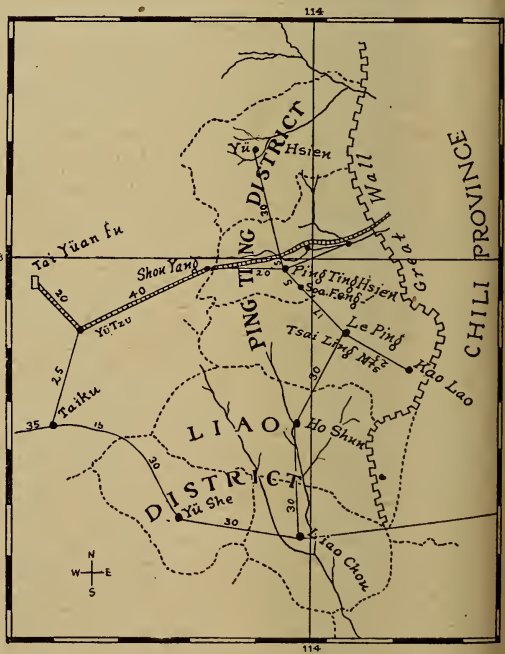
A JOINT educational meeting was held at Tai Yuan Fu April 11, by the three missions of this province—the American Board, the English Baptist, and our own mission. The subject under discussion was the relation of the Christian missions to the educational problems of the province. A number of the mission family from both stations were in attendance at this convention and report a very helpful meeting.

At present the province of Shansi is considered to have a better government than any other province in the empire. Mr. Yen, our governor, is called "the model governor of China." He is putting forth his best efforts to do away with foot-binding and opium smoking, and is encouraging the education of girls and women. He also encourages clean athletics in the various schools, which furnishes excellent opportunities for the Christian students to show that Christianity is practical. May the leaven of Christ do its quiet work among the students!

It is quite interesting to note the progress of the anti-footbinding movement in Shansi. On Sunday, April 28, there was held in Ping Ting a meeting called the "Tien Chueh Hui" ("Heavenly Foot Meeting"), at which were discussed plans for the further progress of this movement. One of the decisions made was that a badge containing a pledge be designed and worn by the boys in the city schools, indicating that they would not marry girls with bound feet, and that those who refused to wear this badge be dismissed from school.

The mission compound at Ping Ting assumes quite a business air these days, since both the dormitories for the men's evangelistic work, and the Girls' School dormitories are in the process of construction. The cry of the man whose duty it is to oversee the tamping of the foundations furnishes music (?) at regular intervals from early morn till night. This director uses neither tuning fork nor baton; nevertheless his tones are always true to pitch, and the workers never fail to strike at his signal. He wins the favor of his workmen by his strict observance of the "rests."

This month Sister Horning gave twelve illustrated lectures in the city and surrounding villages. During one of these lectures at a village not far distant her horse was stolen. The native Christians were much concerned about the matter and betook themselves to earnest prayer, which prayers were surely answered, for in three days the horse was returned. It is needless to say that their faith in prayer was greatly increased by this incident.



Map of Our China Mission Field. Ping Ting, Liao Chou, and Shon Yang Are Main Stations. Others Marked Are Out-stations

Brother Crumpacker reports another incident that makes one's blood cold, but illustrates a faith that few people have. A few months ago he was on a preaching trip with some Baptist missionaries. One of the Baptist members of the Chinese church is the son of a 1900 martyr. His father was living in a village not far from Hsin Chow, and when the troubles broke out the Boxers made search for all of the Christians. They came to this place, gathered all the people who were believers, set fire to a house and began to push the Christians into the fire. This old man, who was the Christian leader of the community, stepped back and said to the Boxers, "You need not push me into the fire. I am not afraid to die," and at that he walked into the flames and perished for his faith. The people of the place became frightened and said this man should not have died, for he was holy. Then the Boxers left. Several other members of his family showed the same kind of fortitude.

In Kansu, one of the provinces west of us, some of the missionaries are far in the interior. Few travelers get to them. Recently a traveling woman evangelist went to this far-away place for some meetings. She reports that hers was the first foreign face the workers had seen there for five years. When one notes the faith that is being built up in the people by these workers, one can really believe that it pays to win a few of the ripened sheaves for Christ.

Sister Crumpacker has been making frequent trips to Luan Lu, an out-station five miles from Ping Ting, with more than ordinary results. On her last trip, April 26, she was accompanied by Sister Rider, who administered treatments for various ills. At this station are a number of promising young women who are learning to read and becoming interested in the Gospel. We hope that among them may be some prospective workers.

Ping Ting Hsien, Shansi.

India Notes for March

Ida C. Shumaker

THIS month has been one of conferences. Those who were permitted to attend the District Conference at Vyara enjoyed a rich spiritual feast. To see our young Indian Christians coming to the front, sharing heavy responsibilities, and to note their growth in spiritual activities and a deepening of the spiritual life, gives us cause for much rejoicing. Great things are in store for the Indian church. Pray for her, that she may be "pure and spotless"; may she be as a "city set upon a hill"; that the rays of light streaming forth may guide those "other sheep" safely home to the Great Shepherd's fold, to find rest for their weary, sin-sick souls. Immediately following this conference, the sub-committees began work on the various questions before them, prior to the conference of the General Field Committee, which disposed of many questions in the spirit of Christian love and harmony.

Later in the month (March 26), at Bulsar, a good representation of missionaries from the various missions in Gujarat and Kathiawar attended the Gujarat and Kathiawar Mission Conference. All who were present report a very good and profitable meeting. No doubt full reports will be given by those assigned.

The hot days are upon us, and many are planning to be off to the hills as soon as possible. What a blessing to the overworked missionaries, that they can leave the heated plains, and go to the mountains for a "breathing spell," and return refreshed and invigorated, ready for still more and better work for our dear Master! May they find him very precious to their souls as they get so near the great heart of God in nature.

Could you have been permitted to peep into one of the cozy compartments on one of our trains, you would have seen Brother and Sister E. H. Eby, with their sons, and Angeline Pittenger, Ruth and Nina Ross, Esther Long, and Lois Ebey, en route to Naini Tal, where these children will enter school. Later, Joseph Pittenger, Albert and Magdalane Long will join them. In due time Bro. Eby will return to the plains, to continue his preparation for the opening of the Bible School in Bulsar, about the middle of June.

Map Showing Our India Mission Field. Black Squares Indicate Main Stations. Dots Represent Out-stations

All feel so sorry that Sister Widdowson's date of sailing had to be canceled. She had hoped to depart this month. Everything is so uncertain these days concerning sailings. When word came that she could get sailings if she came to Calcutta at once, she was obliged to cancel her journey, for no one was available to take her work in time to allow her to "pack up" and be ready to leave on short notice. How sorry we all feel that she cannot be among those to attend the great Conference! We trust she may go to you in the near future. She willingly offered her services when relief came to her at Anklesvar, as caretaker in the Children's Home during this waiting time. How unselfish! Great blessings are in store for such as she.

We are very glad to state that Sister Grisso and Bro. Hoffert passed their Lower Standard examination in the Gujarati language under the United Language Board. It is a stiff course and means hard work. It is an honor to them to have passed so creditably. We offer congratulations and wish them Godspeed and continued success as they take up the studies of the higher standard.

We were much in prayer for Bro. Long as he underwent a very serious operation on his eye, in Bombay. The Lord heard and we are very hopeful that his eye will continue to improve and that soon all will be well.

God has also heard our prayers in behalf of Dr. Nickey, who, while attending a very serious case, received an infected hand. Prompt medical attention and due care brought gratifying results, and now she is able to go about again, ministering to the needs of the many craving her blessed service of love.

The cablegram calling for EIGHT MEN for India THIS YEAR, means **at least** eight men. Children of God! Are you ready to respond to these continued calls for help! "Awake to righteousness and sin not" by turning a deaf ear! Remember, child of God, YOU are PERSONALLY responsible for YOUR PORTION of the unsaved! Come NOW, and pay your honest debt!

Jalalpor, Surat District.

Notes for April

Here in Jalalpor the month of April began with the opening of a Girls' Boarding School among the Kaliparaj caste. We now have thirteen fine girls and we are looking for more when the wedding season is over. The Koli cook whom we se-

cured, has two boys and two girls, so we really have fifteen in the boarding. To put this down on paper seems easy, but to get a school of this kind started among this class of people, in this taluka, where caste spirit is so strong, means a great deal more. We have also started a day school, amid a storm of opposition, among a certain caste, who fear these will be won for the Lord Jesus and they will lose their hold on these, and their craft be in danger. Thus far we have been able to hold on both in day school and in Sunday-school. In the latter class we sometimes have sixty children from the outside. One little girl came as far as the church door, when her "owner" (not her parent) beat her back. She plead just to stay "only one hour," but she was overpowered and sent away. She came later when she could "steal away." That sounds "dreadful," doesn't it? These poor souls do need our prayers.

The Central Girls' Boarding School at Anklesvar is growing. Sister Miller now has 100 girls to "mother." The number of girls in the Ahwa boarding is on the upgrade. There are now seventeen girls added to Sister Alice Ebey's family. She writes: "No rice yet; we are living on hope, and expensive bhaji. A little juwar has come in. The shopkeeper has gone to Bombay and we hear he is bringing in rice. Carts have gone to the railroad." The people there are suffering, not alone because of food famine, but water famine also. They had a siege of measles, sore mouths, and sore throats in the boarding. One little boy was taken to government hospital because of nose-bleeding. They also had an interesting wedding. The bride was too bashful to say, "yes" and she wouldn't say "no." So now, will they "live together happily ever afterwards"?

The health of our mission family is better at this writing than we could even hope for it to be, under conditions. How good is God! Think how wonderfully he has blessed our pioneer missionaries, Brother and Sister Stover, in enabling them to "hold the fort" and do such effective service "lo, these many years." We are hoping they can come to you, and their loved ones, this coming year for a much needed and well deserved rest.

The latest measles victims were Leah Ruth Ebey and Barbara and Raymond Arnold. They, as well as the rest of the children on the plains at present—Helen and Daniel Stover, and Evalyn and Pauline Ross—are quite well and happy. Those on the hills are doing well, and for this we are very thankful. God bless these little sunbeams! Truly, "what would the world be if the children were no more!"

Preparations are being made for a language school for Gujarati students. Thus far we have had no language school in Gujarat for our missionaries. Bro. E. H. Eby was delegated to go to Mahableshwar where our Marathi missionaries are in school, to look into their methods of conducting a language school prior to the opening of our language school.

One month of the "hot season" has gone. During the month we have had some "hot days." On the front veranda, in the shade, the thermometer registered 110 degrees at 1 P. M. We placed the thermometer on the back veranda in the sun, and in 15 minutes it shot up to 130 degrees. We wondered where it would have gone had our thermometer been one to register higher. And Jalalpor is considered one of the cooler stations. In fact it keeps one busy "mopping off" the perspiration. We have been wont to say that a towel or a sheet is more preferable than a ladies' dainty handkerchief. We have also been having some storm and hot winds; a thunder storm and an earthquake shock also. These are indications and cause us to think of the pleasant monsoon days, bringing the cool, refreshing rains. God grant that they may come in abundance this year! His will be done!

Continue to pray for the work and all the workers. These are strenuous days, yet God reigns over all and we are very happy in service. He supplies the needed grace and strength and we praise him.

Jalalpor, Surat District, India.

Volunteers

THE PATH OF DUTY

Maude Deardorff

WHERE lies the path of duty? It is true that the idea is prevalent that in order to follow in the path of duty it is necessary to do big things for the Lord. And so it is; but what constitutes doing big things for the Lord? Is it going to the foreign field and laying one's life upon the altar of sacrifice and service? Indeed, for what mother is not proud of the son or daughter that will say: "Mother, you have nurtured me, loved me, cherished me, prayed for me, consecrated me to God, taught me his Word and will, and in return for your love and devotion should I not heed his call and follow where he leads me, even though it be across the seas? It is my love for you, for my country, for my heathen brother and for my God that tells me I must go." What church is not proud of the young brother or sister who has heard the call and leaves the home church —even though it be struggling for its existence—and launches out into the deeper work and service of the Master? And what community does not respect the young man or woman who goes out as a noble worker for the Lord into whatever field of service he is called?

And yet there are other fields of service for which the Lord also has need of workers. Many consecrated lives are being used of him in large cities, where prosperous churches are being built up. Many children are being gathered into the Sunday-school, and many souls are being won for the kingdom and trained as faithful workers and servants of the Master. What a pleasure to the leaders of these churches to know that they are following in the path of duty and leading lost ones home!

Yet there are still other fields of service. What about the vast number of small, struggling country churches that need trained workers—oh, so many!—in order that God's plan may be carried out? It is in places of this kind that the need of trained leadership is so great. It is in these places that souls are perishing for want of the Bread and Water of Life. It is in these places that some are falling away because of no one to guide them and direct them in lines of service.

My dear Sunday-school workers, has the call ever come to you to follow in the path of duty and let it lead you into a frontier school, with only a small number of pupils, yet eager for the blessed truths that you may be able to bring to them?

My dear leader of song, is it easy to follow in the path of duty when it will lead you into an out-of-the-way place to sing the Gospel of Jesus Christ into the hearts of a simple-lifed country people?

My dear brother minister, while in your secret closet, praying earnestly for God to open your eyes to the divine truth and to make you willing to be used of him into whatever field he may call you—and at the same time looking toward India or China—have you ever had a vision of the great Northwest, with a mere sprinkling of God's people here and there, and yet with souls as precious in the sight of God as your very own? Have you seen weak churches, holding out trembling hands, appealing to you to come and shepherd a little flock? Does the path of duty lie here for you? Is it easy to say, "I'll go where you want me to go, dear Lord," when deep in our hearts we have a conviction that God will lead us into just such places as these?

May we never falter or doubt his guiding hand, but go on as did Abraham, never doubting, even though we cannot see the way clearly, but willing to be blessed and to be made a blessing. The reward is at the end of the way.

Brantford, N. Dak.

THE TRUE VOLUNTEER

John Hollenberg

ANY man can row a boat with a swift current, but it takes a strong man to row against it. In just such manner the volunteer in Christian service must be strong in order to struggle against the current of sin. He must stem not only

this bitter external current, but also the might of the opposing current within his own heart. Surrounded by oarsmen with strength from on high he does not feel its full force; but sometimes an eddy catches him and carries him into the midst of the stream alone. It is then he calls for aid. It is then he feels his weakness.

A volunteer has had such an experience. Surrounded by many Christian friends he does not feel the force of sin. He knows not what it means to come face to face with life's problems. In vain he calls upon his friends for help. He tries the mercies of the stream and hears its laughter. Alone, but One, he tightens his grip upon that One. If he clings thus closely this rapid will be passed. He will then be better able to venture into mightier waters, because the cord which bound him to the strong One has been strengthened.

He has been snatched from his own lines of preparation. What shall he do? Shall he despair and say, "It is of no use; after all, has not God a place for me in his field?" The true volunteer will not give up so easily. Have his preparations really ceased? He believes that God has only changed their course. Does he despair? Not for a moment. Constantly called upon to exercise patience, he has learned to wait. He has had to deal with many men, and is better able to understand and sympathize with them. He has learned not only to feel for them, but with them. His time for preparation is short. It has been broken into. Other duties press upon him. The world, with its opportunities, will be before him. What has he done and what shall he do?

The true volunteer has never given up hope. He knows better than ever that God is directing. He trusts that soon he shall be enabled to go on with the work he has outlined, and prepare to fill the place to which he is called. He was a volunteer; he remains a volunteer. He will push ahead with more earnestness, instead of throwing himself into the tide or slackening his pull upon the oars. He will be strengthened for his work, and will be better able to bear patiently the disappointment should God's omniscient eye direct his course in other channels. He will be more willing and better able to fill his place in the King's harvest field.

A Volunteer of the La Verne M. B.
Camp Lewis, Wash.

IF YOUR SOUL WERE IN MY SOUL'S STEAD

If your soul were in my soul's stead,
And alone in the darkest night
You groped, and many a tear you shed,
With never a helper in sight;
If you famished for want of the Living Bread
With pangs that a soul may know,
And your feet dragged on in a hopeless tread,
Straight down to eternal woe—
Oh! if it were you, Christian, what would you do
If your soul were in my soul's stead?

If your soul were in my soul's stead,
And you stood by the cruel tomb
Into which your precious ones were laid,
With nothing to banish the gloom;
If you feared and you feared and you knew not why,
And you turned to your idols in vain;
If you sought for death yet could not die,
For you felt you would live again—
Oh! if it were you, Christian, what would you do
If your soul were in my soul's stead?

If your soul were in my soul's stead,
And heard the clatter of heathen gongs,
While the weird sound arose while their prayers were said,
And not our gospel songs;
If never you had known the Savior's love,
For none had the story told,
And you had never heard of a home above
Or a welcome within the fold—
Oh! if it were you, Christian, what would you do
If your soul were in my soul's stead?

If your soul were in my soul's stead,
And my morsel were eaten alone,
Not a crumb to spare of the Living Bread,
'Twould seem that my heart were stone!
Could I hope to hear the Bridegroom's "Come"?
Could I gaze on my Savior's face
And be happy then if there were not some
I had won through redeeming grace?
Oh! if it were you, Christian, what would you do
If your soul were in my soul's stead?

—Cora M. Ruby.

Calvin J. Rose

Ruth Royer

ANOTHER soldier of the cross has fallen. Another volunteer for foreign service has been called to his reward before seeing service "overseas." We do not murmur at God's will, for it is best. But this is the challenge, "Who comes to fill his place?"

Bro. Calvin J. Rose was born at Rummel, Pa., Oct. 1, 1890. He attended public schools until sixteen years of age. At the age of seventeen he accepted Christ. His active, enthusiastic, and cheerful spirit at once found a place to work in the Master's vineyard. He taught in the Rummel Sunday-school, led in singing, and was ready and willing for any task.

He soon realized that to be an efficient worker he must be a trained worker. He entered Elizabethtown College in the fall of 1910. Here he spent six happy years, finishing the preparatory course and three years of collegiate work.

While at Elizabethtown he was deeply interested in the religious activities of the school. He began the study of missions, being a member of several mission study classes. He was a member of the first Volunteer Band organized at this school. He worked while at school to help defray expenses, and was for three years in charge of the library. His college senior year was spent at Juniata College, from which school he graduated in 1917.

While at Juniata he efficiently served as vice president of the Volunteer Band and was a loyal and active member of the College Y. M. C. A. It was there also that he caught the vision of the largest field of service and became a volunteer for foreign missionary service. He was elected and ordained to the ministry at Huntingdon in April, 1917.

He wanted to go to the foreign mission field, but, as is so often the case, there were financial obligations to be met. Until these could be paid he decided to take up pastoral work. Soon after graduation he assumed pastoral charge of the Klahr church, of Middle Pennsylvania. He remained there until May, 1918. In addition to his very successful pastoral work there he taught school during a seven months' term. On May 1, 1918, he became pastor of the Middle Creek church of Western Pennsylvania. Here he was in the midst of his work when he died, Dec. 4, 1918, after a short illness of influenza and pnuemonia. In his pastoral work the Lord blessed his labors. The church at Middle Creek was revived, and under his direction a mission was started at Rockwood. The large contributions from that church for the India Boarding School Fund show that he had given to the church some of the enthusiasm for missions of which he himself had so much.

Bro. Rose was a good student, systematic and thorough. He was a hard worker, but above all he was filled with a spirit of happiness. To him Jesus was indeed joy. How many times we heard him thanking the Lord for the joy of Christian service! Nor was he selfish in that joy. For everyone he had a smile and word of cheer—for his teacher or classmate, for old or young. And how he loved to work for the Master! Even during the delirious hours of his last illness he was singing missionary hymns and talking of the progress of the work in which he was engaged.

We cannot help but think of how the sorrowing multitudes of India would have been blessed to have that joy which he so gladly would have taken to them. Our prayer is this, that some—yes, many—inspired by his love of service, may step forward to fill his place in the ranks and be ready to respond to the order of the great Commander, "Go." There could be no more fitting memorial to his name.

"How long have you known it?" said a man in heathen darkness to the missionary who came with the story of salvation. "All my life," was the answer. The heathen cried out, "Then, why didn't you tell me sooner? My life is almost over now. If I had only known such a God as this, I would have served him all the days of my life."

The People of China

Prepared by Anna V. Blough

July 13-19.—I. THE MEN.

Pray—

1. For the leaders in the church, the preachers, evangelists, and booksellers, that they may present the Gospel with power.

2. For the teachers, that they may be better qualified to uphold Christian ideals before the boys in their charge.

3. For the lay members, that they may be exemplary husbands and fathers at home, and zealous for good works abroad; that they may teach the Bible truths to the illiterate women of the home, and that they allow both sons and daughters to have a Christian education.

4. For those without Christ, that they may accept him into their lives.

Praise—

For those who are living up to the light they have and are manifesting fruits of the Spirit.

July 20-26.—II. THE WOMEN.

Pray—

1. That the women of China may be freed from the curse of heathendom and be given their place as set forth in Christian ideals.

2. That they may respond to the missionary's efforts to teach them to read the Bible.

3. That the Lord will raise up many consecrated Bible women, who are so much needed to assist the missionary.

4. That they will free their daughters of foot-binding.

5. That they will encourage their children in Christian living as they have been taught in mission schools, nurturing them in the fear of the Lord.

Praise—

For the little group of Christian women, each at Liao Chou and Ping Ting.

That through perseverance and effort there are a goodly number able to read the Bible and teach it to others.

July 26-August 2.—III. THE BOYS.

Pray—

1. That Christ may rule their lives from their youth, and his principles of truth control their lives.

2. That they may learn the dignity of labor.

3. That they may heed the call to fit themselves for preachers, teachers, and doctors, as well as for leadership in the state, that China may take her place among the Christian nations of the world.

Praise—

That there are a goodly number enrolled in our mission schools.

That there are a number of our boys continuing their education in high school, with the thought of preparing for leadership in the church.

August 3-9.—IV. THE GIRLS.

Pray—

1. That the girls be given an opportunity for an education.

2. That they will accept Christ as the Controlling Power of their lives.

3. That they may be given grace to overcome temptations and habits that hinder Christian growth; that their parents will not hinder them from becoming Christians.

4. That during the summer vacation they will be true witnesses for Christ in their homes.

5. That the parents will not secretly engage the girls to boys in non-Christian homes.

6. That qualified Christian teachers may be secured to teach in the girls' schools and direct them as they should go.

Praise—

That the governor of Shansi is urging education for girls.

For the large increase in enrollment in our mission schools in the last few months.

For the girls who have stood firm in their homes against idol worship, ancestral worship, gambling, smoking, theatricals and other heathen practices.

During the month of April the Board sent out 45,650 pages of tracts.

Correction: The $7.37 given to the India Boarding School by the Junior Class, Lebanon Sunday-school, and credited in May Visitor to S. E. Dist. of Pa., should be credited to Second Dist. of Va.

In the April Visitor a donation to China Mission from Kansas was credited to E. O. Thompson and should have been E. O. Wampler.

The following contributions to the Board's Funds were received during the month of April:

WORLD-WIDE

Idaho—$238.00
Individuals
Jennie Furman, by C. F. Patterson, Trustee, $236.00; Mrs. Nannie A. Harman, $2.00, $ 238 00

Ohio—$218.25
Northeastern District, Congregations
Freeburg, $134.75; West Nimishillen, $6, 140 75
Aid Society
Zion Hill Ladies' Missionary Society, ... 39 50
Northwestern District, Congregation
Deshler, ... 15 00
Individuals
Jonas Groff and wife, $20.00; Mrs. S. D. Baker, $1.00; E. E. Eshelman (Mar. Not.), 50c; Ota E. Moss (Mar. Not.), 50c, ... 22 00
Southern District, Individual
Pvt. F. A. McGuire, ... 1 00

Indiana—$169.50
Northern District, Individuals
Friends, $10.00; Nina Eagly, $3.00; E. M. Rowe, $1.00; H. B. Dickey (Mar. Not), 50c, 14 50
Southern District, Congregation
West Manchester, ... 50 00
Individuals
A Brother and Sister, Pipe Creek, $100; Martha A. Marguart, $5, ... 105 00

Pennsylvania—$142.85
Southeastern District, Individuals
J. P. Holsinger, $100; An Individual, $1, .. 101 00
Southern District, Sunday-school,
Birthday Offering, Chambersburg 7 90
Individuals
D. B. Hostetler, $6; D. H. Baker (Mar. Not.), $1, ... 7 00
Middle District, Congregation
Leamersville, ... 10 33
Western District, Christian Workers
Rockton, ... 1 12
Individuals
D. L. Miller, $6; Mrs. Daniel B. Booz, $5.50; Sally Hershberger, $1; Wm. N. Bond, $1; Thos. Hardin & family, $1; E. Percy Blough, 50c; W. N. Myers, 50c, ... 15 50

Illinois—$98.92
Northern District, Congregation
Mt. Morris, ... 24 34
Individual
Elizabeth Knagy, ... 5 00
Southern District, Congregations
Astoria & Woodland, ... 42 00
Sunday-school
Woodland, ... 17 08
Individuals
A Sister, $10; S. S. Blough (Mar. Not.), 50c, ... 10 50

Oregon—$91.00
Individuals
E. J. Michael, $50; A. E. Troyer & wife, $40; E. R. W., $1, ... 91 00

California—$84.16
Northern District
Congregation
Reedley, ... 71 66
Individuals
Albert Crites, $1; Mrs. Leon B. Shank, $1, 2 00
Southern District, Individuals
J. M. Shively, $10; W. I. T. Hoover (Mar. Not.), 50c, ... 10 50

Missouri—$45.30
Middle District, Sunday-school
Birthday Offering, Happy Hill, ... 3 30
Individuals
T. C. Peterson, $20; E. M. Mohler, $19; A Sister, $3, ... 42 00

Colorado—$39.97
Sunday-school
Rocky Ford, ... 38 97
Individual
Jeannette Barnhart, ... 1 00

Iowa—$36.00
Northern District, Individuals
Lydia Lewis, $10; N. W. Miller, $6; Florence Burd, $5, ... 21 00
Middle District, Individuals
John & Melissa Longhenry, $10; Lydia Ommen, $5, ... 15 00

Oklahoma—$19.55
Congregation
Washita, ... 15 30
Individual
James W. Green, ... 4 25

Kansas—$14.00
Northeastern District, Individual
J. W. Mosier, ... 14 00

Maryland—$13.12
Eastern District, Individual
Mrs. Mary E. Weybright, ... 5 00
Middle District, Congregation
Licking, ... 5 62
Individuals
J. E. M. Castle, $1.50; Mrs. Annis Turner (deceased), $1, ... 2 50

Wisconsin—$12.50
Individuals
D. W. Beidleman, $12; Mollie Barton, 50c, 12 50

Virginia—$15.40
Eastern District, Individuals
F. N. Weimer, $13.20; S. A. Sanger, ..$1.20, 14 40
Second District, Individual
J. D. Wampler, ... 1 00

Florida—$7.87
Aid Society
Sebring, ... 7 87

Washington—$7.50
Individuals
Chas. Etner, $7; W. C. Lehman (Mar. Not.), 50c, ... 7 50

North Dakota—$7.00
Individuals
A Brother & Sister, $5; A. B. Long, $2,.. 7 00

Arizona—$5.00
Individual
W. H. Murphy, ... 5 00

South Carolina—$4.00
Congregation
Brooklyn, ... 4 00

Michigan—$2.00
Individual
Mrs. C. H. Lee, ... 2 00

New Jersey—$2.00
Individual
Anna S. Hudack, ... 2 00

Total for the month, ...$ 1,273 89
Previously received, ... 3,311 19

For the year so far, ... 4,585 08

INDIA MISSION

California—$45.33
Northern District, Individual
J. H. Kreps, ... $ 1 25
Southern District, Congregations
First Los Angeles, $27.30; Hermosa Beach, $5.78, ... 33 08
Individuals
Brother & Sister Wm. Ashenbrenner, ... 11 00

Virginia—$15.00
Second District, Aid Society
Bridgewater, ... 15 00

Illinois—$10.00
Northern District, Individual
K. K., ... 10 00

Oklahoma—$5.00
Individual
Miss Ruth Van Dyke, ... 5 00

Kansas—5.00
Northeastern District, Aid Society
McLouth, ... 5 00

Missouri—$1.00
Middle District, Individual
A Sister, ... 1 00

Oregon—$1.00
Individual
E. R. W., ... 1 00

Ohio—$1.00
Northeastern District, Individual
Mrs. Albert Glass, ... 1 00

Total for the month, ... $ 83 33
Previously received, ... 68 33

For the year so far, ... 151 66

INDIA BOARDING SCHOOL

Pennsylvania—$81.00
Southeastern District, Aid Society
First Philadelphia, ... $ 5 00
Middle District, Sunday-school
Beginners' Class—Stouderton, ... 1 00
Aid Society
Spring Run, ... 25 00
Western District, Sunday-schools
Willing Workers Class, Pike, Brother's Valley Congregation, $30; Middle Creek, $20, 50 00

California—$71.00
Southern District, Sunday-school
Class No. 9, First Los Angeles, ... 35 00
Individuals
J. T. Thomas & wife, ... 36 00

Ohio—$72.50
Northwestern District, Sunday-school
North Poplar Ridge, ... 40 00
Southern District, Sunday-school
Sisters' Bible Class—Beech Grove, ... 12 50
Individuals
A Brother & Sister—Harriscreek, ... 20 00

Kansas—$60.63
Northeastern District, Aid Society
Morrill, ... 25 00
Southwestern District, Sunday-schools
Adult Bible Class—Salem, $25; Primary Department—Monitor, $10.63, ... 35 63

Indiana—$43.75
Middle District, Sunday-schools
Class No. 6, Salamonie, $6.25; Class No. 7, Salamonie, $6.25, ... 12 50
Southern District, Congregation
Brick Church—Nettle Creek, ... 25 00
Sunday-school
King's Daughters' Class—Rossville, ... 6 25

Virginia—$20.00
Northern District, Aid Society
Dayton Aid—Cook's Creek Cong., ... 20 00

Illinois—$10.00
Southern District, Sunday-school
Willing Workers' Class—Allison Prairie,.. 10 00

Oregon—$10.00
Sunday-school
Newberg, ... 10 00

Michigan—$8.00
Congregation
Sunfield, ... 8 00

Maryland—$5.00
Eastern District, Sunday-school
Primary & Intermediate Departments—
Blue Ridge College, ... 5 00

Total for the month, ... $ 381 88
Previously received, ... 598 78

For the year so far, ... 980 66

INDIA BOARDING SCHOOL BUILDING

Pennsylvania—$25.00
Western District, Sunday-school
W. Pa. S. S. Convention, ... $ 25 00

Maryland—$5.00
Eastern District, Individual
Mrs. A. W. Ecker, ... 5 00

Total for the month and year, ... $ 30 00

INDIA BOYS' SCHOOL BUILDING

Pennsylvania—$800.00
Eastern District, Individual
Martha Martin Fund, ... $ 800 00

Nebraska—$5.84
Individual
J. Wilbur Miller, ... 5 84

Total for the month and year, ... $ 805 84

INDIA HOSPITAL

Maryland—$10.00
Eastern District, Individuals
Mrs. Mary A. Weybright, $5; Mrs. A. W. Ecker, $5, ... 10 00

Total for the month and year, ... $ 10 00

QUINTER MEMORIAL HOSPITAL—INDIA

Pennsylvania—$55.00
Southeastern District, Sunday-school
Geiger Memorial (Phila.), ... $ 50 00
Aid Society
First Philadelphia, ... 5 00

Indiana—$55.00
Northern District, Aid Societies
Blissville, $25; Walnut, $10, ... 35 00
Middle District, Aid Society
Huntington City, ... 20 00

Maryland—$15.00
Middle District, Aid Societies
Hagerstown, $10; Beaver Creek, $10, ... 15 00

Kansas—$15.00
Northeastern District, Aid Society
McLouth, ... 15 00

Illinois—$11.00
Southern District
La Motte Prairie, ... 11 00

Nebraska—$10.00
Aid Society
Afton, ... 10 00

Virginia—$5.00
Northern District, Individual
Mrs. P. S. Thomas, ... 5 00

Total for the month, ... $ 166 00
Previously reported, ... 154 00

For the year so far, ... 320 00

INDIA FAMINE FUND

Maryland—$863.26
Eastern District, Congregation
Edgewood Mission, ... $ 30 00
Sunday-schools
Westminster, $351.81; Meadow Branch, $327.25, ... 679 06
Christian Workers
Westminster Junior, ... 6 00
Aid Society
Edgewood, ... 5 00
Individual
Mrs. Mary A. Weybright, ... 10 00
Middle District Congregation
Welsh Run—Broadfording End, ... 101 20

Aid Society
Maugansville, ... 27 00
Individual
Nannie A. Martin, ... 5 00

Virginia—$390.83
Eastern District, Aid Society
Oakton, ... 30 00
Individuals
B. F. A. Myers & wife, ... 20 00
Southern District, Sunday-school
Black Water, ... 75 14
Individual
Jennie Lintecum, ... 1 00
Second District, Sunday-schools
Moscow, $40; Ethel Funkhouser's Class—Jubilee, $8, ... 48 00
Individuals
Barren Ridge Public School Children, $15; A Sister—Barren Ridge, $5, ... 20 00
Northern District, Congregation
Greenmount, ... 196 69

Indiana—$313.10
Northern District, Congregation
Blue River, ... 56 80
Aid Society
Pleasant Hill, ... 25 00
Individual
Edward Nelson, ... 1 00
Middle District, Congregation
West Manchester, ... 25 00
Sunday-school
Bachelor Run, ... 115 30
Individual
Isaac Brumbaugh, ... 10 00
Southern District, Congregation
Buck Creek, ... 30 00
Sunday-school
Plevna, ... 50 00

Pennsylvania—$259.86
Southeastern District, Sunday-school
Geiger Memorial (Phila.), ... 6 00
Individuals
A Friend, $4.50; Anna E. Shank, $2, ... 6 50
Southern District, Individuals
Receipt No. 42938, $60; A Sister—Ridge Congregation, $2, ... 62 00
Middle District, Sunday-school
Lewistown, $98.36; Spring Run Con., S. S. and C. W., $66, ... 164 36
Aid Society
Lewistown, ... 10 00
Individuals
Mary A. Kinsey, $10; Mrs. Anna E. Cox, $1, ... 11 00

Kansas—$32.04
Northeastern District, Aid Society
Overbrook, ... 4 00
Individuals
E. F. Sherfy, $8.50; Mrs. J. F. Carrell, $6.04; Susan Cochran, $1, ... 15 54
Southeast District, Individual
Elizabeth Patteson, ... 5 00
Southwestern District, Individuals
A Sister, $5; S. C. Gilbert, $2.50, ... 7 50

Florida—$65.00
Aid Society
Sebring, ... 15 00
Individual
A Friend by the hand of J. H. M., ... 50 00

Ohio—$51.00
Northeastern District, Individual
C. Wohlgamuth, ... 20 00
Northwestern District, Aid Society
Greenspring, ... 15 00
Individuals
Lydia Fried, $5; Mrs. S. D. Baker, $1, ... 6 00
Southern District, Individual
N. D. Groff, ... 10 00

California—$163.19
Northern District, Congregations
Reedley, $38.34; Laton, $55, ... 93 34
Southern District, Congregation
Inglewood, ... 66 85
Individual
Nancy D. Underhill, ... 3 00

Iowa—$40.00
Middle District, Individuals
John & Melissa Longhenry, $5; S. Schlotman & wife, $5; Lydia Ommen, $5, ... 15 00
Southern District, Congregation
Osceola, ... 25 00

Illinois—$36.00
Northern District, Individuals
A Brother and Sister, $10; Susan Kessler, $5.50, ... 15 50
Southern District, Sunday-school
Mulberry Grove, ... 20 00
Individual
Mrs. A. M. Shultz, ... .50

Nebraska—$37.25
Aid Society
Octavia, ... 37 25

Missouri—$22.80
Middle District, Congregation
Mound Valley, ... 15 00
Southern District, Individuals
Mary J. Mays, $5; Friends, $2.80, ... 7 80

Minnesota—$19.00
Congregation
Morrill, ... 14 00
Christian Workers
First Minneapolis Jr., ... 5 00

Washington—$18.22
Sunday-school
Tacoma, ... 5 22
Individuals
Mr. & Mrs. Elias Spurgeon, $8; J. Spurgeon, $5, ... 13 00

Tennessee—$26.90
Congregation
Pleasant View, ... 26 90

Michigan—$15.00
Individuals
Mr. & Mrs. E. G. Sellers, $10; Miss Amanda Wertenberger, $3; Morris Weisel, $2, ... 15 00

North Dakota—$4.00
Individual
A P. Sommers, ... 4 00

South Dakota—$3.00
Individual
A Sister, ... 3 00

North Carolina—$1.00
Individual
Mrs. Lucy Rickman, ... 1 00

West Virginia—$1.50
First District, Individual
Mrs. D. M. Shoemaker, ... 1 50

Total for the month, ...$ 2,362 95
Previously reported, ... 2,339 36

For the year so far, ... 4,702 31

CHINA MISSION

California—$69.37
Northern District, Congregations
McFarland, $17.12; Reedley, $30, ...$ 47 12
Southern District, Congregation
First Los Angeles, ... 22 25

Kansas—$20.00
Northeastern District, Christian Workers
Navarre, ... 15 00
Aid Society
McLouth, ... 5 00

Michigan—$3.50
Individual
In memory of Pearl Hoover (deceased), .. 3 50

Oregon—$1.00
Individual
E. R. W., ... 1 00

Missouri—$1.00
Middle District, Individual
A Sister, ... 1 00

Total for the month, ...$ 94 87
Previously reported, ... 83 01

For the year so far, ... 177 88

CHINA ORPHANAGE

Indiana—$41.00
Northern District, Sunday-school
Willing Workers Class—Cedar Lake, ...$ 30 00
Southern District, Sunday-school
Primary Dept., Four Mile, ... 11 00
Pennsylvania—$35.00
Eastern District, Christian Workers
Ephrata, ... 10 00
Western District, Individuals
D. P. Hoover & wife, ... 25 00
Maryland—$27.00
Eastern District, Sunday-school
Westminster, ... 22 00
Individual
Mrs. A. W. Ecker, ... 5 00
Ohio—$25.00
Northeastern District, Sunday-school
King's Embassadors' Class, Springfield,.. 25 00
Kansas—$12.00
Northeastern District, Christian Workers
Navarre, ... 12 00

Total for the month, ...$ 140 00
Previously reported, ... 43 12

For the year so far, ... 183 12

CHINA BOYS' SCHOOL

Indiana—$60.00
Northern District, Individuals
Mr. & Mrs. Delbert Mangus, ...$ 60 00
Ohio—$20.00
Southern District, Individuals
A Brother & Sister—Harriscreek, ... 20 00
Nebraska—$6.90
Individual
J. Wilbur Miller, ... 6 90
Texas—$3.75
Individual
Mrs. A. Rupp, ... 3 75

Total for the month, ...$ 90 65
Previously reported, ... 11 55

For the year so far, ... 102 20

CHINA HOSPITAL

California—$27.86
Northern District, Congregation
Lindsay, ...$ 27 86
Florida—$10.00
Aid Society
Sebring, ... 10 00
Maryland—$5.00
Eastern District, Individual
Mrs. A. W. Ecker, ... 5 00
Washington—$4.10
Sunday-school
Cheerful Workers' Class—Sunnyslope, ... 4 10

Total for the month, ...$ 46 96
Previously reported, ... 114 81

For the year so far, ... 161 77

PING TING HOSPITAL, CHINA

Ohio—$10.00
Southern District
Golden Rule Class—Happy Corner, ...$ 10 00

Total for the month, ...$ 10 00
Previously reported, ... 119 50

For the year so far, ... 129 50

LIAO CHOU HOSPITAL, CHINA

Illinois—$16.25
Southern District, Sunday-school
Young Men's Class—Laplace, ...$ 16 25

Total for the month, ...$ 16 25
Previously reported, ... 10 00

For the year so far, ... 26 25

BROOKLYN ITALIAN MISSION

Ohio—$1.00
Northwestern District, Individual
Mrs. S. D. Baker, ...$ 1 00

Total for the month, ...$ 1 00
Previously reported, ... 1 00

For the year so far, ... 2 00

RELIEF AND RECONSTRUCTION COMMITTEE'S REPORT FOR APRIL

CORRECTIONS

The $200.00 credited in the April Visitor to Clarks Hill Church, should have been credited to White Church.

ARMENIAN AND SYRIAN RELIEF FUND

Arkansas
W. P. and Anna Fiant, Springdale, $1; Ola Fiant, Springdale, $2.50, ...$ 3 50

California
Empire Church, $76.54; Adult C. W. Society, Empire Church, $34.65; Ralph and Raymond Minnich, Los Angeles, $3; First Los Angeles Cong., $5; Egan Cong., $153.92; D. Earl Brubaker and wife, $2; Geo. E. Wray and wife, $4; Ira Studebaker, Ontario, $2; Santee Cong., Additional offering, $6; Lindsay Cong., $217.29; Miss M. Grace Miller, Riverside, $10; Mrs. J. F. Fagg, Butte City, 5; Mrs. L. Q. Custer, Butte City, $15, ... 534 40

Canada
B. Protzman, Kathryn, Alberta, $15; Irricana Church, Alberta, $125; Peter and Ida Brubaker, Alberta, $100; Battle Creek Cong., Vidora, Sask., $34.60; Fairview Church, $31.38, ... 305 98

Colorado
Rocky Ford S. S., $1.16; Antioch Cong., Yoder, $25.65; McClave Church, $7.18; Denver Church, $10; Fruita Church, $27, ... 70 99

Cuba
C. W. Society, Omaja, ... 72 00

Delaware
David Hochstedler, Farmington, ... 7 00

Florida
Catharine Cottrell, Sebring, $1; St. Petersburg Church, $15, ... 16 00

Idaho
Nampa Church, $81.88; Sister James Harp, Lenore, $5; Bessie Harp, Lenore, $2.50; Sister Ollie A. Harp, Lenore, $2.50, ... 91 88

Illinois
S. H. Wolf, Franklin Grove, $20; Elizabeth Gnagy, $10; Loyal Banner Class, West Branch S. S., Polo, $5; Cherry Grove Church $183.50; Girard Church, Additional offering, $323.80; Sunday-school near Polo, $35; Oakley Cong., $261.25; Rock Creek Church, $57; Sarah Rice, Mount Morris, $10; Sterling Church, $250.75; Shannon Church, $47.50; Mrs. A. M. Shultz, Griggsville, 50c; Hagelthian Bible Class, Bethany S. S., $5; Hurricane Creek Church, $31.51; King's Messenger Class, Canton S. S., $3.50; La Motte Prairie Cong., $57.35; Liberty Church, $45.50; Bernice Ashmore, Aurora, $1; Big Creek Church, $32.94; Mrs. M. A. V. Butterbaugh, West Branch Church, Polo, $5; Adaline H. Beery, Elgin, $2.50; Wm. Beery, Elgin, $2.50; Batavia Church, $100; Batavia S. S., $15; Camp Creek Cong., $44; Champaign Cong., $76.36; Primary Class, Elgin S. S., $8.20; Elgin Church, $88.51; Decatur Church, $28; Men's Brotherhood, Highland Avenue, Elgin, $7.52; Anna L. Fry, $5; Franklin Grove Church, $569.60; Mansfield Cong., $83.65; Milledgeville Church, $484.91; Milledgeville S. S., $62.87; Martin's Creek Church, $16.75; Macoupin Creek Cong., $80.16; Naperville Church, $150; Virden Church, $226.07; Woodland Cong., $234.85; Dixon Church, Additional offering, $237.73; Astoria Cong., $309.90, ... 4,220 18

Indiana

Yellow Creek Cong., $142.05; Noblesville Church, $17.24; North Liberty Church, $121; North Manchester Church, $196.17; Lavina Fashbaugh, $10; Fort Wayne Cong., $36.50; Fountain Church, $10; Fairview Church, $171.63; West Eel River Church, $18; Wabash Cong., $38.37; Wawaka S. S., $139; West Manchester Church, $436.81; Union Center Cong., Additional offering, $314.09; Upper Deer Creek Cong., $51.50; Nappanee Cong., $536.35; New Salem Church, $151; West Goshen Church, $352; Walnut Church, $400; Wakarusa Cong., $70; Sisters' Aid Society, Walnut Cong., $30; Washington Church, Warsaw, $163.92; Willing Workers' Class, Rossville S. S., $5; White Church, Southern District, $185; Elkhart Church, $287; Eel River Church, $27.52; Elkhart Valley Aid Society, $15; English Prairie Cong., $300; Etna Green Church, $153.72; Class No. 4, Elkhart Valley Church, $25; Elkhart Valley Church, $146.50; Maple Grove Church, $255.50; Milford Cong., Additional offering, $143.30; Middlebury Church, $161; Markle Church, $101.83; Mexico Cong., Mexico, $10; Young Peoples' Class, Maple Grove S. S., $5; Mattie Mathews, Middletown, $5; Turkey Creek Cong., $46.11; Truth Seekers' Class, Lower Deer Creek S. S., $5; Topeka S. S., $34; Tippecanoe Church, $81.45; Allison Prairie Cong., $60; Andrews Cong., $48; Arcadia Cong., $13; Loon Creek Church, Add. offering, $263.50; Lick Creek Church, $11; Landesville Cong., $46.60; Jas. K. Kelley, South Bend, $10; Kewanna Church, $6.50; Clear Creek Cong., $19.77; Salamonie Church, $232.10; South Whitley Church, $11.88; Somerset Cong., Ellsworth Weimer, $10; Shipshewana Church, $110; Second South Bend Church, $42.75; Sugar Creek Church, $65.81; Beaver Creek Cong., $18.85; Bush Creek Cong., Add. Offering, $218.66; Bethany Cong., $252; Baugo Cong., $85; Brick S. S., Nettle Creek Cong., $2.50; Center Church, Walkerton, $128.17; Blue River Church, Churubusco, $282.57; Howard S. S., $77.95; S. A. Hylton, Indianapolis, $7; Hartford City Church, $16; Huntington Country Church, $156; Goshen Church Add. Offering, $210; Friends, Goshen, $11; Permelia and Gertrude Greenwood, Granger, $5; Rock Run Cong., $255; Roann S. S., $141.92; A Sister, Rossville, $2.62; A Sister, Lafayette, 90c; Rossville Aid Society, $5; Rossville S. S., $50; An Individual, Rossville, $1; A Brother, Roanoke, $5; Pleasant Grove Church, $41; Pleasant Hill Church, $147.25; Pipe Creek Church, $253.22; Pleasant View Church, South Whitley, $83.25; Plevna S. S., Greentown, $20.25; Plunge Creek Cong., $140.15; Peru Church, $34.50; Pleasant Dale Church, $70; Pleasant View Chapel, $24.85; Oak Grove Church, $169.01, ... 9,294 49

Iowa

Kingsley Church, $335.60; Fairview Cong., $52.12; David and Sarah Brallier, Curlew Cong., $10; Curlew Cong., $86 (E. C. Whitmer, $60; G. H. Brallier, $8; Victor O. Whitmer, $15); Green Cong., $638.66; A Brother and Sister, Dallas Center, $75; A Sister from the Middle West, $80.57; Des Moines Valley Church, $50.10; Libertyville Cong., $175; Sheldon Church, $64.88; Slifer Church, $160.22; Prairie City Church, Add. offering, $60; Bagley, Coon River Cong., $125.60; Yale, Coon River Cong., $202; Panora, Coon River Cong., $209.25; Panora S. S., Coon River Cong., $25; Beaver Church, $103.50; Monroe Co. Church, $55.50; Spring Creek Church, $78.46; Indian Creek Church, $12.50; Franklin Church, $49; English River Church, $852; Panther Creek S. S., $49.85; Panther Creek Church, $485.15; Council Bluffs S. S. and Church, $18.53; Sister Allie Lillie, $10; Mt. Etna Church, $74.55; Ankeny Church, $67.50; Yale S. S., $20; Crooked Creek Church, $30.40; South Keokuk Cong., $60, ... 4,316 94

Kansas

White Rock Church, $24.07; Slate Creek Church, $209.06; Navarre Cong., Abilene, $115.91; New Hope Cong., Columbus, $74.35; Mrs. Mollie Stoops, $1; Solomon Church, Portis, $109.25; Salem Church, $340; McPherson Church, $1,603.61; Murdock Church, S. W. Dist., $95; Maple Grove Church, N. W. Kans., N. E. Colo., $35; Monitor S. S., $19.20; Eden Valley Church, Add. Offering, $5; East Wichita Church, $137; Larned Cong., $99.25; Abilene Church, Navarre Cong., $85.81; Altamont Cong., $18.60; Armourdale Mission, Kansas City, Kans., $227; Appanoose Church, $112; Thirty members of Abilene Church, $70; Independence C. W. Society, $10.90; Independence Church, $22.05; Lee Harader, Arkansas City, $50; S. A. Harader, Arkansas City, $2.25; Ramona Church, $112.50; Rock Creek Church, $315; T. A. Robinson and wife, Uniontown, $5; Minerva J. Perry, Dodge City, $25; Protection Cong., $55:60; Peabody Church, $40; Paint Creek Church, $32.22; Elizabeth Patteson, Cedar Vale, $5; Ottawa Cong., $284; Overbrook, Cong., $140.36; Overbrook Aid, $4; Olathe Church, $80; Osage Cong., $209.30; Grenola Church, 60.04; S. C. Gilbert, Emporia, $2.50; Garden City Church, $115.50; Fredonia Church, $44.50; Central Ave. Church, Kansas City, $17.25; Kansas Center Church, $114.45, ... 4,928 53

Louisiana

John and Lucy Metzger, Iowa, La., $50; Roanoke Church, $254.50, ... 304 50

Michigan

Woodland Village Cong., $277.50; Woodland Church, Woodland, Add. Offering, $85.25; Woodland Church, Nashville, Add. Offering, $5; A Sister, Buchanan, $2.50; Berrien Church, Buchanan, $25; Butternut S. S., $7.50; Thornapple S. S., $14.92; Sugar Ridge Church, $6.19; Elmdale Cong., $62; Cedar Church, $13.42; C. W. Ditsworth, Oakley, $3; Zion Church, $31; Abe Reppert and wife, Montgomery, $5; Mr. and Mrs. John Offley, Nashville, $5; New Haven Church, $100.25; Hart Church, $10; Grand Rapids S. S., $43.36 696.89

Maryland

Hagerstown Cong., $25; Fulton Ave. Cong., Baltimore, $94.70; Green Hill Cong., Eastern Md., $73; Longmeadow S. S., $28; J. H. Beer, Denton, $5; Beaver Dam Cong., Frederick County, $170.60; Bear Creek Cong., $109.26; Mrs. A. W. Ecker, Woodsboro, $10; Fair Play Cong., $17; Fairview Cong., Western Dist., $2; Middletown Valley Cong., $326.50; West Point Mission, $25, ... 886 06

Minnesota

C. W. Society, Worthington, $5; Mrs. Shaver, Long Prairie, $2; Seavey S. S., $3; Hancock Cong., $42.50; Morrill Cong., $73.60; Mrs. Anna L. Lines, Waite Park, $1; Monticello Church, $60.20; Mrs. S. A. Plaine, $5, 192 30

Missouri

Fairview S. S., $26; Fairview Church $29.23; B. E. Kesler, Poplar Bluff, $10; Greenwood Church, $42.40; Greenwood S. S. Class No. 2, $5; Happy Hill Church, $4.62; Peace Valley Cong., $21; Osceola Church, $4.45; Dry Fork Church, $9.05; Deep Water Church, and Friends of Middle Missouri, $20; Two Carthage Sisters, $12; Sisters' Aid Society, Carthage, $10; Mary M. Cox, Sweet Springs, $5; So. St. Joseph Church, $22.48; Mound Church, Adrian, $82.81; M. S. Mohler, Leeton, $2; Walnut Grove, Smith Fork Cong., Add. Offering, $482.64; Wakenda Cong., $69.18; Shelby County Church, $95.05; Rockingham Cong., $181.88; North Rockingham Mission Circle, $35, ... 1,169 79

Montana

Galpin Union S. S., ... 54 42

Nebraska

Bethel Cong., $208.60; Beatrice Church, $65.04; Afton Cong., $209.88; Ayr Church, $4.91; Alvo Church, $47.50; Arcadia Church,

$49; Kearney Cong., $16.35; Juniata S. S., $23.35; South Loup Cong., $15; Silver Lake Cong. $6.60, ... 646 31

New Mexico
Mrs. Louisa Weimer, ... 2 02

New York
Brooklyn Church, ... 70 00

North Dakota
Wolf Creek S. S., $10; Underberg Public School, $36.50; Egeland Cong., $125; Ellison Church, $266; Englevale Church, West Branch, $17.80; Surrey Church, $48.32; Cando Cong., $229.67; Do Your Best S. S., Williston, $7.93; Mrs. J. W. Plock, New Rockford, $5; Pleasant Valley Cong., York, $7.50; Minot Church, $26.25; Kenmare Cong., $48.66, ... 828 63

Ohio
West Milton Church, $284.50; West Nimishillen Church, $83.02; Young Peoples' Class, Center S. S., $5; New Carlisle Cong., $908.10; Susan Bixler, Hartville, $5; Katie Beath, Lyndon, $2; Bear Creek S. S., near Dayton, $25; Blue Creek Church, $75; Mr. and Mrs. A. C. Bushwalter, Weilersville, $10; Black River Church, Add. Offering, $360.20; Brookville Church, Add. Offering, $699.14; Logan Church, Bellefontaine, $750; Ludlow Church, Add. Offering, $732.16; David and Sarah Lytle, Deshler, $55; Loramie Church, Add. Offering, $31.60; Troy Church, $44.53; Fostoria Church, $117.50; Freeburg Church, $113.55; Fairview Church, $20; Lydia Fried, Montpelier, $5; Marion Cong., $51.63; County Line Church, $104.03; Circleville Mission, Southern Ohio, $20; Eagle Creek Cong., $430; Canton Center Church, $48.48; Intermediate Class, Canton Center Church, $5; S. S. in General Canton Center Church, $28; First Church of the Brethren, Akron, $219.78; Sidney Church, Add. Offering, $117; Springfield Church, $419; C. W. Society, Silver Creek Cong., $20.86; Sugar Creek Cong., $120; D. B. Snyder, Fresno, $2; John Spoonseller and wife, $50; Science Hill S. S., Freeburg Cong., $28.40; Sand Ridge Cong., $27.71; Lyndey Sterling, Deshler, $2.50; Salem Cong., $741.32; Rome Church, $204.25; Ross Church, $51.50; Richland Church, $65.50; Pleasant View Church, $1,024.14; Pleasant Hill Cong., $758.67; Poplar Grove Church, $3; Zion Hill Church, $190.54; Owl Creek Cong., $273.50; Jordan S. S., $5; Jordan Cong., $5.50; Mrs. I. Inboden, Logan, $5; Harris Creek Church, Add. Offering, $383.50; Hicksville Church, $10; Mrs. D. E. Hoover, $30; Helpers' Class and Young Men's Class, Weilersville, $10; Goshen Church, near Roseville, $12; Mrs. Albert Glass, Newark, $1; Jonas Groff and wife, $20, ... 9,815 11

Oklahoma
Brother Ed. and Sister Emma Lawver, Omega, $10; Ruth Van Dyke, Stillwater, $10, 20 00

Oregon
Mabel Cong., $4.50; S. S. and C. W. Society, Weston, $25; Myrtle Point Church, $95.12, ... 124 62

Pennsylvania
York Church, $350.48; Board of Trustees, York Church, $500; Welsh Run Cong., $132.10; Newville Church, $53.88; Upper Conewago Cong., $965; Upper Codorus Cong., $100; Lydia Unbel, Addison, $5; Fairview Church, Middle Dist., $207.25; Jesse B. Asper and family, $5; Albright S. S., $55.20; Claar Church, Middle Dist., $30.85; Carson Valley Church, Add. Offering, $159.40; Codorus Church, $907.21; Bellwood Church, $61.75; Seal Course Class, Brotherton Pike S. S., $5; Moss Creek Church, $124.31; Meyersdale Cong., $80.06; Montgomery Church, $33; Mercersburg Mission, Welsh Run Cong., $42.84; Marsh Creek Church, $169.46; E. D. Muzio, Windber, $10; Maple Spring Church, $122.55; Huntsdale Church, $866; Hanover Church, $267; Mrs. A. W. Herr, McAlisterville, $2; Mrs. Mattie F. Hollinger, Hanover, $2; Sarah Hertzler, Elizabethtown, $3; Indian Creek County Line House, $14.10; R. T. Idleman, Scenery Hill Church, $5.56; A Brother and Sister, Indian Creek Church, $4; Johnstown Cong., $267.16; James Creek Church, $112.44; Mt. Joy S. S., Jacobs Creek Cong., $12.57; Stonerstown Church, $60; Schuylkill Cong., $140.49; Sell St. Church, Johnstown, $235; Smithfield Cong., $75; Sand Patch Church, $14; Riddlesburg Church, $17.61; An Individual, Royersford Church, $2.50; Public Schools, Zullinger, and Peach Blossom Church, $3.20; Peach Blossom Cong., B. T. Fox, $1.80; Pittsburgh Church, $105; Parker Ford Christian Workers' Society, $20; Willing Workers' Class, Pike S. S., Brothers Valley Cong., Add. Offering, $78.20; Pleasant Hill Cong., Spring Grove, $50; Pleasant Hill Cong., Johnstown, $214; Glade Run Church, $80; Green Springs Cong., $20.25; Berkey House, $54.64; Ridge House, $63.10; A Brother and Sister, Bethel, $17; A Sister in Pennsylvania, $6, ... 6,933 96

Tennessee
Mrs. M. M. Fine, Sevierville, $3.25; Meadow Branch S. S., $14; Pearl M. Harrington, Sweetwater, $2, ... 19 25

Texas
Live Oak Cong., Weatherford, $61.50; Pleasant Grove Church, $36.30; Manvel Church, $178.64; Nocona Cong., $110, ... 386 44

Virginia
Nokesville Cong., $60.30; Flat Rock Cong., Cedargrove Church, $39.55; Cedar Grove Church, Add. Offering, $5; Barren Ridge Public School Children, $5.15; Barren Ridge Cong., Second Dist. Va., $5.55; Broadway Church, Northern Dist., $83.80; Franklin County Church, $81.32; Laurel Branch S. S, $10.30; Lebanon Cong., $48; Sarah J. Hylton, Monarat, $2; Greenmount Church, $11.50; W. Q. and wife, Oakton, $5; Mrs. B. H. Funk, Bedford, $50; Midland Cong., $67.67; Mt. Hermon S. S., Midland Cong., $19; Mr. S. C. Showalter, Troutville, $5; Miss Lulu Showalter, Troutville, $5; Miss Frankie Showalter, Troutville, $5; Mrs. S. C. Showalter, Troutville, $10; Rhoadesville Cong., $17.12; Oak Grove S. S., $20; Mrs. L. N. Moomaw, Roanoke, $12.26, ... 568 52

Washington
Forest Center S. S., $51.89; Centralia Church, $60; Wenatchee Park S. S., Plain, $19.54; I. Stambaugh, Creston, $10; Richland Valley Brethren, $19.57; Tacoma Church, $7; Brother and Sister Jas. Wagoner, Aeneas, $5; S. F. Hylton, Centralia, $5, ... 178 00

West Virginia
William Metzler, Organ Cave, $1; Old Furnace Cong., First Dist. W. Va., $12.65; Jesse Richman and family, Hanging Rock, $10; Jesse Judy, Chester, $2.50; Top-of-Alleghany S. S., $16.50; S. Fannie Michael, Arthur, $2; Fairview Cong., $43; Bean Settlement Cong., Rock Oak, $15; E. L. Cower, Gatewood, $10; Harmon Cong., $40; White Pine Cong., Kelley Chapel, $55; Lime Rock S. S, $3.75; Pleasant View S. S., $69.88; Prince Mission Point, Chestnut Grove Cong., $12.52, ... 293 80

Wisconsin
Ash Ridge Church, $95; Mrs. Phoebe Barber, Butternut, $1, ... 96 00

Total for April, ... $47,148 51

BELGIAN RELIEF FUND

Pennsylvania
Geiger Memorial Brethren S. S., Philadelphia, ... 20 00

Total for April, ... $ 20 00

FRENCH CHILDREN'S RELIEF FUND

Illinois
Mrs. J. E. Miller, Nautilus Class, Elgin, $12; Upstreamers' Class, Elgin, $12; Barbara and Mary Culley, Elgin, $3, ... $ 27 00

Minnesota
Loyal Class of Nemadji, ... 9 50
Pennsylvania
A Brother and Sister, Bethel, $3; Geiger Memorial Brethren S. S., Philadelphia, $20, 23 00

Total for April, ...$ 59 50

RELIEF AND RECONSTRUCTION

Illinois
Wm. Lampin, Polo, ...$ 10 00
Kansas
Mt. Ida Church and S. S., ... 25 40
Maryland
Mrs. Mary A. Weybright, Detour, ... 5 00
Virginia
Sarah J. Hylton, Monarat, ... 1 00

Total for April, ...$ 41 40

MISSION RECEIPTS FOR MAY

During the month of May the Board received the following donations to its several funds:

WORLD-WIDE MISSIONS

Pennsylvania—$190.22
Eastern District, Congregations
Hatfield, $110; West Conestoga, $36, ...$ 146 00
Southern District, Congregations
Germantown, $33.97; Parker Ford, $4, ... 37 97
Individual
Isaac Beaver (Mar. Not.), ... 50
Southern District, Sunday School
Willing Heart Class—Carlisle, ... 4 75
Western District, Individuals
N. H. Blough (Mar. Not.), 50c; S. A. Meyers (Mar. Not.), 50c, ... 1 00
Missouri—$123.91
Middle District, Individual
A sister, ... 103 91
Southern District, Individual
Jno. T. Forehand, ... 20 00
Indiana—$49.75
Northern District, Individuals
Friends, $16; Lavina Fashbaugh, $7.65; Eliza Ecklebarger, $3, ... 26 65
Middle District, Individual
Lydia Rairigh Est., $21.60; Lee R. Smith, (Mar. Not.), 50c, ... 22 10
Southern District, Individual
Anna M. Moore, ... 1 00
Idaho—$18.51
Sunday-school
Weiser, ... 18 51
California—$16.00
Northern District, Individual
Edna E. Bray, ... 15 00
Southern District, Individual
Jacob Lewis, ... 1 00
Ohio—$10.71
Northeastern Disterict, Congregation
Black River, ... 7 71
Individuals
D. B. Snyder, $2; A. H. Miller (Mar. Not.), 50c, ... 2 50
Southern Dis'rict, Individual
Elmer Brumbaugh (Mar. Not.), ... 50
Utah—$10.00
Individuals
Bro. and Sister C. C. Spencer, ... 10 00
Virginia—$5.75
First District, Individual
Susan Johnson, ... 2 00
Second District, Individual
Jno. S. Flory (Mar. Not.), ... 50
Northern District, Individuals
Mrs. R. Showalter, $1.25; J. N. and Hettie E. Smith, $1, ... 2 25
Southern District, Individual
Mrs. F. D. Kennett, ... 1 00
Kansas—$11.55
Southeastern District, Sunday-school
Mont Ida, ... 5 55
Northwestern District, Individuals
Catharine Whetstone, $5; Olive Hutchison, $1, ... 6 00
Oregon—$6.00
Aid Society
Myrtle Point, ... 6 00
Colorado—$7.50
Individuals
Mary E. Haney, $7; Jacob Funk (Mar. Not.), 50c, ... 7 50
Wisconsin—$5.00
Lizzie McAdams, $4; Winnie Barton, $1, .. 5 00
Oklahoma—$2.90
Individual
I. S. Merkey, ... 2 90
Illinois—$2.50
Northern District, Individuals
Mrs. Ellen Zillhart, $2; G. G. Canfield (Mar. Not.), 50c, ... 2 50
Iowa—$2.00
Northern District, Individual
Mrs. Norman Miller, ... 1 00
Middle District, Individual
Leander Smith (Mar. Not.), ... 50
Southern District, Individual
J. F. Burton, (Mar. Not.), ... 50
Maryland—$1.50
Eastern District, Individual
J. M. Henry (Mar. Not.), ... 1 50
Washington—$.50
Individual
J. S. Secrist (Mar. Not.), ... 50
Michigan—$.50
Individual
C. L. Wilkins (Mar. Not), ... 50

Total for the month, ... 464 80
Previously received, ... 4,585 08

For the year so far, ...$5,049 88

INDIA MISSION

Illinois—$55.79
Northern District, Individuals
Mr. and Mrs. Roy Frey, $45.79; Mrs. Margaret Williams, $10, ... 55 79
California—$24.78
Southern District, Congregations
Pomona, $18.68; Santee, $6.10, ... 24 78
Pennsylvania—$2.00
Southeastern District, Congregation
Parkerford, ... 2 00

Total for the month, ...$ 82 57
Previously received, ... 151 66

Total for the year so far, ...$ 234 23

INDIA BOARDING SCHOOL

Pennsylvania—$250.31
Eastern District, Sunday-schools
Midway, $20; Lebanon, $20, ... 40 00
Aid Society
Harrisburg, ... 40 00
Southeastern District, Sunday-school
Lebanon, ... 20 00
Middle District, Aid Societies
First Altoona, $20; Leamersville Jr., $12.50, 32 50
Individual
Mrs. Hannah Puderbaugh, ... 5 00
Western District, Congregations
Pleasant Hill, $78.50; Trout River, $21; Uniontown, $13.31, ... 112 81
Indiana—$55.00
Northern District, Sunday-school
Walnut Primary Dept.; Class No. 4, Goshen City, $7.50, ... 20 00
Middle District, Sunday-school
Young People's Class, Peru, ... 25 00
Individual
Miss Edith Lees, ... 10 00
Kansas—$31.25
Southeastern District, Sunday-school
Loyal Workers' Class, Parsons, ... 6 25
Aid Society
Osage, ... 25 00

Ohio—$25.00
Southern District, Aid Society
Ebersole, ... 25 00
California—$22.75
Southern District, Sunday-school
Worker with Christ Class—Covina, ... 22 75
Oklahoma—$20.00
Individual
Jennie M. Garber, ... 20 00
Maryland—$20.00
Individuals
Marie Engler Beard, $12.50; Wm. Henry Eigenbrode (deceased), $7.50, ... 20 00
Illinois—$16.00
Northern District, Aid Society
Franklin Grove, ... 16 00
Washington—$5.00
Individuals
Mr. and Mrs. Mark McDonald, ... 5 00
Missouri—$6.25
Southern District, Sunday-school
Y. P. Class—Greenwood, ... 6 25

Total for the month, ...$ 451 56
Previously received, ... 980 66

Total for the year, ...$1,432 22

INDIA BOARDING SCHOOL BUILDING

Pennsylvania—$10.00
Eastern District, Individual
Mabel Eshelman (Spring Creek), ... 10 00
Washington—$5.00
Individuals
Mr. and Mrs. Mark McDonald, ... 5 00

Total for the month, ...$ 15 00
Previously received, ... 30 00

For the year, ...$ 45 00

INDIA WIDOWS' HOME

Washington—$5.00
Individuals
Mr. and Mrs. Mark McDonald, ... 5 00
California—$5.00
Southern District, Aid Society
Pasadena, ... 5 00

Total for the month, ...$ 10 00
Previously received, ... 10 00

For the year, ...$ 20 00

INDIA HOSPITAL

California—$5.00
Southern District, Individual
Harriet Boon, ... 5 00
Washington—$3.50
Individual
Chas. Entners, ... 3 50
Illinois—$3.00
Northern District, Christian Workers' Society
Hickory Grove, ... 3 00

Total for the month, ...$ 11 50
Previously received, ... 10 00

For the year, ...$ 21 50

QUINTER MEMORIAL HOSPITAL

Ohio—$30.00
Northeastern District, Aid Society
Bethel, ... 23 00
Northwestern District, Aid Society
Portage, ... 2 00
Southern District, Individual
Mrs. H. W. Miller, ... 5 00
Pennsylvania—$15.00
Eastern District, Aid Society
Harrisburg, ... 5 00
Southern District, Aid Society
York, ... 10 00
Illinois—$11.50
Northern District, Aid Society
Mt. Morris, ... 11 50
California—$10.00
Northern District, Aid Society
Laton, ... 5 00
Southern District, Aid Society
Pasadena, ... 5 00
Missouri—$7.00
Middle District, Congregation
Prairie View, ... 7 00
Washington—$5.00
Individuals
Mr. and Mrs. Mark McDonald, ... 5 00
North Dakota—$1.00
Individual
Mrs. Dora Michael, ... 1 00

Total for the month, ...$ 79 50
Previously received, ... 320 00

For the year, ...$ 399 50

INDIA FAMINE

Pennsylvania—$491.87
Eastern District, Sunday-school
Ever Faithful Class—Lancaster, ... 15 00
Southern District, Individuals
D. E. Brown and wife, ... 17 00
Western District, Congregations
Huntingdon, $425.37; Uniontown, $12, ... 437 37
Sunday-school
Sunshine Class—Maple Spring, ... 7 50
Individuals
H. B. Heisey, $10; Mrs. M. M. Claar, $5, .. 15 00
Ohio—$107.40
Northern District, Congregation
Owl Creek, ... 75 00
Sunday-school
Boys' Class—Akron, ... 11 00
Christian Workers
Akron Jr., ... 16 40
Northwestern District, Individual
E. H. Rosenbarger, ... 5 00
Illinois—$74.39
Northern District, Sunday-schools
Elgin, $18.14; Douglas Park, $6.25, ... 24 39
Southern District, Individual
Bettie Kindig, ... 50 00
Nebraska—$60.13
Aid Societies
South Beatrice, $50; District Meeting Offering, $10.13, ... 60 13
Indiana—$55.37
Northern District
Joint S. S. Convention, at English Prairie, $52.62; Middlebury Jr. Mission Band, $2.75, .. 55 37
Virginia—$69.00
First District, Individuals
Mrs. Cynthia J. Kahle, $42; Mrs. Florence Quarrels, $2, ... 44 00
Southern District, Individuals
C. W. and Pearl Kinzie, ... 25 00
Kansas—$22.15
Northwestern District, Sunday-school
Maple Grove, ... 8 40
Individual
Catharine Whetstone, ... 1 50
Northeastern District, Individual
Mrs. F. E. Poister, ... 12 25
Missouri—$32.00
Northern District, Individual
Ruth A. Pulse, ... 5 00
Middle District, Primary and Intermediate Depts.
Mound Valley, ... 27 00
Florida—$22.00
Sunday-school
Sebring, ... 10 00
Aid Society
Sebring, ... 12 00
California—$2.50
Southern District, Individual
A Sister, ... 2 50
Washington—$32.75
Individuals
Mr. and Mrs. Mark McDonald, $10; A

BRIDGEWATER COLLEGE LIBRARY
BRIDGEWATER, VIRGINIA

Brother and Sister, $10, ... 20 00
Congregation
Seattle, ... 12 75

Maryland—$10.00
Eastern District, Individuals
C. F. Fifer and family, ... 10 00

Michigan—$5.00
Individual
Mrs. Libbie Fender, ... 5 00

Total for the month, ...$ 984 56
Previously received 4,702 31

For the year so far, ...$5,686 87

CHINA MISSION

Illinois—$45.78
Northern District, Individuals
Mr. and Mrs. Roy Frey, ... 45 78

Indiana—$1.00
Southern District, Young People's Class
Little Walnut, ... 1 00

Total for the month, ...$ 46 78
Previously received, ... 177 88

For the year so far, ...$ 224 66

CHINA ORPHANAGE

Maryland—$750.00
Eastern District, Individual
Wm. Henry Eigenbrode (Dec.), ... 7 50

Pennsylvania—$20.00
Southeastern District, Christian Workers
Germantown, ... 20 00

Indiana—$34.17
Northern District, Light Bearers' Class
Oak Grove, ... 34 17

Total for the month, ...$ 61 67
Previously received, ... 183 12

For the year so far, ...$ 244 79

CHINA BOYS' SCHOOL

Washington—$5.00
Individuals
Mr. and Mrs. Mark McDonald, ... 5 00

Total for the month, ...$ 5 00
Previously received, ... 102 20

For the year so far, ...$ 107 20

CHINA GIRLS' SCHOOL

Washington—$5.00
Individuals
Mr. and Mrs. Mark McDonald, ... 5 00

Total for the month, ...$ 5 00
Previously received, ... 35 87

For the year so far, ...$ 40 87

CHINA HOSPITAL

Washington—$3.50
Individual
Chas. Entner, ... 3 50

Total for the month, ...$ 3 50
Previously received, ... 151 77

For the year so far, ...$ 165 27

PING TING HOSPITAL—CHINA

Virginia—$25.00
Northern District
A Friend, ... 25 00

Total for the month, ...$ 25 00
Previously received, ... 129 50

For the year so far, ...$ 154 50

LIAO CHOU HOSPITAL—CHINA

Illinois—$30.00
Northern District, Sunday-school
Elgin Birthday offering, ... 30 00

Oklahoma—$2.00
Individual
C. A. Dodd, ... 2 00

Total for the month, ...$ 32 00
Previously received, ... 26 25

For the year so far, ...$ 58 25

BROOKLYN ITALIAN MISSION

Washington—$5.00
Individuals
Mr. and Mrs. Mark McDonald, ... 5 00

Total for the month, ...$ 5 00
Previously received, ... 2 00

For the year so far, ...$ 7 00

OKLAHOMA MEMORIAL BOARDING SCHOOL

Oklahoma—$20.00
Individuals
Nellie Kinzie, $5; Esther Westfall, $5; E. J. Westfall, $10, ... 20 00

Total for the month, ...$ 20 00

For the year so far, ... 20 00

RELIEF AND RECONSTRUCTION COMMITTEE'S REPORT FOR MAY, 1919

CORRECTIONS

$7.50 credited to Butternut S. S. in the June Visitor should be credited to Crystal S. S.

$210.00 credited to Goshen Church in the June Visitor should be credited to West Goshen Church.

Total for Illinois in the Relief and Reconstruction Report for March, in the May Visitor, should have been $104.25 instead of $186.35.

In the March Visitor credit for $5.00 should have been given to the "Winners' Class of Chapman Creek Church," instead of to Nellie Derrick.

ARMENIAN AND SYRIAN RELIEF

California
La Verne Church, $1,916.45; Santee Church, $3; Bro. and Sister J. C. Pittenger, Atascadero, $10; A So. Calif. Sister, $2.50; A Friend, Pomona, $2.50; Covina Cong., $246.70; Pasadena Church, $56.15; McFarland Church, $167.66; Empire Church, $188.38; Santa Ana Church, $41; Trigo Cong., $21.25; Inglewood Church, $42.45; Hermosa Mission, $11.20; Chico Church, $10, ...$ 2,719.24

Canada
South Portion of the Pleasant Valley Church, Medicine Hat, $43.25; Irricana Church, and Village, $100; Pleasant Valley, Redcliff Mission, $61, ... 204.25

Colorado
Wiley Church, $215.01; Fruita Church, $16; Colorado Springs Church, $54.04; Denver Church, $13.38; A Sister, Fruita, $5, ... 303.43

Idaho
Bowmont Church, $30; Payette Valley Church, $31.86; John Lind, Lenore, $47.19; Weiser Church, $106.75; Nezperce Church, $220, ... 435.80

Illinois
Wm. Lampin, Polo, $10; Mr. & Mrs. Roy Frey, Lanark, $25; Batavia S. S., $5; Bethany, Chicago, $184.15; Pine Creek Church, $218 50; Panther Creek Ch.—S. S., $117.50; Polo Church, $167.84; Aid Society, Oakley Cong., $20; Oakley Cong., $10; Okaw Church, $265; Hickory Grove Cong., $22.75; Loyal Banner Class, West Branch, $5; Lanark Church, $525.78; Kaskaskia Church, $30.50; Mt. Carroll Church, $14; Cherry Grove Church, $200.55; Coal Creek Church, Canton, $65; Douglas Park Mission, Chicago, $38.90; Franklin Grove Church, $453.80; Freeport Mission, Freeport, $27.50; Sterling Church, $16; Shannon Church, $84; Rockford Cong., $75; Rock Creek Church, $7.50; Waddams Grove Church, $576.80; Woodland Cong., $191.50, ... 3,357.57

Indiana

Pine Creek Church, $721.57; Pleasant Valley Cong., $136.70; Peru Cong., $77.50; Maple Grove Church, $54; Young People's Class, Maple Grove S. S., $5; Logansport Mission, $100.85; LaPorte Church, $147.19; Upper Deer Creek Cong., $60.42; Walkerton Church, $39.44; West Eel River Church, $5; West Manchester Cong., $22; Wabash Church, $21.73; Union City Church, $92.85; Union Center Church, $86; Floyd and Ella Leeper, Yellow River Ch., Bourbon, $60; Yellow River Church, $63.25; Sugar Creek Cong., So. Whitley, $8.50; Spring Creek Church, $1,208; Shipshewana Church, $87.70; 1st Ch. of the Brethren, So. Bend, $195.70; South Whitley Church, $5; Syracuse Cong., $24.50; Monticello Church, $100; Manchester S. S., $30; Mexico Church, $370.57; Markle Church, $42.80; Lower Deer Creek Church, $183.67; Pleasant Hill Church, $60.75; Plunge Creek Chapel, $28.25; Prairie Creek Cong., $22.57; Plymouth Church, $50.33; Plymouth S. S., $17.21; Plymouth S. S. Class No. 4, $10; Aid Society, Portland Church, $12.50; New Salem Church, $8; New Paris Church, $183; Beaver Creek, $19; Blue River Church, $163.75; Buck Creek Church, $200; Bremen Church, $200; Bethany Cong., $1; Four Mile Church, $165.65; Flora Church, $419; Ft. Wayne Church, $8.54; Cedar Creek Church, $50; Cedar Lake Cong., $172; Champaign Church, $17.31; Clear Creek Church, Huntington, $20.51; Elkhart City Church, $20; Hartford City Cong., $5; Hickory Grove Cong., $148.50; Huntington City Church, $162.37; Goshen Church, $357.15; Cart Creek Church, $25.50; Roann S. S., $15; Mr. & Mrs. Arly Smith, Ft. Wayne, $5; John T. Keyes, Mexico, $10; Leanna S. Friend, Twelve Mile, $5; India Swanck, Twelve Mile, $1; A Friend, No. Dist. Indiana, $20; Friends, Goshen, $6; Collection taken at Convention of Pipe Creek, Peru, Logansport, Mexico, and Santa Fe Cong., $18; Mrs. J. L. Hoover, Cart Creek Church, $1; Joseph Bally, Chili, $2.50, ... 6,581.33

Iowa

Fairview Cong., $37.88; Fernald Cong., $37.50; Franklin County Church, $163.75; Salem Cong., $203; Sheldon Church, $20; So. Waterloo Church, $1,763.40; Mr. & Mrs. J. H. Goughnour, $25; Mrs. Parker Ruble, Akron, $2.50; Dallas Center Church, $263; Grundy County Church, $551.60; Garrison Church, $100; Libertyville Church, $60; Indian Creek Church, Maxwell, $25; Plus Ultra Class of City S. S., Waterloo, $10; Osceola Church, $25.35; Brooklyn Cong., $94.22; Bagley S. S., $25.65, ... 3,407.85

Kansas

No. Solomon Church, Portis, $93.25; Parsons' Cong., $162.95; Larned Country Church, $799.58; Maple Grove Church, $19.25; Murdock Church, $7.50; Mont Ida Church, $14.86; Monitor S. S., $3.10; Newton City Cong., $241; Lawrence Church, $79.65; Larned City Church, $5; Washington Creek Church, $31; Walnut Valley Church, $5; Sabetha Church, $636.60; Prairie View Church, Scott Co., $17.60; Rock Creek Aid, $60; Richland Center S. S., $267; Topeka Church, $155; Cedar Creek School Dist. 52, Mont Ida Cong., $12.65; Quinter Church, $28.90; J. B. Bruark, Quinter, $2; J. W. Jarboe, Quinter, $30; C. P. Ashnorth, Quinter, $5; J. P. Haldeman, Quinter, $5; D. H. Ikenberry, Quinter, $5; Ottawa Cong., $70; Ozawkie Cong., $135.25; Garden City Ch., $31; Gospel Workers' Class, Quinter, $25; Catherine Whetstone, Norton, $2.75; East Wichita Church, $47.19; Chapman Creek Ch., $122; Central Ave. Church, Kansas City, $106.40; Abilene Church, Navarre Cong., $23; Burr Oak Church, $81.88; Belleville Church, $75.35, ... 3,406.71

Louisiana

Roanoke Church, ... 34.10

Maryland

Maple Grove Cong., $6.43; Maple Grove House, Maple Grove Cong., $139.29; Monocacy Church, $93.20; Manor Cong., $265.20; Markleysburg Cong., $7; Markleysburg S. S., $19; West Point Mission, $23.35; Wakeman's Grove Church, $15; Woodberry Church, $30.11; Woodberry S. S., $103.50; Woodberry C. W. Society, $22.65; Bear Creek Cong., $104; Brownsville Cong., $139; One half of Beaver Creek Cong., $258; Cheat River Cong., $10; Denton Church, $49.08; Greenwood Mission, Denton Cong., $12.53; Eastern Dist. Maryland, $166.29; Long Meadow Church, $209.83; Locust Grove Church, $226.62; Long Green Valley Cong., $105.95; Hagerstown Cong., $556.10; Georges Creek Cong., $30; Pipe Creek Cong., $225; Edgewood Sisters' Aid, $5; Pipe Creek, $74.55; Blue River College, $57.95; Union Bridge, $78; Edgewood, $9.50; Pleasant Ridge Cong., $2.70; Pleasant View Cong., $575; Piney Creek Church, $51, ... 3,445.83

Michigan

Beaverton Church, $67.01; Woodland Ch., $127.75; Thornapple S. S., $13.35; Shepherd Church, $102.25; Elmdale Cong., $7.50; I. J. Smith, Hastings, $5; Crystal Church, $27; Woodland Village Church, $22, ... 371.86

Minnesota

Ever Ready S. S. Class, Worthington, $30; C. W. Society, Worthington, $5; Root River Cong., $350.79; Monticello Church, $38; Lewiston Church, $158.50; Minneapolis Church, $20.75; Harvey and Anna Long, Faribault, $5, ... 608.04

Missouri

Shoal Creek Church, Fairview, $26; Sisters' Aid of Shoal Creek Church, $5; South Warrensburg Cong., $35.25; Walnut Grove Ch., $5.36; Wakenda Church, $71; Rockingham Church, $31.50; Pleasant View Cong., $47; Oak Grove Church, $12.60; Cabool Cong., S. W. Mo., $5; Mineral Creek Aid Society, $10; Mineral Creek S. S., $25; Mineral Creek Cong., $38.33; Ruth A. Pulse, Richmond, $8; Mrs. L. W. Yeater, Lecoma, $2; Carthage Church, $11.50, ... 333.54

Montana

Grandview Cong., Froid, $95.85; Poplar Valley Church, $19.08; Galpin Union S. S., $7, 121.93

Nebraska

Alice L. Johnson, Duff, $1; Jacob Martin, Valentine, $25; Susie McLellan, $5; Beatrice Church, $10; Lincoln Church, $77.69; Kearney Church & S. S., $90.50; Holmesville Cong., $315.86; Falls City Church, $65.50; Octavia Cong., $273.75; Silver Lake Cong., $23.29,.... 887.59

New Mexico

Miami Ladies' Aid, $75; Pecos Valley Ch., $22.50; Miami Church, $491.89, ... 589.39

New Jersey

Carrie Gary, Flemington, $5; Edith Wilson, Sickleville, $1, ... 6.00

North Dakota

Salem Church, $65; Ellison Church, $10; Brumbaugh Cong., $38; James River Cong., Brantford, $162; Pleasant Valley Cong., York, $54, ... 329.00

Ohio

Junior Boys' Class, Zion Hill S. S., $13.50; West Milton Church, $33.50; S. S. of the Wooster Church, $70; Helper's and Young Men's Class, Weilersville, $5; Bremen Ch., $77; Ft. McKinley Church, $385; Fostoria Church, $23.80; Blanchard Church, $230.50; Blue Creek Church, $12; Bethel, Mahoning, $108.75; Black Swamp Church, $39; Beech Grove Church, $333.50; Bellefontaine Church, $41; Bear Creek S. S. near Dayton, $15; Bear Creek Church, $75; Sisters' Aid Society, Bear Creek Church, $25; Bradford Church, $115; Baker Church, $80; Toledo Cong., $33.55; Zion S. S., Tuscarawas Church, $24.50; Members of East Chippewa S. S., $12.50; East Chippewa Aid Society, $10; East Dayton Church, $84.41; Eversole Church, $173.75; East House of Swan Creek, $140; Silver Creek Cong., $410; Springfield Church, $14; Sugar Creek

Church, N. W. District, $24; Sugar Hill District, $393.50; Jordan S. S., Fort Recovery, $5; Mary A. Wells, Fort Recovery, Bible Class, No. 4, Jordan S. S., $2.50; Jordan Cong., $12.42; Jonathan Creek Cong., $275; Jonathan Creek Aid Society, $50; Pleasant Ridge S. S., $5.65; Poplar Ridge Cong., $185; Palestine Church, $68; Prices' Creek Church, $556; Poplar Grove Church, $390.54; Painter Creek Church, $491.06; Pleasant View Church, $120.26; Portage Church, $20; Pleasant Hill Cong., $92.50; Young Peoples' Class of the Canton Center S. S., $5; Intermediate S. S. Class of Canton Center S. S., $5; Casstown Church, $55; Charleston Church, $7.50; Chippewa Cong., $445.03; Donnel's Creek Church, $408; Donnel's Creek Sisters' Aid, $15; Danville Church, $245.81; Dickey Church, Ashland, $310.05; Lima Church, $206.50; Lick Creek Church, $332.92; Lower Stillwater Ch., $51.23; Lower Miami Church, $178.70; Mohican Church, $55.14; Middle District So. Ohio, $132.50; Oakland Church, So. Ohio, $532; Hicksville Church, $20; New Philadelphia Ch., $55; Nevada Cong., $79.81; Greenwood Cong., $50.75; Greensprings Church, $270.15; Ross Church, $12.50; Richland Church, $25; Ellen Boughnecht, Trotwood, $5; D. B. Snyder, Fresno, $2; A. Brother, Leipsic, $5; Esther Dishong, Deshler, $2; Ethel Dishong, Deshler, 50 cents; Adah Baker, Greenville, $15; Mr. & Mrs. A. C. Buchwalter, $5; David Hively, Fredericktown, $5; Ash Grove Ch., $42.50; Beaver Creek Church, $32, ... 8,889.28

Oklahoma

A Sister in Christ, Pond Creek, $1; Big Creek Church, $31.10; Elk City Church, $10; Thomas Church, $6.64; Monitor Church, $1.53; Griggs Cong., $7; Washita Church, $52.54; Paradise Prairie, $15, ... 124.81

Oregon

Ashland Church, $18; A Sister, Medford, $10; Newberg Church, $40; Mrs. Alice S. Christlieb, Grants Pass, $5, ... 73.00

Pennsylvania

Snyder Church, Woodbury Cong., $67.50; Holsinger Church, Woodbury Cong., $120.25; Curry Church, Woodbury Cong., $193.85; Replogle Church, Woodbury Cong., $320.39; Replogle S. S., Woodbury Cong., $40; Replogle S. S., Class No. 6, Woodbury, $6.10; Replogle "Go Get Them" Class, $25; West Conestoga Church, $477.30; Windber Church, $199.33; Williamsburg Church, $63.75; White Oak Church, $470.44; Upper Codorus Cong., Black Rock Church, $500; Upper Cumberland Cong., $237.29; Sell St. Church, Johnstown, $247.50; Stonetown S. S., Reading Church, $4; Shamokin Church, $13; Sister Winnie M. Lint, Springfield Church, $15; Springfield Ch., $160.37; Salem Church, Brothers Valley Cong., $61.50; Sipesville S. S., Quemahoning Cong., $243.22; Spring Run Cong., $616.25; Snake Spring S. S., Young Ladies' Bible Class, $43.50; Brother Philip Wyles, Snake Spring Cong., $5; Sister Lizzie Ballman, Snake Spring Cong., $1; Spring Grove Ch., $67.05; Spring Creek S. S., $16.27; Scalp Level Cong., $555.90; Conestoga Church, $336.13; Earlville S. S., Conestoga Church, $10; Conewago Church, $200; Claar Church, $77.38; Clovertop Church, $37.40; Codorus Cong., $72.60; Connelsville Mission, $100; Chambersburg Cong., $100; Carlisle Cong., $121.10; A Brother and Sister, Lansdale, $5; C. F. Hasfeld, Shippensburg, $50; People of Artemas and vicinity, $52.55; Chiques S. S., $50; Chiques Church, $123.19; Chiques Sisters' Aid Society, $25; Mt. Olivet Cong., Newport, $31; Middle Creek S. S., Western Pa., $154; Markleysburg Church, $123.47; Meyersdale Cong., $867.53; Mechanic Grove S. S. and Church, $94; Mount Hope S. S., Chiques Church, $25; Mountville Church, $432.64; Marsh Creek Church, $91.71; Moxham Church, $25.09; Manor Church, $95.07; Montgomery Cong., $77; Mingo Church, $291.38; Fairview S. S., Georges Creek Cong., $6.70; Fairview Church, $131.85; Falling Springs Church, $600; Ephrata Church, $106; Ephrata Sisters' Aid Society, $100; Elizabethtown Church, $858.43; Elk Lick Cong., $520; East Petersburg Cong., $320; New Enterprise Church, $815; New Enterprise S. S., $8.60; Roaring Spring Cong., $245.19; Rummel S. S. and Cong., $320; Red Bank Church, $155.63; Riddlesburg Church, $21; Ridgeley C. W. Society, $7; Back Creek Cong., $472.21; Buffalo Cong., So. Dist., $56; Beachdale Church, Berlin Cong., $503; Bethel Church, $56.25; Bareville S. S., Conestoga Church, $24; Baumstown S. S., Reading Ch., $2; Shade Creek Cong., Berkey House, $10; Big Swatara Sisters' Aid Society, $15; Big Swatara Church, $614.40; Parker Ford S. S., $10; Parker Ford Church, $88.78; Pike S. S., Seal Course Class, Berlin, $5; Quakertown S. S., Springfield Church, $50; Plum Creek Church, Western Pa., $264.71; Lower Conewago Cong., $296; Ligonier Church, S. S., and C. W. Society, $65; Lewistown Church, $539.43; Leamersville Church, $93; Lost Creek Cong., $458; Little Swatara Church, $106.88; Lititz Church, $81.50; Pike Church, Brother's Valley Cong., $441.32; Raymon Church, Brother's Valley Cong., $193; Summit Church, Brother's Valley Cong., $174.24; Individual, Brother's Valley Cong., $40; Burnham Ch., $395; Peach Blossom Church, $163.13; Johnstown Cong., $184.36; Annville Church, $237; Harmonyville S. S., $51.25; Hatfield Church, $166; Hummelstown S. S., Spring Creek Church, $15; Harrisburg Church, $153.11; Hanover Cong., $62.50; Greenville Cong., $20; Yellow Creek Cong., $39.75; An organized boys' class of the Indian Creek Ch., $2, ... 18,803.22

South Dakota

Wetonka Church, ... 45.60

Tennessee

Mrs. T. H. Sizemore, Rogersville, $4; Virginia W. White, Blountville, $100; Mrs. S. J. Pence, Limestone, $5; French Broad Cong., $28.50, ... 137.50

Texas

Ft. Worth Church, $10; Pampa Church, $53; Bethel Church, $15; Ochiltree Church, $28.25; Mrs. Evalena Blocher, Taft, $25, ... 131.25

Virginia

Walkers' Chapel, $5.40; Woodstock Cong., Valley Pike Church & S. S., $48.07; Roanoke City Church, $63.66; C. W. Society, Roanoke Church, $24.65; Roanoke Cong., $14.25; Pleasant View Church, $21.12; Oakton Cong., $42.60; Greenmount Cong., $15.65; C. W. and Pearl Kinzie, Cloverdale, $50; G. M. Quann, Rhoadesville, $3; Mrs. W. C. Bradley, Greenville, $1; Fairfax Cong., $326.54; Daleville Cong., $64; Antioch Cong., $92.50; Bridgewater Cong., $298.52; Belmont Church, $45.25; Sangerville Cong., $869.83; Nokesville Cong., $121.30; King's Cross Roads of Nokesville Cong., $20.70; Middle River Cong., Second Dist., $47.27; Linville Creek Church, $122; Lower Union S. S., $27.85, ... 2,325.16

Washington

A Brother and Sister, Wenatchee, $10; Forest Center S. S., $17.30; Sunnyside Cong., $50; Centralia Cong., $4; Olympia Church, $41.50; A Brother and Sister, Wenatchee, $10, ... 132.80

West Virginia

Jesse Judy, Chester, $1; Chestnut Grove Cong., Pleasant View S. S., $46.51; Wiles Hill House, Mt. Union Cong., $33.55; White Pine Church Cong., $15.60; Sugar Grove S. S., Harmon, $30; German Settlement Cong., Preston Co., $115; Johnstown Church, $22.50; Big Spring, $19.64; Bethel Church, White Pine Cong., $30; E. D. Combs, Augusta, $1; Mrs. Elizabeth Rogers, Augusta, $5; A. A. Rogers, Augusta, $3; J. D. Beery, Augusta, $5; Friend, Augusta, $1; Berkeley Church, $26.75, ... 355.55

Washington, D. C.

Washington City Church, ... 305.35

Unknown, ... .25

Liberty Bond Coupons, ... 11.21

Total for month of May $58,478.44

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Bowman, Pearl S.
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Flory, Edna R.
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On Furlough
Bright, J. Homer, R. D. 1, Union, Ohio
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Wampler, Dr. Fred J., Edom, Va.
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Blough, Anna V., 266 Hammond Ave., Waterloo, Ia.

INDIA

Ahwa, Dangs Forest, via Bilimora, India
Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India
Hoffert, A. T.
Miller, Eliza B.
Mow, Anetta
Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Eby, E. H.
Eby, Emma H.
Mohler, Jennie
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India
Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella
Nickey, Dr. Barbara M.
Pittenger, J. M.
Pittenger, Florence B.
Royer, B. Mary
Swartz, Goldie

Jalalpor, Surat Dist., India
Shumaker, Ida C.
Grisso, Lillian

Vada, Thana Dist., India
Garner, H. P.
Garner, Kathryn B.
Powell, Josephine

Post: Umalla, via Anklesvar, India
Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

Vyara, via Surat, India
Long, I. S.
Long, Effie V.

On Furlough
Eby, Anna M., Trotwood, Ohio
Kaylor, John I., De Graff, Ohio
Lichty, D. J., Waterloo, Iowa
Miller, Sadie J., 3435 Van Buren St., Chicago, Ill.
Blough, J. M., 1309 Franklin St., Johnstown, Pa.
Blough, Anna Z., 1309 Franklin St., Johnstown, Pa.
Emmert, Jesse B., Waynesboro, Pa.
Emmert, Gertrude R., Waynesboro, Pa.

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Turning Faithful Old Laborers Out Upon the Commons

Forced to earn their own livelihood, many of our most talented ministers in days gone by have entered commercial pursuits.

The Church received but little of their time. They amassed a competence. They are comfortable.

Others, forced to earn their own living, lived scantily, economically and gave every moment of their time to the Church.

The Church received the lion's share of their time. They amassed nothing. They depended upon faith and the Church.

What Are We Doing About It?

We are Calling for Young Men for FULL Time Ministerial Work.

We ask them to forsake the plow, the forge, the school room.

We tell them the Lord will provide. The Lord cannot unless he can do it through us. That is his way.

But---

They ask a pertinent question: "How shall we be supported in Old Age?" They deserve an answer.

What Shall It Be?

Those who minister to our spiritual needs with their whole time should have their old age safeguarded by those to whom they minister.

Let Us Build Up An Endowment for the Superannuated Minister. This helps to afford them a guaranty. This gives body to our "Lord provide" promises.

The General Mission Board will pay the same rates of annuity for endowment funds for Superannuated Ministers as it pays for World-Wide Mission Funds.

Let Us Prepare for the Old Age of Our Whole Time Ministers.

General Mission Board, Elgin, Ill.

The Missionary Visitor

IS SHE WORTH EDUCATING?

"Educating a girl is like putting a knife in the hands of a monkey," says an old Hindu proverb, but the good Sisters of our Church believe differently. At the Winona Lake Conference, through their Aid Societies they pledged a sum sufficent to build the central plant of our largest Girls' Boarding School, to be erected at Anklesvar. This little girl stands only one chance in a hundred to get an education. Let's increase her chances.

VOL. XXI **AUGUST, 1919** *NO. 8*

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN THROUGH HER GENERAL MISSION BOARD

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The Missionary Visitor

Volume XXI AUGUST, 1919 No. 8

Editorial

Before these lines are in the hands of our readers our new missionaries for China will be off on their journey. The outgoing party includes new workers as follows: Brother and Sister Minor M. Myers of Virginia, Brother and Sister O. C. Sollenberger and two children of Ohio, Brother and Sister L. A. Stump and baby of Oklahoma, Sisters Lulu Ullom of Colorado and Valley V. Miller of Virginia, new workers, and Brother and Sister J. Homer Bright and two children and Sister Anna M. Hutchison, returning. We say, "Farewell, valiant workers. Yours shall be in the front line trenches, but rest assured we shall at the same time be doing our utmost to keep the communication lines open and the supply trains on the move."

Dr. and Sister D. L. Horning, approved for China at the recent Conference, have been granted a few months longer in the homeland while Dr. Horning pursues post-graduate work in one of our best medical schools. It is their hope to go to China with Dr. Wampler's, as the latter return in early spring to their tasks.

We cannot at this time feel any assurance as to the definite date on which our workers to India may sail. They must wait until they receive permission from the British Government to enter India. They cannot get their passports until this permission arrives, and therefore we cannot engage definite passage for them until these formalities have been cared for. We hope they may be able to go quickly, for India's need is most critical.

Kotows to little Miss Miriam Gladys Flory, who has just arrived at the home of Brother and Sister R. C. Flory at Liao Chou, China. Reports state that she is thriving and the future seems full of promise for her.

Sister Anna V. Blough of China recently underwent a very serious operation at Mayo Brothers' Hospital, Rochester, Minn., but we are pleased to learn that at this writing she is rapidly recovering. Bro. D. J. Lichty is convalescing in a Waterloo, Iowa, hospital from a recent operation. The prayers of our Brotherhood are with these workers. While they are off the firing line, it is refreshing to note from their letters that they are optimistic towards the future. To be able to seek for lessons from experiences in suffering, and to find God closer in days of trial is the real test of his love, and our missionaries are born optimists.

"A Survey of Our India Field" is a new forty-page pamphlet just received from the press. This booklet, by Bro. A. W. Ross of India, reveals his mission's vision of its great field. It tells of what has been done, and gives us some estimate of what it conceives of its Five-Year task. It is India's contribution to the Forward Movement. It should be read by every member of the church. It will be sent upon request to any reader or friend of the Missionary Visitor.

Is your congregation planning for a revival meeting this winter? Think of the Evangelistic Goal of the Forward Movement—15,000 new members annually—and plan to do your share. Remember, if your church does not increase its membership 15 per cent this year, you are seriously imperiling the success of the Evangelistic Goal.

Our churches are wondering where they will get evangelists for their series of meetings. But there are plenty of them. We need have no fears if we look in the right place. The trouble is that some churches, with good evangelists of their

own number, hasten off and engage those that should be sent into the churches where there are none. "Plenty of them," we said. This is true, but the danger lies in the unwillingness of our membership to act as evangelists. If each individual of the church would be the firebrand that God intends, our home ministers could do most effectively all the needed preaching. Our disposition in this, however, is too much of the nature, "Here am I, Lord, send John to do our duty for us."

We believe that the success or failure of our Forward Movement depends in great measure upon the success of two goals set; namely, 15,000 added to the church annually by baptism, and the daily study of the Bible in every home. Let our home altar fires burn for God, and our church will not be able to contain the blessings in every way that he has for us.

Through an unintentional omission we railed to acknowledge in the Annual Report, as made in the June Visitor, under the list of special supporters, that Salem church, Ohio, supports Sister J. Homer Bright in China, and the Sunday-schools of Michigan support Sister Pearl Bowman on the China field. We can assure these good people that, though we omitted their names, they must not consider that we fail to appreciate their coöperation.

A considerable number of deputation workers are out among the churches this summer in the interests of missionary education and the Five-Year Forward Movement Program. Bro. Geo. Griffith is in Southern Pennsylvania, Bro. Benj. F. Summers in Middle Maryland, Bro. Roger D. Winger, Southern Iowa, Bro. Floyd Irvin, Middle Iowa, Bro. J. E. Wagoner, Southern Illinois, Bro. Baxter M. Mow, Idaho, Bro. Albert Helser, Southern Indiana, Brother and Sister Fred M. Hollenberg, the Districts of California, and Harrison Frantz, Southern Missouri. We are glad for the splendid reports concerning their work, and we feel that their presence in each church will prove stimulating to missionary endeavor. We hope that they will receive the fullest coöperation.

In addition to the workers above mentioned, many of our missionaries are endeavoring to reach with their messages as large a number of the churches as they can. Calls come for these noble workers from every corner of the Brotherhood, and while of course they cannot meet all demands, it is appreciated by them that they are in such demand.

"What do you wish us to do while at home on furlough?" is the question asked at the mission rooms about as quickly as the returned missionary can draw a comfortable breath after reaching the homeland. It is a perfectly natural question, for missionaries are a busy folk. They have been from home seven years and they have but a short time to remain here. They come back primarily for rest and recuperation, but having been pouring out the good news for seven years they feel remarkably empty of spiritual experiences and desire a refilling at some college. To tell them to go to school would be the easiest way out on the question they ask us; to suggest to them that they spend their whole time in rest would not be a difficult thing to do; but the churches are desirous of having them come. A good brother said recently in a letter, "Be sure and send several of your returned missionaries to our church this summer." The workers are eagerly asked for. In answer, therefore, to their question, we usually recommend a good long period of rest, with plenty of liberal applications of mother's cooking, "hot applications of fried chicken and cold applications of cream," and then we seek to help them to find some place for a limited amount of deputation work. However, we must always remember that the missionary has his physical limitations, and we must seek to conserve his strength and replenish it. He will always be found willing to do all he can to visit the churches that ask for him, but he hopes that the churches will not be overly disappointed if he fails to come.

"And so you are going far away to a foreign field?" inquires a good sister of a missionary mother. "Yes, indeed," is the reply. "Well, I don't see how you can do it, with your babies," is the rejoinder. Such a remark, to one who is doing what the

Lord calls her to do, would be considered thoughtless, were it not so unkind and unsympathetic and cruel. Shall we encourage our loyal workers in such a manner as that? Please note what you are saying when you seek to give them words of stimulation for their life's task.

Home Lands is a new bimonthly magazine, published by the Presbyterian Board of Home Missions, Vol. I, No. 1, appearing with May, 1919. We note that this little magazine will have regular departments devoted to the Rural Sunday-school, the Problems of the Rural Pastor, Teaching the Country Life Gospel, Rural Community Organization, and Problems of Rural Reconstruction. Price, 25 cents per year. Judging from the first issues now in our hands we feel safe in predicting that the price of the magazine will be in no wise commensurate with its value to our ministers.

The ameer of Afghanistan has promised—so reports go—to open his land to civilization and missionary endeavor as soon as the war is over. Missionaries have been invited to begin work in Lhasa, the capital of Thibet. These two lands are among the last to open their doors for civilization and Christianity. The entrance of the Word giveth light, and these lands have been as dark, spiritually, as midnight.

No more portentous movement in the history of Protestantism is to be found than that of the Great Interchurch Movement which is being launched in our country. This effort, not necessarily aiming at church union, has rather the idea of denominational coöperation, the elimination of waste in church work in overlapping territories, and the formation of a solid front against the various attacks of the devil.

The North American, the oldest daily newspaper in America, recently stated in an editorial that facts gleaned from ten of the largest denominations show that their ministers receive an average "salary" of $793. How would the average amount paid to ministers of our own denomination, who are now being "cared for," compare with that of these larger denominations? Our people oftentimes object to a salaried minister, saying that a supported ministry is the better. We now see the wisdom of their contention, although we do not believe that many of these objectors notice this particular phase of it. We would conclude, from the average, as above given, that a salaried minister is one who works for what is paid to him, making ends meet or allowing them to remain separated, the best that he can, while a supported minister is one whose needs are supplied. Which would you rather be, salaried or supported? Unless you support your minister, supplying his needs, do not create a false impression by saying that you support him. Rather say that you have him on a salary. Just continue to strive until by and by he will be supported. The biggest business of the world is carried on by men who receive the lowest average in salary.

In these days of rapidly-increasing wealth we would especially commend the words of a writer when he says of riches: "There is too often a burden of care in getting them, a burden of anxiety in keeping them, a burden of temptation in using them, a burden of guilt in abusing them, a burden of sorrow in losing them, a burden of account at last to be given for possessing and either improving or misimproving them."

If you are one of those at whom harvest is bounteously smiling just now, for the sake of your souls do not accept the treasures cast into your lap as belonging only to yourself. No day in the world's history has ever been so freighted with possibilities for or against God as these. The success of his work, proportionately, rests in your hands. What shall you give him of your bounties? Surely not less than the Jews, even when they had a bad year—one-tenth.

And now, brethren, to be perfectly honest, are you sure that you are not secretly wishing that wheat would go to $2.50 per bushel and hogs to $25 per hundred weight? "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!"

A man and his wife in Washington—so the story goes—wanted to support a native missionary, but they could not afford to do so. They had one well-beloved cat that lay down and died some time ago, and hence their ability to practice commendable liberality towards the Lord. They found that it had been costing them $3 a month to feed the cat, and now that tabby has "passed on," the board bill of the cat is to keep a native worker on his job in China. How many native workers do you figure could be supported out of the board bills of useless dogs and cats in the Church of the Brethren?

Did you know that Jesus was so concerned with man's attitude towards money that sixteen of his thirty-eight parables had to do with this theme? And did you know that it is reckoned that one out of each six verses of the four Gospels deals with the subject of finance? So says that wonderfully inspiring book, "Money, the Acid Test." And yet there are people who are willing to argue in word and practice that the Master had little to teach or to say concerning the disposition of property.

After all, wasn't the last Conference at Winona Lake the greatest Annual Gathering in our history in more ways than one? Yes, but what about that wonderful jubilee that must be planned for at the Conference five years from this spring, when the Forward Movement Program shall have been completed and we are safely "over the top" on every goal set? Let us plan for it by making every Conference between now and then a little better than the one preceding it.

The General Sunday School, Educational and Mission Boards plan to hold a joint session in Elgin Sept. 4. One of the primary purposes of this meeting will be more closely to relate the activities of the three boards in the Forward Movement Campaign. The secretary of either of these three boards will be glad to receive any suggestions that may be made by anyone concerning correlation and closer coöperation between the boards in the accomplishment of the work entrusted to them.

Who Tithes and Why

James L. Sayler

THE why of tithe-paying in this generation is best explained through the views of men who are tithing today. William Arthur, a Wesleyan Methodist minister of London, said: "I know many men who, at the outset of life, gave a tenth. These have all been prosperous men. I do not know one of them but shows that the effect of his early adopting one-tenth has been to prepare him for a higher proportion when years of plenty set in."

The tithe of John D. Rockefeller is no meagre amount of money, yet when he started giving a tenth of his income to purposes of public and religious character he was eight years old—and making ten cents a day.

Today he says that he counts it one of the greatest blessings of his life that he was taught in his home regularly to give away a portion of his income. Today his wealth is working through the Rockefeller Foundation, in war relief; it is endowing medical schools and hospitals in China. Annually he gives $300,000 to foreign missions; he has founded the University of Chicago, opening great opportunities to those of moderate means in the Middle West to secure an advanced education in literature, law, medicine and the sciences.

William Colgate, the founder of the Colgate perfume and soap business, began to give a tenth of his earnings to religious and charitable purposes when he was poor. With an increased wealth came an increasing sense of responsibility to the community at large. Mr. Colgate's biographer says of his giving:

"His benevolence was a religious conviction; it reduced his charities to system, made them a means of self-culture and an

homage to God. He dispensed his gifts both with purpose and proportion; and recognized at all times his stewardship to God."

John Stewart Kennedy, the banker, had been a tither from the very first of his business career. During his lifetime he built the United Charities Building in New York, and presented it to the four philanthropic societies which are housed in it. He gave $250,000 to the School of Philanthropy and $1,000,000 anonymously to Columbia University. He gave $1,000,000 to the Presbyterian Hospital and $400,000 to the Nurses' Home. Besides many other gifts to charity during his lifetime, his will transferred nearly $30,000,000 to religious, charitable and educational institutions.

Jacob H. Schiff, another banker, has been a strict tither for years, although his gifts in recent years have much overrun the tithe. It is said that Mr. Schiff is a contributor to every local Hebrew charity, besides aiding many non-sectarian societies, and that the total amount of his gifts is more than one hundred thousand dollars annually.

Daniel Sharp Ford, editor and owner of the Youth's Companion, has always given generously to church and charities.

John S. Huyler, head of the Huyler candy stores, said one day in his quiet way to Rev. Charles L. Goodell: "I heard the preachers say that a man should give one-tenth to the Lord; and after a while I gave a fifth, and later I gave a fourth, and then one-half, and then—I ceased to keep account."

In 1861 Christopher R. Robert, who had been a strict tither for many years, supplied the $30,000 necessary to start Robert College, founded at Constantinople. The college, from the very beginning, has been a potent factor in Balkan affairs, especially in Bulgaria, and has made a feeling of friendship between Bulgaria and America.

The Hon. Chester Ward Kinsley, of Boston, is yet another tither. He was a representative and a senator in Massachusetts, and an important figure in the Baptist church. He testified to the pastor who first taught him to tithe that he had given more than five hundred thousand dollars for benevolent work.

The man in America who has perhaps done most to promote tithing is Thomas Kane of Chicago. He maintains an office force to send out literature on the subject; he says that one is benefited both spiritually and financially by giving one-tenth of one's income to religious and charitable purposes.

H. Z. Duke, owner of twenty-nine five and ten-cent stores in Oklahoma and Texas, helped scores of men and women through school by his tithing.

Isaac Rich and Alden Speare, cofounders of Boston University, were both lifelong tithers; William Christie Herron of Cincinnati, another man who had always tithed, left many monuments of public benefactions when he died.

The names of men in connection with tithing are incomplete without the name of Jay Cooke, the financier of the Civil War. The business houses with which he was prominently connected not only tithed their profits for religious and charitable work, but he tithed his own income in addition.

He gave vast sums of money to rebuild churches in the South. He became known as a great philanthropist; and repeated calls were made upon him from many parts of the United States. He was identified with many charitable and civic societies in Philadelphia, and was liberal in his gifts to the American Bible Union. In his charities he knew no lines of creed or religious differences.

Bishop James W. Bashford says that it has grown clear to him that if Christians, in addition to devoting one-seventh of their time to the Lord, were also to set aside one-tenth of their income for his service, the world would be speedily evangelized.—World Outlook.

If we as religious societies do not see that the immigrant and the children of the immigrant are raised up, most assuredly the result will be that our children and children's children are pulled down. Either they shall rise, or we shall sink.—Theodore Roosevelt.

Human Blood and "The Precious Blood"

M. M. Eshelman

IF my data are correct, seven millions of healthy, rugged men, in five years, were killed in the European cataclysm. It has also been stated that fifteen millions—men, women and children—lost their lives by famine and plagues and slaughter.

Now each adult has about thirty-two pounds of blood in the system. Allowing two millions of the twenty-two millions to have been children, with ten pounds of blood in each, we have these astounding figures of human loss: Two millions, each ten pounds of blood, equals twenty million pounds. Twenty millions each, with thirty-two pounds of blood, equals six hundred and forty million pounds, or a total of six hundred and sixty million pounds of human blood, which went into the earth, creeks, rivers and oceans.

Was this the interest on the bond of greediness of gain, false fame, adultery and indecent education, which the earth people had to pay?

This does not take into account the billions upon billions of property losses, nor the broken hearts of mothers, fathers, brothers, sisters and others. Is it not an awful, awful cost? It all came because Jesus was rejected long ago, when his message of peace and good will was proclaimed to men. Rejecting peace always means disaster. God, long ago in his Book, foresaw what men would do, in self will, and fixed the responsibility.

On his side is his remedy for all this—"the precious blood of Christ." Its value overshadows all sin. Whether it be greediness of gain, selfishness, hardness of heart, or unbelief, the fountain is still open, approachable, efficient. Let every consecrated soul carry this to the top. There will be opportunities in abundance from where you start, all the way up, and as you work the "Go ye," carry along the "Keep unspotted from the world."

Glendale, Calif.

The Methodist Centenary Celebration

J. M. Blough

THE Methodist church has completed a hundred years of mission work. In honor of this fact it held a great celebration at Columbus, Ohio, from June 20 to July 13. It was really a World's Fair of Methodist mission work, for that church has practically covered the earth with its missionaries. The celebration was held on the Ohio State Fair Grounds, and occupied the largest twelve buildings there. Throughout the twenty-four days it was attended by many thousands of visitors, running some days to 100,000. Never before was such an opportunity offered to the people of America to see and hear so much of the great mission work of the world in so short a time. Seven large buildings were packed full with exhibits; one whole building was given to India, one to China, one to Africa, one to the Pacific Islands, one to Latin-America, and two to North America. It was amazing to see these extensive exhibits, but still more to see and hear what the missionaries and their helpers did in these respective buildings daily to acquaint the thronging crowds with real mission work and the exact conditions of the life and people among whom the work is carried on. Moreover, it was a great propaganda to influence these visitors to greater consecration of life and time and means in behalf of a lost world.

In order that you may better understand the immensity of the exhibition let me describe briefly the India building and what took place there in a single day. There was the village scene with its courtyard and tree and goats; the native home with its mill and water vessels and baby swing and grain and bed. There was the woman in native dress, giving the visitors a taste of rice and curry and native bread. There was the bazar with its grain shop, cloth shop, brass shop, sweetmeat shop, shoe

shop, etc. Then there was the Hindu temple with its idols, the Buddhist temple with its dreaming Buddha, the Hindu magician with his tricks, the famous Ganges River and sacred city of Benares in a large painting, the Hindu funeral pyre, the monkey temple and monkeys, the water buffalo, etc. Then there were very many pictures showing all kinds of mission work—schools, industrial work, farming, buildings, etc.

Then listen to what was demonstrated before your eyes by real Indian Christians and missionaries. Four times a day there was a mass movement scene in the village, where there was real gospel singing in the vernacular, with native instruments, and preaching in English. Then there was the visit to the zenana quarters and Moslem school; then came bazar preaching, Hindu funeral and Hindu wedding, the Moslem call to prayer, scene at the village well, visit to the temple, shops in the bazar, etc. Then also in the hall you could listen to lectures, some of which were illustrated. So on throughout the whole day from 10 A. M. to 9 P. M. To see and hear everything that took place in this one building alone would require several days. The same is true of the other six buildings. Besides these displays there was another building, given over to exhibits of colleges and different organizations of the church; also to exhibits, pictures, etc., which show the spiritual resources of the church, such as prayer, tithing, fellowship. These were most impressive and instructive.

These attractions were open six days of the week, but in the large coliseum and six other places there were large meetings held every day and evening, there being as many as seven meetings at the same hour. In these, addresses were given, and illustrated lectures, and so on. To explain, let me give you the meetings of Sunday, July 6. It was "Life Service Day," and the morning program was on "The Task," with one address on "Christianizing America" and one on "Christianizing Other Continents." The afternoon service was on "The Leadership," with three addresses on "Stewardship of Parenthood," "What Constitutes a Call to Christian Service," and "How to Decide on Life Work." In this an appeal was made for workers, and about 150 came forward for the foreign field, 100 for the ministry, and 200 for other forms of Christian work. It was an impressive hour.

In the Centenary Campaign the whole Methodist Church North and South raised over $150,000,000, which averages $19 per capita for every man, woman and child in the Methodist Church. My brethren, think of it! In how many years can we raise nineteen dollars per member? One slogan flashed before the eyes of the people was: "Methodism Wants a Million Tithers." When our people learn to give at least the tenth, then we, too, can raise money. This tremendous sum of money is to be used for foreign and home missions, and also for reconstruction work in war-stricken countries. For instance, Italy is to get nearly a million dollars. India is to have 1,774 village churches and chapels, 1,055 teachers' houses, forty-five hospitals, fifty-nine doctors, 486 missionaries, etc.

One large motto on the grounds was: "Follow Me. Tarry Ye. Go Ye." Another was: "Prayer Releases Power." Much emphasis was put on intercession. There is a stewardship of prayer as well as a stewardship of property, and it is a means of service within the reach of every one, and should be practiced by every one. My dear brethren, our Forward Movement will not be successful unless it is steeped in prayer. Every effort on our part must be preceded and accompanied and followed by prayer. And let those who, perhaps, cannot do much work, pray all the more, but let no one who works forget to pray. The better pray-ers we are the better workers we will be. "Nothing lies outside the reach of prayer except that which lies outside the will of God." Brethren, let us pray.

The Share Plan

A new plan of supporting the work of our India stations. This will be tried at Anklesvar. If your class wants to support some work write for information.

Have you seen the new Forward Movement "Rallying Song"? Order a sample copy from publishers.

International Missionary Convention at Clifton Springs

J. F. Graybill

THE first address of welcome was delivered by one of the Clifton Springs ministers. He told of the pleasure with which citizens of Clifton Springs welcomed the conference and opened their houses for the entertainment of visitors. The second address was on behalf of the sanitarium, by the doctor, whose name I failed to get. He also gave the convention a hearty welcome. He said: "It is utterly impossible for the missionary to measure his strength by his energy or his field. The slogan should be, 'Health first.' The missionary's health is of great importance. He should rest while home on furlough."

Every board of foreign missions in America, even to the British boards, reports an encouraging increase in contributions to foreign work during the years of the great war.

All boards are making great drives for world reconstruction and for the evangelization of the world in this generation. The Five-Year Program of the M. E. Church calls for $105,000,000 and 75,000 lives. A large part of this money had been subscribed before the time appointed for the drive to begin.

The World Survey, as presented by Dr. S. M. Zwemer of Cairo, Egypt, was an eye-opener to many of us as he revealed the present condition of the Moslem world.

There are over 200,000,000 Moslems, distributed in the following countries:

Asia (Over three-fourths of the Moslem population is in Asia),	155,000,000
Europe,	42,000,000
Philippines,	344,000
South America,	166,000
North America,	8,000

The speaker sounded a warning note in the following words: "The world, in its ruined condition, is facing us today. It will be Christ or chaos. It is high time to think soberly. No matter what the final conclusion of the Peace Conference may be, there is no name, not even that of Woodrow Wilson, that can save the nations of the world. If we cannot get this old world to pour out itself in service, it will sink back again into selfishness."

The church of Jesus Christ has not been on its job as it should have been. It is awakening now at this late hour. May we, with all the power God gives us, prosecute the work of the Master to the uttermost parts of the earth.

The help to save the 400,000 suffering Armenians from destitution must come from America. The saving of this nation, not only from destitution, but for Christ, will be the key for the salvation of the Moslem world.

The manner in which the Christians of central Turkey have suffered is shown by the following: Sixty churches in central Turkey have been wiped out of existence by the cruel Turks, leaving only five remaining. The leaders, people and their possessions are gone. This alone would be a great field for reconstruction.

The women's meeting was a unique factor of this conference. This was not a meeting of women only, but they had charge of this meeting and conducted it in a commendable way. It was one of the most interesting of the entire conference. Thirty-one short addresses were delivered in an hour and a half. The following fields were represented by one or more speakers: Turkey, Armenia, Korea, Formosa, Burma, Japan, China, and India. The last field was represented by twelve.

All testified in some form or other to the great needs on all the fields. The general needs are for Sunday-school, kindergarten, day and night schoolteachers; doctors, nurses, more and better hospital equipments, more hospitals, school-buildings and buildings for the missionaries.

The special requirements in some of the fields are workers and means for social

and manual work; community houses, to improve conditions for factory girls, such as would give them Christian influence.

Educational institutions are a necessity, not only to train professional men, but to train good home-makers. This lies at the foundation of progress for future generations in all countries. The need of schools for teaching the married women domestic science was emphasized.

Hospitals are overcrowded with patients. One speaker told of their hospital with one hundred beds for the accommodation of 10,000 dispensary patients in one year. Thirty thousand treatments were reported the same year. For some patients, however, is prescribed only the simple remedy of soap and water.

China has 100,000,000 children under ten years in her schools, and needs $600,000 for materials and books.

Sister Bright, of China, represented our work and its requirements in a creditable way. She told of the need of homes for workers and the splendid opportunity for some one to erect memorial homes to supply this want; the need of hospital equipments and nurses. The problem of the education of the missionaries' children is one that demands a solution.

India was not represented at this meeting by one of our sisters, because there was no one there, but the needs are mutual. They must have churchhouses. One lady would build a chapel and place a worker in every village if she had the means to do so. Boys' schools and girls' schools and evangelistic women are needed. Motor cars for rapid transit are among the equipments required on this field. Why should they not have these conveniences where they are practical? Is not the missionary's time worth as much as or more than anybody else's?

Pagan religions propagate their work to great advantage by means of literature. This line of endeavor should be pushed more to the front by the Christian missionaries.

A short service was conducted before the annual message of the last day. This service was conducted by Bro. Emmert, from India. He read part of Ex. 33 in connection with Matt. 28: 16-20, and dwelt on the thought that the Lord himself will go with his servants; that without his presence our work, no matter how well organized, will be a failure. If we remain in the proper relationship with him, the enemy cannot interfere with the Forward Movement.

At the farewell meeting three splendid messages were delivered. One was on "Christian Stewardship," another on "What It Means to Give," and a third, "Does It Pay?" The following are a few points made by the speakers: The church at large is coming, though slowly, to God's conception of stewardship. "Talk about men making money! Why, it is the money that is making the men." There are three important facts about money-making and stewardship: how we get the money, how we hold it, and how we spend it. Thirty of the thirty-eight parables Christ spoke deal in some form or other with stewardship. "Whose are these tangible possessions that are placed in our hands?" "Will a man rob God?" "We must not fail to recognize God's ownership." "We must not fail to make God the Senior Partner of our possessions."

After the addresses a solo, entitled, "The Call of the Master," was sung, and then all the missionaries returning this year marched forward to the platform. The leader introduced the workers to the audience. After the charge had been given, in brief, the consecration prayer was offered.

This concluded the International Missionary Convention for 1919. We were invited to breakfast the following morning before leaving on an early train for Chicago. The officers, as well as the others in attendance, seemed to be glad that the Church of the Brethren sees the need of her missionaries getting the inspiration that comes from a meeting of this kind. Those of us who were privileged to enjoy the association of other missionaries from various fields at this convention were thankful for the experience.

"Will a Man Rob God?"

Cora A. McKonly

A FEW weeks ago a certain lady remarked to me that she thought the "plain people" were very particular in buying material for clothes. She said she noticed that they, with few exceptions, desire the finest and best of materials. She thought it did not correspond very well with other customs of the "plain people."

Much as I dislike to hear such remarks, on a little reflection I was glad that she had given me her views. She said that although not "plain," she never wore expensive clothing; that she was just a common, ordinary person, not proud, because she wore nothing to be proud of. Be that as it may, we will consider ourselves the "plain people," for it is we who were "knocked at."

There was a time when the rich and poor could not be distinguished by their dress. Neither can they today (with a few exceptions), for that matter, for as the lady said, they all want the best and finest. The rich buy it out of their plenty; the poor out of their little. Let us note the result.

"Will a man [or woman] rob God?"

If the extra money that is spent for costly clothing, in the Church of the Brethren alone, were used in the advancement of the cause of Christ, how great, dear people, would be the results? Can you imagine the great progress in spreading the faith, which to us ought to be so dear? What wonders would be wrought, in the church of Christ, by denying ourselves and helping to further his cause?

Can a person of small means afford to dress richly, and give to God that which is God's? No! In this way we often rob God. Can a rich person afford to spend much for expensive clothing and serve God conscientiously? No! Fine and costly array does belong to the Christian.

What we have is not our own. As we prosper, so should we give. If we are Christians, or Christlike, we will use what we need, and give back the remainder to God.

By using what we need, and returning the remainder to God, there would be an abundance for all. We could then pray earnestly, "Thy kingdom come," for we would be helping to hasten the coming of his kingdom.

God would not put more people here than he could care for, both materially and spiritually. He is too wise to do such an absurd thing. He has provided plenty for all, but some are robbing God and their fellow-men by claiming it as their own (simply because God has made them stewards over it), and holding it till their needy brethren die for lack of spiritual and natural food.

"Am I my brother's keeper?" Surely, if you possess the means of keeping him. If you withhold it till he perish, his blood will cry from the ground unto God, and to God you are responsible, and God you have robbed. By giving to God what belongs to him, he can and will take care of his own needy ones.

Let us be careful, O dear people, how we use our money, how we adorn ourselves, for the world is reading us every day, wherever we go. We profess to be a peculiar people, and the world is looking for the peculiarity. How can it be convinced of it if it is not there?

Would John Wesley say (if he were to speak to the Methodist church today), "Ye are robbing God"? How he pleaded with his people to adorn themselves soberly, inexpensively, as well as plainly! Where do they stand today in that line? You know. If the Methodist church does good now, as she is, how much greater would her works be, if the money and time spent on costly clothes were devoted to Christ's cause! This is true of every church organization, the Brethren church especially.

By saying what she did one lady gave me an idea of what others think of us, when we try to follow the world. Instead of thinking more of us, the majority of people think less, for it shows decidedly our hypocrisy, and there is nothing that more hinders the growth of the kingdom of God than hypocrisy.

Mountville, Pa.

Spring Creek Mission Study Class

This class was organized in the early part of 1918, through an effort of Bro. E. H. Eby, now of India. At the time only three persons agreed to take the course, but after some consideration on the part of the Sunday-school officers, it was decided to postpone the general organization until after the teacher-training class, then in progress, had finished its work. By so doing we received eleven new members into the class.

All the pupils took a deep interest in the work, and the majority attend the class session regularly. We usually meet one evening a week for a careful study of the lesson, opening and closing all meetings with prayer. One feature different from other classes was an offering at each meeting, the total amount to be used for some mission work.

Our class average, 96%, will show to a certain extent the interest of the class in the work of the Master.

It is hoped that as a visible result of our class work we shall have at least two representatives from our class on the foreign field and many more at home, and to this end we invite the prayers of all other classes.

Verna Blauch, Teacher.

Upper Row (Men)—Right to Left: Cawis Wolf, Benj. Ebersole, Morris Henry, John Stahley, Milton Basehore (President), James Mae Gee, Aaron Guloch.
Middle Row—Right to Left: Marian Leedom (Secretary), Clara Henry (Treasurer), Lydia Gipe, Mary Basehore, Eliza Basehore.
Lower Row—Right to Left: Walter Guloch, Verna Blauch (Teacher), Emmert Basehore.

The Curse of Meroz

Floyd Mallott

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord" (Judges 5: 23).

THIS is an extract from the triumph song of Deborah and Barak. It was sung in the outburst of rejoicing at the close of a great war. Israel had been cleared of the Canaanitish oppressor.

Mingled with the expressions of joy and praise are stern rebukes for the faithless ones who had not helped against the Canaanite. And the denunciation falls with greatest force upon the little, obscure hamlet of Meroz because they "came not to the help of the Lord."

We know nothing more of Meroz. Nowhere else in Scripture or in history is it referred to. It is known solely for its smug and comfortable indifference. When the armies of Israel went by, the people simply did nothing. And the angel of the Lord "cursed bitterly the inhabitants thereof."

Today an infinitely greater war is in progress. It is the mighty conflict of the ages between the principalities of darkness and the kingdom of Christ. And in this most critical hour the forces of Light go forth to invade the very strongholds of the dragon—the heathen lands.

What pain it must bring to the heart of the Divine Leader as he notes how many are as dwellers in Meroz! For he notes everyone. He knows how many congregations gave nothing last year; how many are doing nothing to make world evangelization a fact. He knows each preacher, and how many missionary sermons he has preached—and just how often you fail to pray for the unevangelized.

Do not begin to say, "Our church is so small and poor we could not do much." "What little I could do would make no difference." Meroz did not escape because of obscurity. The curse still follows those who go not to the help of the Lord.

Meroz means "leanness." It doubtless indicates the blight which fell upon the town from this hour. Unpainted, decaying churchhouses, with falling plaster, are indications of Meroz. Empty pews, depleted membership, stinginess, or a giddy, non-praying membership going after the things of the world, are marks and direct results of living in Meroz.

Once I sat in a meeting and listened to an earnest appeal to help send the Gospel to India's millions. I heard a sister sitting near by scornfully mutter, "Pretty good beggar." Later I learned she had reared a large family, none of whom was converted, and that her life was wretched by the conduct of her ungodly children—Meroz.

"There is that which withholdeth more than is meet and tendeth to poverty." This is the story of the seven churches of Asia. It is the story of the nine hundred churches of North Africa. Once large and flourishing, they ceased to live for the glory of God. They are now a memory.

It is the story of many individual lives. The aim of life becomes self-interest. God's great work of world-evangelization stands uncompleted and unheeded. The results are, ebbing spiritual power, loss of spiritual joy and vigor, loss of communion, paralysis —death. Very often the old dead branch falls of its own weight.

Brother, sister, Meroz, the land of "do nothing," is a land of peril. Flee it as you would Sodom.

The great world's heart is aching,
Aching in the night,
And God alone can heal it,
And God alone give light;
And the ones to bear the message,
And to speak the living word,
Are you and I, my brothers,
And the millions that have heard.

We grovel among trifles,
And our spirits fret and toss,
While above us burns the vision
Of the Christ upon the Cross;
And the blood of God is streaming,
From his broken hands and side,
And the voice of God is pleading,
"Tell thy brother I have died."

We have all given of our money to help relieve the suffering of the orphans, women, and the wounded in the war-stricken district of Europe. And God has blessed us bountifully for it by bringing peace here on this earth. But there is something more vital than the physical suffering of a human be-

ing. And that is the suffering of a human soul. We are responsible as Christian people for every Indian widow who dies without Christ, and thousands of them are dying without the saving power of Christ. In the heathen lands millions die without Christ. You are responsible for these souls. What are you doing? Are you merely giving your money that will relieve the suffering? Christ bids us "to go" and "tell" the whole world of the saving Grace of Christ. Will you go?

"If we with earnest effort could succeed
To make our lives one long, connected prayer,
As lives of some, perhaps, have been and are;
If, never leaving thee we had no need
Our wandering spirits back again to lead
Into thy presence, but continue there
Like angels standing on the highest stair
Of the sapphire throne—this were to pray, indeed.

"But if distractions manifold prevail,
And if in this we must confess we fail,
Grant us to keep at least a prompt desire,
Continual readiness for prayer and praise,
An altar heaped and waiting to take fire
With the least spark, and leap into a blaze."

—Bishop French.

The Friend She Found

Sara Beahm

O MARY, Mary, what's the matter?" The question almost startled Mary. She had been sitting alone in her little room at college, disconsolately musing on her sad lot. Tired in body she was, discouraged, doubting herself and others, almost ready to own herself defeated. All the beautiful air castles of her girlhood dreams seemed to be tumbling down before her. How could it be so? They had seemed so firmly built. The vision had been so clear—the vision of a great life work, a career, the thing she could do whole-heartedly, joyfully, the thing that was surely meant for her to do. Yet as she tried to go on, the way was so rough and uneven and the burdens to bear so heavy that she wanted to give up. Why had she ever thought of trying to reach out any farther in life than the rest of the girls back home? Why had not she been satisfied to stay back there?

Mary was gloomily trying to answer these questions when the girl across the hall came in with, "O Mary, Mary, what's the matter? Why weren't you down to dinner?"

"Matter enough," said Mary.

And then because Sunbeam (that is what Mary called the girl across the hall)—because Sunbeam had always been so great a help to her, she poured out her story, how she had been working hard to earn her way through college, and many times the struggle seemed almost too great.

"And now," added Mary, after a somewhat lengthy tale of woe, "mother writes that there can be no more help from home. I shall have to give up my dreams of college and conservatory. I cannot work them out alone. I simply cannot."

"But, Mary, you do not have to go through school alone."

"How? What do you mean?" asked Mary, wonderingly.

"Well, you can have help from the Friend who helps me if you want to have it. In fact, He wants to help you, too."

Still Mary seemed to wonder.

Then the girl, opening her watch, showed Mary a little slip of paper in it upon which were written these words: "Whom having not seen, I love." And she said, "You know who He is, do you not?"

"I think so; I remember hearing those words a long time ago at the church. But why do you carry them with you? What have they to do with going to college?"

In answer the girl, whose life it seemed must never have had a cloud or shadow, began to tell Mary a few chapters of her own story. And as she talked, Mary was wondering how Sunbeam could be a sunbeam at all, so dark were some of the clouds in her life. Even when the girl told of the Friend whom she had found and loved, though she had not seen, and of how this Friend had become her daily Helper, and not only her Helper but her very Life—even then Mary did not seem to understand. Of course she had heard about this Man, for she used to go to Sunday-school, and there He was often spoken of. But she never knew that

He could help a girl in college. If He had made Sunbeam what she was, surely He could help her too. She would learn to know Him better.

And so, at Sunbeam's suggestion, Mary began to read regularly in her little Testament—which before she seldom opened—the life of this Man, the Lord Jesus Christ; and as she read she got a new and real conception of His character. What a wonderful Man He was—a Man just as men today, but never found wanting in anything, a Man always helping others. As her admiration for His character grew, she found self slipping into the background, and she was happier and happier each day in thinking of Him, both in His manhood and in His divinity.

She often talked about Him with the girl across the hall. And one day she said, "Sunbeam, I, too, love your Friend. He is giving me intelligence to understand Him. He is giving me new life each day. He is carrying all my burdens. I never knew even the possibility of a Man like Him."

"I am glad you have really found Him," answered the girl with a smile. "I prayed that you would. And are the air castles all built up again?"

"No, they're not. He tells me I must build others. Mine were built with no thought for any one save myself. He says I must deny myself. I must take up my cross and follow Him, I must build for others, I must take His message to them. I could not do it by living in my own air castles, and He has given me grace and strength to tear down without a pang of regret all my beautiful castles of ambition for wealth and fame. He is building others for me. Oh, He is wonderful! Can I sacrifice any less to give His peace to the hearts of the world than our brothers who have sacrificed their lives to give peace to the nations? No, 'Love so amazing, so divine, demands my soul, my life, my all,' and I give them gladly, gladly. Oh, you dear Sunbeam, I can never thank you enough for helping me to find your Friend."

"It was not I, Mary; it was He in me, and your life of service will be a continual thank-you to Him," said the girl, smiling as she went back to her room across the hall.

A very happy Mary soon afterward was sitting alone in her little room. Singing was in her heart and mouth from the very joy of life and service. And as she breathed a thank-you to the Heavenly Father for a life to give, she wrote her name, on the card the girl had left, below the words: "It is my purpose, if God permit, to be a foreign missionary."

Answers Coming

Nettie M. Senger

PERHAPS you will remember some months ago an article that appeared, entitled "A Living Faith." Recall what was said and let me tell you more about the old Christian man in the mountain village. His faith is as strong as ever, and he is still praying for the conversion of his family. The grandson has been in Liao for several months, working, and is an applicant for baptism, very happy in learning the new faith. But persecution from the son seemed to grow worse and worse. In January I made a second trip to the home, and while they treated me very cordially they were not on speaking terms with each other.

A few weeks ago a remarkable thing happened, when one evening the son appeared at my door and said he had come to Liao to work and learn the doctrine. I could not believe it; but the grandson said it was his meaning, and rejoiced greatly, declaring it was an answer to prayer.

A pressing invitation has come for me to go again and spend several weeks in the home, teaching them as well as others in the village, and going to other near villages to teach relatives and friends. Rejoice with us, and continue to pray that they learn more about Jesus, for they know very little as yet. God's power is sufficient to overcome. An older brother is still very bitter, and although he is going on eighty years old the power of God can reach him, too. Pray on and watch the changes and successes.

Liao Chou, Shansi, China.

Interchurch World Movement of North America

Its Present Status

THE first national Interboard Conference of the Interchurch World Movement, in which nearly 500 representatives of almost two hundred separate denominational and interdenominational, missionary, educational and benevolent boards participated, met in Cleveland, Ohio, April 30 to May 1, 1919. Seventy-six denominations were represented. The conference was called in order that the present plans of the Interchurch Movement might be laid before the delegates for advice and counsel. These plans were fully discussed, and conclusions were reached of a character to permit of a fairly definite statement as to just where the Interchurch World Movement stands today.

First in its program is the proposal for a complete survey of the missionary and benevolent work and responsibility of the American Protestant churches, both at home and abroad. The object of the survey will be to show exactly the preparedness, or unpreparedness, of the church as a whole, and the denominations individually, to grapple adequately with their whole task. The survey will include an examination, both of the work now being done or contemplated, and also the unoccupied fields both at home and abroad, for which the church has a definite responsibility.

Second only to the surveys in importance in the Interchurch program is a plan of simultaneous education and organization of the denominations and their constituencies associated in the Interchurch World Movement. By means of every available educational facility American Protestantism will be presented, according to a unified plan of campaign, with the exact facts with reference to its national and world responsibility.

Upon the information which the surveys supply, a world program will be reconstructed. This program will consist of the separate national and world programs of the associated denominations, so related to one another that unity of effort and of presentation to the churches may be achieved. It will be possible not only for every individual church to know what its own part is in the program, but also what is the part of every other church. In view of the vast complexity of the problems to be studied and the vast distances involved, as well as for the sake of systematized effort, the program will be built, not on the basis of a single spasmodic effort for the immediate lifting of the work of the Christian church to its maximum high level, but on a five-year basis. This will permit of the gradual setting up of the program with a view to efficiency and permanence.

"To meet the natural and proper inquiries of our churches as to the character and purpose of the movement, we deem it wise to state that the Interchurch World Movement is a coöperative effort of the missionary, educational, and other benevolent agencies of the evangelical churches of the United States and Canada to secure the necessary resources of men and money and power required for these tasks; that it is a spiritual undertaking of survey, education, and inspiration; that it is an instrumentality of coöperation and coördination of administrative agencies, designed to serve, not to supplant them. It is this positive character of the movement that we desire to exalt. At the same time, to prevent misapprehension, we affirm our definite understanding that this is not an ecclesiastical movement nor an effort at organic church union. It will not disturb the autonomy, nor interfere with the administration of any church or board. Neither will it undertake to administer nor to expend funds for any purpose beyond its own proper administrative expenses. It has a definite and temporary mission. It will not duplicate nor conflict with other denominational agencies. It does not assume responsibility or authority in questions of church or missionary policy, recognizing that these belong to the coöperating agencies and organizations."

Most important of all in the present proposed program of the Interchurch World Movement is the plan for unified evangelistic effort to accompany the call for life

(Continued on Page 224)

China Notes for May

V. Grace Clapper

MISS JESSIE GREGG of the China Inland Mission conducted a four days' evangelistic meeting at Pingting, May 6-9, which was a great inspiration to all who attended, whether foreigner or Chinese. About eighty women were there each day, and the schoolgirls were present at one session each day. This was strictly a women's meeting, and about thirty of them, including fifteen schoolgirls, expressed their desire to follow Jesus and have been enrolled as enquirers. Most of the women are in the women's school, where they can be given good training.

The native helpers in the men's evangelistic work at Pingting have been doing itinerating work during this month. In spite of warm weather they have made trips to about twenty-three of the surrounding villages. At all of these places they received a warm reception, which is only one of many evidences that China is ready for the Gospel.

The Annual Conference of Evangelism was held at Liao Chou May 22-26, at which time a love feast was held, which was a great spiritual uplift to all. This meeting was wholly in charge of the Chinese. It is quite encouraging to see that our native helpers are rapidly developing qualities essential to Christian leadership. Thirty-two precious souls were born into the kingdom at this time, for which we praise the Father. Pray for our native Christians, that they may become strong Christian workers.

Another member was added to the mission family at Liao Chou May 28, when Gladys Miriam Flory came to brighten the home of our Brother and Sister R. C. Flory, and to gladden the hearts of her two brothers, Roland and Chester.

Sister Crumpacker and Sister Edna Flory spent some time in Peking and Tungchow during this month. They visited the school for foreign children, which is located at the latter place.

A new-born babe in the hospital at Pingting suddenly developed a case of "ma ya" (horse teeth), as the Chinese call it, and the woman attending the mother at once proceeded to administer the Chinese cure, which the natives say is the only remedy for this deadly disease. It was nothing more than a hardened condition of the upper gums, and was cured by thrusting a needle (which is a "sure cure" for all diseases in China) through the gums and through the flesh under the nostrils. The child is doing well, and they feel they have saved its life, while we know this is mere superstition, and only one of the many cases where innocent little children, and grown people as well, must suffer untold agony because of these beliefs.

During the early part of this month Bro. Crumpacker received a cablegram, stating that his mother had passed away. While such messages cannot but sadden our hearts in this far-away land, we feel that our loss is gain to those who have left us after a life of usefulness in the service of the Master.

During these days, when trouble seems to be brewing between China and the little "Sunrise Kingdom," which lies just off her coast, the spirit of patriotism has risen to its highest pitch. Young men and young women students of both government and mission schools are up in arms, and ready to do their part in foiling any attempt by Japan to gain a foothold in China. Last Sunday morning a student representative of the Middle School of Pingting was sent to our morning services with an appeal to us as Christians to pray to our God for help in setting these international affairs right. Is not this a repetition of the Jonah story? It is when these people are brought to the point of desperation that they realize the futility of praying to their heathen gods.

Pingtinghsien.

Two Woman's Sunday-school Classes

The Gospel to Chinese Court Women

Nettie M. Senger

DURING our last stay at Yu She Hsien, among the many who desired to hear the doctrine were the court women. The wife of the second, or under, official, on hearing of our being there asked us to call and teach her, which we did. She is a young, intelligent woman, and even though she is a court woman she does not know how to read. We told her the story of the prodigal son from a picture; and she listened with great interest. Then we showed her the picture of the broad and narrow way, and told her about it. She listened to all very eagerly. We sang, and she did so enjoy hearing us—had never heard before. We could not get away, and stayed an hour and a half. The next day she sent word that she was coming to call on us. We prepared tea and cakes (a custom here when high-class people call). We drank tea and sang again and told her, from a picture, the story of Jesus' birth. It was all so interesting and new to her. She stayed till dark.

In a few days we received an invitation from the wife of the head official to call and tell her the story. When she sent her card, asking us to call, she also requested us to come for dinner, but we had to decline that invitation, for other parties had already invited us. She, too, had never heard the story and was so interested in that story of Jesus. As we eat cakes and drink tea we talk of Christianity, and sing some songs. She loved it all, but especially the singing. She, not being well, could not call on us, but says she will the next time we come.

This is the first time these women have heard, and they want more. Pray for the way to open up so they can get more. The soul of the high-class woman is just as precious to Jesus as the soul of the common-class woman, and when she is converted she has more influence to teach others.

"The Son of Man came to seek and to save that which was lost." And these court women are among the lost.

Liao Chou, Shansi.

Do You Save Your Copy of the Visitor?

It would be a splendid custom for every Christian worker to save a complete file of the Visitor. Oftentimes when you would like to make reference to some past issue it cannot be found. As the years go by your file of the Visitor becomes your history of the mission work of the church.

India Notes for May

Ida C. Shumaker

AT this writing (May 31), the signs of the approach of monsoon are numerous. The daily report for Western India shows that the skies are overcast in Malabar, and it is cloudy on the Bombay coast; thunder showers are reported from both regions; the rough sea and west-southwesternly winds at Colombo, persist; a moderate monsoon appears to be blowing into the south of the Bay of Bengal. On the South Malabar coast there has been an increase of rainfall under the influence of the advance of the monsoon, and there are indications of the formation of a low pressure area in the Southeast Arabian Sea. Here in Gujarat the skies are for the most part clear. Humidity is locally below normal. Day temperature is above the average, and night temperature is in excess. All this looks as if the monsoon were advancing over the Arabian Sea, and would appear at Bombay on or about the "official date," June 5. God grant that we may be so highly favored and so richly blessed!

On Thursday, May 22, many hearts were made very sad when news came that "the missionary and scholar," the Rev. Dr. Steele, of the Irish Presbyterian Mission, Broach, had suddenly been called to his long home. According to the Times of India, "Dr. Steele had gone to Dalhousi to do duty for a couple of months for the Church of Scotland chaplain. A sudden chill revealed a deep-seated malady, necessitating a serious operation, a fortnight ago, and suddenly, when all danger seemed practically over, he passed away. The cry on every hand is: 'What shall we ever do without him!'" These things are hard to understand.

We are glad to report that the health of our own mission family is quite good, considering the heavy pressure on all hands. God has been very good to us and we praise him. All on the plains are on duty, save Sister Mow, who has been under the doctor's care for some time. She is getting on as well as can be expected. She hopes soon to be able to go on with her language work. She is doing splendidly, although she has been hindered because of ill health. We rejoice in her recovery. The Lord be praised! We thank him for his keeping power! Those at the hill stations will soon be returning to the plains. The children in school at Naini Tal are now out of quarantine for measles and chickenpox.

Calcutta recently has suffered from an outbreak of cholera, the severest in many years. There were 268 deaths from this cause alone, in one week. The return of influenza to Bombay has struck hard. The health authorities have it under control now, and we hope there may be no more returns of this dread disease. Cholera has been all around us. In Navsari, where we do our marketing, there are a number of cases. There were seven deaths in one family. One of our carpenters from Bulsar, who had gone to Vyara to do some work, fell a victim to this disease. Dr. Nickey and Dr. Rhaguel hastened to the scene, and soon had the malady under control. We thank God for our Christian doctors.

Word from Bhavannagar tells us that out of 25,000 cattle, in one taluka, 17,000 have died. The government has undertaken to protect the remaining 8,000. Oh, that this cruel famine were over! We praise God that all is as well with us as it is. How good is God! Will YOU, kind reader, give YOURSELF to him, then, "taste and see, how good is God"?

Jalalpor, India.

Educating a girl is like putting a knife in the hands of a monkey.—Hindu Proverb.

The India Map

Have you seen the new map of our India territory? Just lately a splendid new map of our India territory has been drawn and these are now printed for the use of the Brotherhood. Paper, 15c. Cloth, 40c.

A splendid new 64 page book with missionary programs has been arranged and is now ready for delivery. 35c per copy.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Some Worth-While Suggestions for the Local Missionary Committee

D. O. Cottrell

A WORTH-WHILE work will not do itself; only weeds grow without tending; hence, the missionary committee. Select one who will see the work is done. All its members should be in sympathy with aggressive work; at least one must be able to plan and willing to lead.

One important fact for the committee to keep in mind is that the church, by appointing you, shows there is work to be done and commissions you to see it is done. Do not scold or be discouraged because of present conditions; it is up to you to see they are improved. Many who are inactive expect you to put them to work, and unexpected support will often be given the wise leader. A committee unable or unwilling to see and do these things will hinder the work.

A guiding principle for the committee is the old maxim, "One thing at a time." Plan according to conditions and concentrate on some one line until you get that going; then take up another. For example, is your congregation only twenty-five per cent efficient because of an actual lack of knowledge? Have no returned missionaries or others, competent, presented the conditions and needs of the field? Then arrange a series of sermons or programs or talks, and have these conditions and needs presented. Are there practically none among you who have read books on missions or attended Bible School somewhere, or are they so few they cannot form an adequate leaven? Then the first need may well be a mission study class. Is it rather a lack of teaching on stewardship and a plan of giving? Do you depend for your missionary activity on a special sermon, just before Annual Conference and possibly at harvest meeting, and let the offerings be whatever a distant speaker's appeal may happen to secure? If this is all that gets done the church will not much miss having no missionary committee. Special appeals serve their purpose, but the need lasts the year round; so must the effort. Don't go by jerks; work hard for a sustained spirit of liberality.

The Sunday-school is a splendid place to begin, and at first it may be well to work through it alone. But the field is the church in its entirety, and the program outlined should eventually reach every member.

The Red Cross and Liberty Loan drives have led the way for mission fund drives when you get ready for them. Learn to find and develop untrained talent, much of it now wasting because no man cares. Whatever you undertake, first build up sentiment to support it when you put it into operation. It may be well to concentrate on one field the funds the committee raises; that is, let the committee definitely try to raise funds for the support of an orphan, a native worker, or a missionary by means of pledges, monthly offerings, etc. In any case, begin with conditions as you find them and work with a definite plan of making them better.

Suggestions for the Workers

Question. What is this new movement in the Church of the Brethren?

Answer. It is called the Five-Year Forward Movement.

Q. Why is such a movement planned?

A. This movement has been planned in order that all the churches of our great

Brotherhood may combine their strength in an organized way to accomplish certain desired goals.

Q. How many different goals are there?

A. There are six goals, namely, "General Goal," "Sunday-school Goal, "Christian Workers' Goal," "Educational Goal," "Periodical Goal," and the "Mission Goal."

Q. Can you tell me what is to be done to achieve these goals?

A. Yes, but it may take longer time than I have to tell you about each of them. The general goal asks that in the Brotherhood there be ANNUALLY (1) Fifteen thousand added to the Church of the Brethren by baptism. (2) Three hundred aggressive, spiritual young men called to the ministry.

Q. Are these not larger figures than we will be able to reach?

A. At first thought it may seem so. Fifteen thousand new Christians yearly will mean a total of 75,000 for the five years. At present we have 100,000 members, and if each of these would win one person for Christ in the five years our goal would be more than reached. Surely each Christian can win one person for the kingdom in five years.

Q. But, how about calling so many efficient, spiritual young men to the ministry?

A. The goal asks for 300 annually, or 1,500 for the period of five years. At the present time there are 1,000 churches in the Brotherhood. If each of these would call one man to the ministry during the five-year period, and if five hundred of the stronger churches would call two for the five-year period the goal would be reached. It would seem that each church would be able to call at least one man in five years. If there is a church that feels she will not be able to do this, it will be wise to start a campaign of missionary education. Such a church should inquire into the educational goal.

Q. Where can I secure information on the other goals?

A. The General Mission Board, Elgin, Ill., will be glad to send you any information you may desire.

Q. Could we have enough booklets describing the Forward Movement sent to our church, so that each family might have one?

A. Yes, the Missionary Committee or any one else in the church can send and get any number for the asking.

Suggestion: The above discussion can be used in one of the church services. Two people could give it in the form of a dialogue. One could ask the questions and the other give the answers. Or the superintendent of the Sunday-school could ask the questions and have the school or a class read the answers in unison. Questions and answers could be prepared from the other goals by some one in the local church.

An Appreciation

A Missionary Mother

IN order that all of our girls may know what some of our girls are doing in the way of helpful, practical service for our missionary mothers on the field, I insert this little note of appreciation in this issue of the Visitor: I want to thank most sincerely Sister George W. Flory's class of girls at Covington, Ohio, for the most wonderful box that came to our little boy shortly after his arrival on the field. Though it was valued at twenty-five dollars, its real value cannot be estimated in dollars and cents. It contained just the things to make a little baby comfortable and to keep him well during the cold winters here; namely, woolen underwear, shirts, petticoats, stockings, bootees, cloak and hood. There is some peculiar climatic condition here that makes it necessary for the foreign children to wear wool during the period of infancy. A chilled body often proves fatal. We mothers sometimes lack these things, because we are unable to get them from home in time.

The Chinese do not make wool cloth of any kind, hence our inability to buy them here. We can order imported materials from the coast, but the price there is often beyond the purse of a missionary.

What generous, unselfish characters we have among the girls and mothers in the homeland! These girls probably made some sacrifice, some pleasure; perhaps something they needed was left off to prepare this box. Praise God for them, and thank him for their leader, who is directing their young energies into useful channels. What this class has done others can do and have done. These girls are willing to be used. May God bless them and lead them into greater fields of service.

Recent Worth-While Books on Missions

Red, Yellow and Black, by Sophia Lyon Fahs. 209 pages. 75c, net. Methodist Book Concern, New York, 1918.

Wigwam Stories, by Mary Catharine Judd. 278 pages. Athenæum Press, Boston, 1918.

African Missionary Heroes and Heroines, by H. K. W. Kumm. 215 pages. The Macmillan Co., New York, 1917.

Missionary Knights of the Cross, by John C. Lambert, M. A., D. D. 213 pages. E. P. Dutton, New York, 1916.

Primary Mission Stories, by Margaret T. Applegarth. 342 pages. Board of Publication and Bible School Work, New York City, 1917.

Junior Mission Stories, by Margaret T. Applegarth. 406 pages. Board of Publication and Bible School Work, New York City, 1917.

The Faith of Japan, by Tasuku Harada. 190 pages; $1.25. Macmillan Co., New York, 1914.

The Course of Christian History, by W. H. McGlothlin, Ph. D., D. D. 323 pages. Macmillan Co., New York, 1918.

India: Its Life and Thought, by John P. Jones, D. D. 448 pages. Macmillan Co., New York, 1919.

Aspects of Islam, by D. B. Macdonald, M. A., D. D. 375 pages. Macmillan Co., New York.

By Canoe and Dog Train, by Egerton Ryerson Young. 267 pages; 60c, prepaid. The Abingdon Press, New York and Cincinnati.

India, Beloved of Heaven, by Brenton Thoburn Badley. 217 pages; $1, net. The Abingdon Press, New York and Cincinnati, 1918.

Missionary Education in Home and School, by Ralph E. Diffendorfer. 407 pages; $1.50, net. The Abingdon Press, New York and Cincinnati, 1917.

The Reader's Bookcase

Money, The Acid Test, by David McConaughy. Missionary Education Movement.

A little book of eight chapters, dealing with the great subject of stewardship. Chapters are headed as follows: Stewardship, Acquiring, Spending, Saving, Giving, Proportioning, Accounting, Influencing Others. To study this book means to give one both a new vision of the possibilities of the Lord's treasury and a new conception of our relation to it. Because of its simplicity of expression and its practical, commonsense viewpoint we most heartily commend it.

Cloth bound; 194 pages; price, 60 cents.

The Christian Approach to Islam, by James L. Barton, D. D. The Pilgrim Press.

At this moment when the Christian church, in anticipation of great advance, is feeling out the strength and weakness of the great non-Christian religions, this new bock by such an eminent authority is most timely. To read its pages, written so carefully and treating its subject so adequately, gives one an intelligent conception of Islam, Christianity's most aggressive rival. We wish that all our people might read it; especially to those who are interested in the study of Mohammedanism we recommend it.

Cloth bound; 316 pages; price, $2, plus postage.

Studies in Doctrine and Devotion.

This new volume, just issued by the General Sunday School Board of our church, fills a need that has been felt for years by our church. It presents in simple language and modern thought the great fundamental truths so that young people can easily understand its messages. It divides itself into three parts. Part I, by Pres. D. W. Kurtz, deals with Doctrines of the Bible; Part II, by Eld. S. S. Blough, treats the Ordinances of the New Testament; Part III, by Prof. C. C. Ellis, teaches concerning the Christian Life. Its thirty-nine chapters are short, pithy, clear and compact, and are arranged for the same number of lessons in class study. At a time when our church is reaching out for a great increase in membership it is most timely to have such a book, both for the need that now is and that which will be increasingly felt. We write these lines in the fervent hope that pastors and live workers in the Brotherhood will use it for a textbook for our young people and new converts. We hope that all of us may consider ourselves young enough to enroll in such classes.

Cloth bound; 299 pages; price, 50 cents, postpaid.

The Message of the Book of Revelation, by Emanuel B. Hoff.

This volume, lately from the pen of our own Bro. Hoff, has given us one of the most reasonable and helpful views of the Book of Revelation that we have ever received. The author has not purposed, as he says, a critical study of his subject so much as to give us some of the wholesome lessons found therein. It seems to us that he has held to this intention, and consequently we do not find him indulging in vague, uncertain, arbitrary guesses about what was in the mind of the revelator, such as we discover in many treatises on this Book.

The Mysteries, the Seals, the Beasts, the Kings, the Conflicts, the Bowls of Wrath, the Trumpets—all these receive consideration, but they are made subservient to the treatment of the content, unity, purpose and spirit of the Book. In this we find much of its value.

Perhaps the volume is too brief always to satisfy the reader; perhaps it is well that it is brief; at least, that is one reason why we like it. We find great satisfaction in knowing that the author has taken into consideration the age in which the book was written, and its primary purpose as a letter to people who were undergoing great persecution.

All in all, we believe that Bro. Hoff, in this volume, has chosen for us a splendid vantage point from which he shows us the real purpose of the revelator, and finds for us something of the great comfort which the master mind of the author of this great Book intended for his readers. We commend the book most highly to our readers.

Bound in cloth; 192 pages; $1.10, postpaid.

All of the above books may be ordered of the Brethren Publishing House, Elgin, Ill.

Newly Married Couple, Ahwa, India

Christ's World-Wide Mission and Our Obligation

A. G. Freed

IT is the duty of all true, consecrated Christians to carry out to the best of their ability, the blessed words spoken by the Master when he said to the disciples, "Go ye therefore and make disciples of all nations." Jesus himself was the first and greatest Missionary the world has ever known. He was sent by God the Father to the earth to redeem a lost world, and when he gave the great commission to his disciples, after he was risen, he included in this all of his followers of the generations to come.

Christ recognized no distinction as to nationality, and it did not matter to him whether it was Jew or Gentile. His mission was to seek and to save the lost, humble, despised and rejected sinner at any cost. The primary purpose of Jesus' teaching was to accomplish this work and do the will of the Teacher. His salvation was free to all, but because there were many who would not accept it, we find him seeking out those who were receptive to his teaching. The four Gospels give us a detailed description of Christ's work on earth, and plainly reveal that the most important phase of his teaching was that all have an equal chance of accepting or rejecting him. The Master had a world-wide vision of the great need of the world then, as well as today, and that need is the Gospel. No one can be a true Christian and not aid in some way the missionary cause. The Christian religion must be preached to all nations, and we Christians are responsible to him in carrying out the great work of evangelizing the world.

Christ made the supreme sacrifice of all in coming down from heaven and giving his life a ransom for our sins; and we can repay the debt in part by giving our lives in his service. It was not because we deserved such favor, but it was through the marvelous love of the Father and Son for a sinful people.

Since Christ sacrificed so much for us, we Christians cannot evade our responsibility to him for carrying the Gospel to all heathendom. Our nation has enjoyed unusual prosperity. God has continually blessed us as a people, all through the centuries of our existence. Our government has always granted us religious freedom and our land has been a place of refuge to many who were persecuted in other countries. We have given much to missions, but not nearly enough in proportion to our wealth.

Through the great world war we have been made to realize as never before what real sacrifice is. It was not until we heard the cries of suffering, afflicted humanity from across the sea, that our sympathies were fully aroused to the great need. There have been many separations in our homes as our young men have gone out to defend the country. We have been called upon to make great sacrifices in a financial way, and have responded nobly. Men and women have been called from all positions in life in order to accomplish the work most necessary for the prosecution of the war. Our government has organized everything that would assist in this stupendous task. We met the national obligations of our country because it was our duty, and we knew that we must.

This great war has been the means of opening the doors of practically all nations to Christianity. The suffering which has come upon the people was a direct result of the war. It is therefore imperative that we continue to sacrifice in order that missionary enterprise, which is the most worthy of all causes, may be advanced throughout the world. As the government organized for the war, we must organize all Christendom for this undertaking. The greatest need is good, consecrated men and women, who are willing to give their lives as missionaries in the Master's service wherever he needs them. We sent millions of our young men to the war, and there is no reason why we cannot send enough missionaries from our own country alone to evangelize the world. It is as the Master said, "The harvest indeed is plenteous, but the laborers are few; pray

(Continued on Page 224)

WINONA LAKE CONFERENCE OFFERING

The following contributions are the Conference Offerings received in cash up to July 1, 1919:

Indiana—$15,096.75

Northern District, Congregations
Union Center, $440.66; 1st South Bend, $363.96; West Goshen, $358.26; Goshen City, $355; Rock Run, $331.07; Washington, $465; Middlebury, $252.14; New Salem, $260; Nappanee, $262.69; Walnut, $254.56; Pleasant Valley, $210.47; Wakarusa, $231; New Paris, $220; Elkhart City, $213.87; Maple Grove, $175; Bethel, $155; Cedar Lake, $152; Bethany, $190.33; Turkey Creek, $141.06; Yellow River, $149.10; Oak Grove, $120.93; Oak Grove (Part of English Prairie), $16; North Liberty, $109.33; Elkhart Valley, $91.36; Shipshewana, $98; Yellow Creek, $90.81; Wawaka, $78.75; Cedar Creek, $76.50; Tippecanoe, $51.15; Bremen, $55.11; Center, $57.60; English Prairie, $90; Blissville, $49; La Porte, $45.88; Solomon's Creek, $45.70; Auburn, $26.50; Topeka, $30.70; Ft. Wayne, $30; Camp Creek, $43.85; Union, $21.30; Pine Creek, $20.84; 2nd South Bend, $12.70; Little Walnut, $7.82; Portage, $6, ... $ 6,457 00
Aid Society
Blissville, ... 10 00
Christian Worker Society
Turkey Creek, ... 6 25
Individuals
Joseph A. Sharp, $50; Permelia and Gertrude Greenwood, $5; C. E. Matthews and wife, $20; A Brother and Sister, $20; Fred Eisenmenger, $100; Friends, $16; W. U. Miller, $15; E. N. Heim, $10; A Sister, $10; S. B. Reppert and wife, $10; Henry Geyer, $5; Miss Bertha A. Stahley, $5; Dorothy Carbiener, $2.50; Mrs. Joe Smith, $1; Russel H. Stout, $1; Dora A. Stout, $1; Ruth E. Stout, $1; Friends, $1; Earl Erwin, $1; Harvey E. Pletcher, $1; Sarah Smith, $1; Mary B. and James R. Kelley, $10; Mrs. Geo. Carbiener, $1, ... 287 50
Middle District, Congregations
Manchester, $842; Mexico, $445; Loon Creek, $383; West Manchester, $260; Blue River, $207.44; Eel River, $106.56; Flora, $202.26; Pipe Creek, $201.05; Salamonie, $158.53; Spring Creek, $192.60; Markle, $179.33; Bachelor Run, $181; Clear Creek, $115; West Eel River, $137.12; Lower Deer Creek, $102; Huntington City, $105; Pleasant Dale, $135.20; Plunge Creek Chapel, $105; Andrews, $102; Hickory Grove, $136; Upper Deer Creek, $59.75; Peru, $80.50; Santa Fe, $60.35; Burnetts Creek, $97.45; Pleasant View, $80.95; Roann, $71.12; Huntington Country, $57.50; Logansport, $38; Wabash, $25.63; Sugar Creek, $36.80; Somerset, $25.05; South Whitley, $15; Beaver Creek, $13.76; Kewana, $13.31; Hartford City, $20.25; Prairie Creek, $19; Pleasant Grove, $12.55; Peru City, $3; Portland, $6; West Marion, $5, ... 4,677 06
Sunday-schools
Eel River, $90; West Manchester, $50; Birthday Offering—Huntington Country, $3.50; Burnetts Creek, $26.36, ... 169 86
Aid Societies
Manchester, $25; Eel River, $10; Flora, $25, 60 00
Individuals
D. M. Byerly, $60; Geo. L. Shoemaker, $20; Jesse S. Byerly, $15; J. L. and Ida Cunningham, $10; V. F. Schwalm, $10; S. P. Neher, $10; Eliz. Kintner, $7; Mrs. L. E. Fisher, $5; C. F. Rush, $5; J. B. Pifer, $5; C. W. Gilbert, $5; Joseph Lannard, $5; Q. L. Brower, $5; Sharon S. Miller, $4; I. G. Bollinger, $3; Arthur F. Morris, $2; Amanda Horning, $2; Lucy Hantine, $2; Rev. Geo. L. Jordon, $2; R. G. Keever, $2; Mrs. L. Horning, $1.50; Mary Horning, $1.50; Albert Homeline, $1; Walter G. Lahr, $1; Mrs. Jacob Popejoy, $1; Wat Hayward, $1; Mrs. O. W. Terhune, $1; Earl D. Fisher, $1; R. A. Young, $1; Raymond C. Deeter, $1; Wm. Landis, $1; Jno. Unger, $1; Frank Reeg, $1; Minnie Staht, 50c, ... 193 50
Southern District, Congregations
Anderson, $202.39; Nettle Creek, $316.14; Four Mile, $210.30; Mississinewa, $200; White, $200; Pyrmont, $200.40; Fairview, $166; Howard, $112.86; Pleasant Hill, $100; Monticello, $121.50; Buck Creek, $72.10; Muncie, $65.10; Killbuck, $64.05; Upper Fall Creek, $61.31; Indianapolis, $56.75; Summitville, $31.20; Garrets, $16; Fountain, $10; Middletown, $18; Sampson Hill, $4; New Bethel, $45; Lick Creek, $14; Bethany Cong., $43; Kokomo, $28; Maple Grove, $12; Ladoga, $47.56; Beech Grove, $10.70; Noblesville, $3.50, ... 2,431 86
Sunday-schools
Locust Grove, $37.22; White Branch, $13.50; Martha Mary Class—Anderson, $7.50; Berean Class—Anderson, $5; Brick, $25; Olive Branch, $4; New Bethel, $1, ... 93 22
Aid Societies
Brick, $10; Locust Grove, $5, ... 15 00
Individuals
John Herr, $500; Austin Himes, $75; Harry Gochenour, $50; J. W. and Rachel Rarigh, $50; Chas. S. and Martha E. Wood, $10; Martha E. Kitch, $5; Individual, $2; Mrs. O. F. Benjamin, $1; Mrs. Elizabeth Miller, $1; J. E. Marquis, $1; Martha A. Burns, 50c, 695 50

Pennsylvania—$21,964.32

Eastern District, Congregations
Chickies, $462.62; Elizabethtown, $478.50; Spring Creek, $437.55; Ephrata, $363; Lancaster, $343.88; Tulpehocken, $356.31; Annville, $235; East Fairview, $166.75; Fredricksburg, $130; West Green Tree, $130; Harrisburg, $267.13; Lititz, $255; Springville, $264.06; Big Swatara, $209; White Oak, $246.22; Conestoga, $175.60; West Conestoga, $137.36; Indian Creek, $143; Maiden Creek, $145.55; Mechanic Grove, $189.12; Mingo, $145.17; Midway, $191; Mountville, $171.86; East Petersburg, $129; Springfield, $108.15; Spring Grove, $195.12; Little Swatara, $150; Conestoga, $82.50; Hatfield, $51; Schuylkill, $51.65; Ridgely, $96; Akron, $31.70; Lake Ridge, $40.53; Reading, $20.12; Shamokin, $12, ... $ 6,611 45
Sunday-schools
Elizabethtown, $50; Mingo, $15; Skippack (Mingo Cong.), $10; Berean Bible Class (Elizabethtown), $6.50; Bethany Bible Class (Elizabethtown), $5; Willing Workers Class—Mingo, $5; Baumstown (Reading church), $4; Kempers (Spring Grove church), $2.80; Stonetown (Reading church), $2, ... 100 30
Christian Workers Society
Mingo, $15; Indian Creek, $6.35; Ridgely, $4, ... 25 35
Aid Society
Elizabethtown, ... 10 00
Individuals
J. F. Graybill, $25; Henrietta Hettings (Mechanic Grove), $1, ... 26 00
Southeastern District, Congregations
1st Philadelphia, $359.72; Green Tree, $300; Coventry, $300; Germantown, $144.71; Pottstown, $25; Parker Ford, $115.50; Brooklyn, $107; Bethany, $100; Norristown, $79.55; Harmonyville, $31; Upper Dublin, $66.99, ... 1,629 47
Sunday-schools
Green Tree, $100; Royersford, $50, ... 150 00

Individuals
Kate Merkey, $25; An Individual, $1.50; Bertha J. Yost, $1, ... 27 50
Middle District, Congregations
1st Altoona, $566.90; Huntingdon, $402 50; New Enterprise, $315.35; Lewistown, $274.69; Clover Creek, $278.75; Woodbury, $219; Dry Valley, $200; Everett, $110.50; Roaring Spring, $113.59; Spring Run, $119; Lost Creek, $90.11; Yellow Creek, $78; Hollidaysburg, $58.89; Dunnings Creek, $51.50; Ardenheim, $65; Queen, $78; James Creek, $65.25; Koontz, $50; Artemas, $15.94; Riddlesburg, $23.90; Leamersville, $31; Snake Spring, $36.03; Stonerstown, $33.69; Bellwood, $5.50; Claar (Upper), $11; Fairview, $32.31; Tyrone, $33; Williamsburg, $14; Smithfield, $14; Carson Valley, $38.80, ... 3,426 20
Sunday-schools
Lewistown, $55.88; Willing Workers Class 28th St., Altoona, $10; Christ's Friends Class, $5.67, ... 71 55
Christian Workers
Lewistown, ... 14 43
Aid Society
Lewistown, ... 10 00
Individuals
M. H. Brumbaugh, $30; Mrs. Daniel Shelley, $25; Mary A. Kinsey, $10; Albert V. Klahne, $5; Carry Baker, $1, ... 71 00
Southern District, Congregations
Antietam, $1,085.80; Lower Cumberland, $466.71; Codorus, $370.25; York, $309.50; Upper Conewago, $298.67; Falling Spring, $237; Upper Codorus, $215.78; Upper Cumberland, $100; Hanover, $180; Carlisle, $176; Marshcreek, $160; Back Creek, $140.67; Pleasant Hill, $72.78; Shippensburg, $67.88; Chambersburg, $63.17; Ridge, $38; Three Springs Church (Perry Cong.), $38.13; Lower Conewago, $38.71; Buffalo, $32.25; Mt. Olivet, $18.50; Farmers Grove, $7.25; Lost Creek, $7; Sugar Valley, $4.09, ... 4,128 14
Sunday-schools
Waynesboro (Antietam Cong.), $150; Rauzerville (Antietam Cong.), $60.30, ... 210 30
Individuals
Mrs. Sarah E. Middlekauff, $1; H. J. Shallenberger, $50; J. R. Davis, $10; Mrs. A. J. Sansman, $10; Receipt No. 43,761, $1, ... 72 00
Western District, Congregations
Brother's Valley, $651.27; West Johnstown, $475; Johnstown, $326; Rummel, $333.54; Manor, $254.54; Jacob's Creek, $200; Red Bank, $214.23; Meyersdale, $189.30; Summit Mills, $180; Shade Creek, $190; Greenburg, $176.08; Scalp Level, $318.71; Windber, $136.43; Quemahoning, $176.13; Pittsburgh, $118.39; Glade Run, $107; Morrellville, $120; Elk Lick, $114.40; Middle Creek, $100; Fairview—George's Creek, $88; Uniontown—George's Creek, $69; Viewmont—Johnstown, $75; Pleasant Hill, $84.23; Plum Creek, $83.76; Ligonier, $77; Moxham, $63.09; Maple Glen, $50.65; Markleysburg, $11.60; Front River, $3; Mt. Union, $42.30; Montgomery, $42; Chess Creek, $28.25; Connellsville Mission, $27; Union Chapel, $18.50; Ten Mile, $25; Garrett—Berlin, $10.75; Beachdale—Berlin, $7.50; County Line—Indian Creek, $12, ... 5,199 65
Sunday-schools
Melcroft—Indian Creek, $20; W. Pa. S. S. Assn. Circuit, $18.90; Connellsville, $3.07, .. 41 97
Individuals
Brother and Sister Osterwine, $50.74; J. W. Rummel, $50; Lizzie Swartz, $10; Florence Keller and Lucinda Holsopple, $5; J. H. Cassady, $5; M. L. Richard, $5; Mrs. Nelson Pletcher, $1; L. S. Knepper (Mar. Not.), 51c; Newton R. Moore, 50c; Charles C. Carney, 50c; Mrs. Della Shreiber, $1.25; A. S. Guthrie, $1.50; Arthur Tallentue, $1; Mrs. Harry Span, $2; Thos. Harden, $1; B. P. Huey, $3; D. W. Walker, $1, ... 139 00

Ohio—$16,295.97

Northeastern District, Congregations
Black River, $408.03; Akron, $407.02; Ashland City, $171.05; Ashland Dickey, $203; Wooster, $200.65; Maple Grove, $171.50; Chippewa, $216.21; Canton City, $223.85; Jonathan Creek, $232.74; Canton Center; $167.66; Zion Hill, $108; Danville, $125; Owl Creek, $105.91; Reading, $115.35; Springfield, $158.37; New Philadelphia, $110; Bethel Mahoning, $60; Mohican, $72.95; Goshen, $51.60; West Nimishillen, $77.76; Cleveland, $18.81; Sugar Creek, $325; Hartville, $12.50; Woodsworth, $40.58; Mt. Zion, $27; Greenwood, $38.35; Freeburg, $83.24, ...$ 3,932 13
Sunday-schools
Freeburg, $57.76; Hartville C. W. and S. S., $34.08; North Bend, $8, ... 99 84
Aid Societies
Owl Creek, $62.63; Orrville, $10, ... 72 63
Individuals
Edward Shepfer, $50; A. A. Kurtz, $20; Alfred and Elizabeth Longanecker, $10; C. I. Schrock, $10; Mr. and Mrs. John Studer, $6; F. N. Hershberger, $5.25; Mrs. D. F. Kelley, $5; Geo. M. Miller, $3, ... 109 25
Northwestern District, Congregations
Pleasant View, $772.54; Eagle Creek, $378; Green Spring, $220.30; Lima, $213.70; Silver Creek, $201.60; Lick Creek, $170.20; Sugar Creek, $111; Stony Creek, $177.54; North Poplar Ridge, $119.50; Bellefontaine, $114; Fostoria, $195.95; Baker, $136; (Cong.) sent by J. W. Hornish, $140; Ross, $55.04; Rome, $97; Deshler, $92.50; County Line, $55; East House—Swan Creek, $51; Logan, $15; Ash Grove, $10; Marion, $15; Fairview, $38.60; Blue River, $19; Toledo, $12; Hicksville, $16; Black Swamp, $23; Richland, $38.25; Sugar Ridge, $10.20; Sand Ridge, $32.58, ... 3,530 50
Individuals
D. P. Weller, $129; B. F. Snyder, $100; Two Brethren, $70; Matthews McDaniel, $50; Ada Lautzenhiser, $25; Mr. and Mrs. Jno. R. Snyder, $10; H. B. Kintner, $10; J. H. Painter, $5; C. E. Burns, $5; Mary and Sarah Strom, $2; S. N. Wright, $1; Ezra Snyder, $1; Miss Mary Snyder, $1; Miss Carrie B. Snyder, $1, ... 410 00
Southern District, Congregations
New Carlisle, $673.60; Harris Creek, $625.45; Pleasant Hill, $546.79; Salem, $500.36; Ft. McKinley, $475; Trotwood, $396.30; Eversole, $148.75; West Charleston, $270; Beech Grove, $172.54; Prices Creek, $275; Oakland, $483.50; Greenville, $162.85; Poplar Grove, $198.33; Ludlow, $267.64; West Milton, $238.37; Painter Creek, $336.17; Covington, $230.47; Sidney, $103.40; Lower Miami, $117.12; Palestine, $100; Middle District, $134.42; Donnel's Creek, $176; Lower Stillwater, $108; Sugar Hill, $137.25; Wyandot, $68; Springfield, $67; Brookville, $98.65; East Dayton, $76.32; Bradford, $74.45; West Dayton, $75; Rush Creek, $80; Union City, $32; Union City of Country House, $33.22; Charleston, $4.50; Cincinnati, $12.55; Pleasant Valley, $21.25; Beaver Creek, $25; Middletown, $25; Cong. Unknown, $69; Laramie, $32.69; Circleville, $15; Troy Mission, $29.10; Jordan, $12.50; Strait Creek, $5, ... 7,733 54
Sunday-schools
Castine, $206; Camp Sherman, $32; Cedar Grove, $20; Trotwood, $12.27; Willing Workers Class—Laramie, $5; Loving Class—Laramie, 31c; Bremen (Rush Creek), $10,... 285 58
Christian Workers
Rush Creek, ... 10 00
Aid Society
Rush Creek, ... 10 00
Individuals
J. Daniel Bright, $24; Wm. Ardinger, $15; Ralph G. Rarick and wife, $12; C. V. Coppock, $7; Levi Blocher, $5; J. E. Gnagy, $5; Ida M. Eley, $5; Amanda C. Schneck, $5; A. B. Miller and wife, $4; Kate Riley, $5; Chester A. Beeghley, $3; L. A. Harris and wife, $3; A Sister—Lower Stillwater, $2; Katie Beath, $2; N. B. Wine, $1; Kate Royer, $2; Mrs. H. B. Waddle, $1; Nansie Heck,

$1; Hugh Miller (Mar. Not.), 50c, ... 102 50

Iowa—$9,837.54

Northern District, Congregations
South Waterloo, $2,300; Grundy County, $640.60; Franklin County, $562.33; Greene, $250; Kingsley, $172; Spring Creek, $37; Curlew, $31.65; Slifer, $26.15; Waterloo City Mission Study, $5, ...$ 4,024 73
Individuals
M. S. Grosnickle, $50; W. S. Rodeffer, $10; David Brallier, $10; L. W. Berkey and wife, $10; Mrs. Parker Ruble, $5; C. G. Shull, 50c, 85 50
Middle District, Congregations
Prairie City, $620; Dallas Center, $421.50; Panther Creek, $302.46; Garrison, $208.66; Coon River, $157.14; Cedar Rapids, $175; 1st Des Moines, $100; Brooklyn, $110; Des Moines Valley, $129; Beaver, $147.52; Cedar, $83; Iowa River, $55.53; Ankeny, $48.25; Muscatine, $38.50; Fernald, $24.70, ... 2,621 26
Sunday-schools
Muscatine, $25; Panther Creek, $23; Dry Creek, $30, ... 78 00
Christian Workers
Dry Creek, ... 30 00
Aid Society
Muscatine, ... 10 00
Individuals
A Brother, $500; A Friend, $10; Mr. and Mrs. Wm. G. Williams, $10; Lydia Ommens, $10; E. M. Brubaker, $10; S. Wesley Smith, $10; J. M. Snyder, $5; L. E. Buzzard, $2, ... 557 00
Southern District, Congregations
English River, $563.10; Fairview, $200; South Keokuk, $153.06; Libertyville, $150; North English, $108; Monroe Co., $75; Salem, $56; Osceola, $39.51; Mt. Etna, $39.50; Council Bluffs, $22.36; Franklin, $11.52; Ottumwa, $5, ... 1,423 05
Individuals
J. S. and N. M. Albright, $1,000; Mrs. D. Rittenhouse, $5; Geo. M. Replogle, $3, ... 1,008 00

Kansas—$7,820.33

Northeastern District, Congregations
Sabetha, $1,048.70; Morrill, $884.70; Overbrook, $317.25; Ottawa, $305; Appanoose, $157.08; Wade Branch, $100.25; Olathe, $116; Kansas City, $100; Abilene Church—Navarre Cong., $135; Lone Star—Washington Cr. Cong., $121.83; Ozawkie, $89.25; Lawrence, $65.10; Topeka, $72; Abilene, $72.28; Ramona, $81.85; Washington, $70.38; Washington Creek, $74.50; Wade Branch, $10; Armourdale, $20; Holland House—Abilene, $24.10; Rock Creek, $35; Chapman Creek, $40.53, ..$ 3,940 80
Sunday-schools
Sabetha, $35; Richland Center, $358.50, ... 393 50
Individuals
Daniel Rickenback, $5; Effie Steffey, $3; Susan Cochran, $1, ... 9 00
Northwestern District, Congregations
North Solomon, $92; Belleville, $77; Quinter, $78.20; White Rock, $65; Maple Grove, $56; Victor, $50; Burr Oak, $29.25, ... 447 45
Aid Society
North Solomon, ... 15 00
Individuals
C. K. Applegarth, $10; Lester E. Williams, $10; I. B. Garst, $5; Sarah Harting, $5; D. M. and S. A. Shank, $5, ... 35 00
Southeastern District, Congregations
Parsons, $150; Osage, $114.50; New Hope, $95.50; Neosho, $108; Madison, $50; Grenola, $43.50; Mont Ida, $30.45; Fredonia, $27; Independence, $25; Altamont, $24.80; Paint Creek, $19.50, ... 688 25
Individuals
Elizabeth Patteson, $5; Fannie Stephens, $5.50; T. A. Robinson and wife, $4; Mrs. E. D. Leavell, $1, ... 15 50
Southwestern District, Congregations
McPherson, $836.84; Monitor, $326; Newton City, $180.50; Eden Valley, $172; Pleasant View, $125; Conway Springs, $85.55; Murdock, $63.50; Bloom, $57.85; East Salem, $68.85; East Wichita, $65; Protection, $69; Garden City, $30; West Wichita, $18; Larned City, $6; Kansas Center, $16; Hutchison, $43.74, ... 2,163 83
Individuals
Mr. and Mrs. N. F. Brubaker, $50; Edna Neher, $25; Kate Yost—Peabody Ch., $18; R. O. Boone, $10; N. F. Rife, $2.50; E. S. Fox, $5; Miss Pearl Fox, $1; S. E. Weaver (Mar. Not.), 50c, ... 112 00

California—$7,461.88

Northern District, Congregations
Empire, $421.85; Lindsay, $377.42; McFarland, $247.68; Reedley, $233.50; Fresno, $160.75; Raisin City, $160; Laton, $150; Live Oak, $146.60; Golden Gate, $66.85; Butte Valley, $50; Chico, $28.38; Trigo, $37.40; Patterson, $20.50; Rio Linda, $10.75, ...$ 2,111 68
Aid Society
Reedley, ... 10 00
Individuals
J. A. Calvert family, W. R. Shively and wife, $20; Mrs. C. E. Chapman, $10; L. Q. Custer, $7.50; M. E. Andrews, $5; D. C. Bashor and family, $4; Geo. E. Wray and wife, $4, ... 50 50
Southern District, Congregations
La Verne, $2,124.79, S. Los Angeles, $723; Glendora, $536.60; Pasadena, $400; 1st Ch. Los Angeles, $392.30; Inglewood, $250; Pomona, $205.75; Egan, $172.76; East Los Angeles, $100; Long Beach, $88.35; Tropico, $44.39; Santa Ana, $36; El Centro, $30; Santee, $18.50, ... 5,121 84
Individuals
Ida Cable, $51.36; In Memory A. M. T. Muller, $50; In Memory Mary C. Miller, $50; Miss M. Grace Miller, $10.50; A Friend, $4; Mrs. L. E. Allen, $1; D. E. Lyon, $1,.... 167 86

Illinois—$8,064.01

Northern District, Congregations
Franklin Grove, $551; Chicago, $532.83; Waddams Grove, $535.25; Okaw, $500; Elgin, $301.45; Mt. Morris, $307.50; Sterling, $252.29; Pine Creek, $240; West Branch, $205.50; Yellow Creek, $164.49; Lanark, $157.76; Milledgeville, $126.86; Naperville, $103.11; Dixon, $110; Polo, $598.80; Rockford, $70; Shannon, $60.85; Cherry Grove, $50; Hickory Grove, $32.10; Mt. Carroll, $25; Rock Creek, $35; Bethany Junior Cong., $2.25; Milledgeville, $8; Freeport, $10; Sterling, $18.25; Batavia, $109.68, ...$ 5,107 97
Sunday-schools
Batavia, $28.87; Hickory Grove, $10, ... 38 87
Christian Workers
Batavia, ... 10 00
Aid Societies
Batavia, $10; Hastings Street, $10, ... 20 00
Individuals
Bethany Bible School, $25; Mr. and Mrs. A. Glen Purky, $20; Mrs. Jeanette Miller, $15; J. G. Wolfe, $10; J. M. Augle, $1; D. Barrick, $1, ... 72 00
Southern District, Congregations
Girard, $391; Oakley, $388; Virden, $250; Cerro Gordo, $270.17; Macoupin Creek, $181.36; Panther Creek, $170.70; Woodland, $150; Astoria, $144.24; Sugar Creek, $100; Decatur City, $75.26; Big Creek, $71; Mansfield, $70; Lamotte Prairie, $66.45; Champaign, $51.40; Allison Prairie, $42.50; Kaskaskia, $40.30; Coal Creek, $34; Hudson, $25.25; Liberty, $30; Mulberry, $30.47; Martin's Creek, $11.05; Romine, $20; Decatur, $15; Okaw, $15; Camp Creek, $10, ... 2,653 15
Sunday-schools
Astoria, $15; Polo, $14.02, ... 29 02
Individuals
Mrs. B. S. Kindig, $50; J. A. Brehm, $25; Mrs. Rosella Sullivan, $5; Barbara Baldwin, $1; Walter Wallick, $1; An Aged Deacon, $1; W. T. Heckman, $50, ... 133 00

Virginia—$10,373.16

First District, Congregations
Cloverdale, $629.37; Troutville, $400; Peter's Creek, $311.44; Roanoke City, $344; Daleville, $250; Chestnut Grove, $169.21;

Bluefield, $50; Bethel, $28.55; Saunder's Grove, $7.10; Mt. Joy, $15.60; Selma, $25; Smith's Chapel, $12; Green Hill, $25; Crab Orchard, $6, ... $ 2,273 27
Individuals
A. M. Frantz, $25; Mrs. Bertha F. Thurmond, $5; Chas. McDonald, $2; Kenneth S. Kinsie, $1.50; Wm. Metzler, $1, ... 34 00
Second District, Congregations
Bridgewater, $556.60; Middle River, $277; Pleasant Valley, $300; Summit, $300; Lebanon, $158.40; Elk Run, $213.94; Beaver Creek, $121; Sangerville, $106.47; Barren Ridge, $104; Copper Hill, $50.15; Elk Run (Little Run and Griffin), $35.45; Forest Chapel, $22; Valley Bethel, $17.20; Beuna Vista, $12.67; Mt. Vernon, $17.13; Chimney Run, $4, ... 2,296 01
Aid Societies
Sangerville, $40; Valley, $30, ... 70 00
Individuals
C. D. Gilbert, $15; B. F. Wampler, $5; J. H. and Bettie Lamb, $10; Lucy C. Robertson, $5; Minor C. Miller, $3; John D. Wampler, $2; Susan F. Earman, $1; Walter L. Miller, $1; J. S. Flory (Mar. Not.), 51c,.. 42 51
Northern District, Congregations
Mill Creek, $836.13; Timberville, $589.50; Cooks Creek, $540; Greenmount, $483.58; Unity, $342.31; Linville Creek, $327; Harrisonburg, $150.63; Salem, $85.39; Flat Rock, $73; Mt. Zion, $35; Cedar Grove—Flat Rock, $251; Woodstock, $38.93; Powells Fort, $6.18; North Mill Creek, $33; Browntown Mission, $12; Smith Fork, $9, ... 3,792 65
Individuals
H. W. Simmonds, $5; Frank Stultz, $1, .. 6 00
Eastern District, Congregations
Fairfax, $744; Valley, $175; Nokesville, $125.36; Hollywood—Nokesville, $35; Midland, $43.50; Locust Grove, $40.50; Madison, $38.72; Mt. Carmel, $25.21; Mine Run, $10; Belmont, $5; Trevilian, $4.20; Manassas, $157.23, ... 1,403 72
Individuals
D. M. Glick, $15; Julia Wood Kauffman, $5.50; B. F. Glick, $5; Jacob W. Via, $5; A. C. Rieley, $5; Mr. and Mrs. J. W. Moyer, $3, 38 50
Southern District, Congregations
Antioch, $69.35; Fraternity, $65; Germantown, $64.44; Red Oak Grove, $50; Burk's Fork, $22.40; Christiansburg, $17.31; Topeco, $15.50; Bedford, $10; Laurel Branch, $4.50, .. 318 50
Individuals
G. L. Bowman, $50; Arthur S. Wenger, $20; Mrs. Jno. H. Poff, $10; Mary J. Tucker, $5; Leats Stultz, $3; Sarah J. Hylton, $3; Mary M. Hawks, $1; J. D. Leftwich, $1; Alfred M. Payne, $1; W. J. Payne, $1; Julia C. Nininger, $1; Jennie Lintcum, $1; Wm. Dawson, 50c; Willie Leftwich, 50c, ... 98 00

Maryland—$7,843.67

Eastern District, Congregations
Sam's Creek, $284; Pipe Creek, $535; Denton, $300; Washington City, $450; Meadow Branch, $465.03; Woodberry, $300; Middletown Valley, $188.17; Monocacy, $178.50; Beaver Dam, $162.69; Locust Grove, $133.93; Frederick, $100; Long Green Valley, $74.52; Green Mill, $38; Piney Creek, $15; West Point, $19.70; Fulton Ave., $15.15, ... $ 3,259 69
Individuals
Mr. and Mrs. Wm. A. Hochstedler, $40; Edward C. Bixler, $25; Mrs. Mary K. Ebaugh, $5; A Friend, $2; J. M. Henry (Mar. Not.), $2, ... 74 00
Aid Society
New Windsor, ... 10 00
Middle District, Congregations
Pleasant View, $1,600; Hagerstown, $748.70; Young People's Missionary Society—Hagerstown, $723.70; Brownsville, $250; Broadfording, $200; Manor, $173.10; Bush Creek, $165; Beaver Creek, $153; Welsh Run, $152.66; Berkey, $65.68; Licking Creek, $10.40; Pleasant View, $10, ... 4,252 24
Sunday-school
Manor, ... 36 58
Christian Workers
Manor, $26.09; Hagerstown Junior, $25, .. 51 09
Aid Society
Manor, ... 15 00
Individuals
A Member Manor Cong., $75; B. F. Wampler, $50, ... 125 00
Western District, Congregation
Cherry Grove, ... 16 67
Individual
Perry Bowser, ... 3 40

Missouri—$2,519.48

Northern District, Congregations
Smith Fork, $327.10; Wakenda, $320; Rockingham, $300; Pleasant View, $163; South St. Joseph, $69.34; Shelby County, $24; North St. Joseph, $20, ... $ 1,223 44
Individuals
D. W. Sandy, $100; Emma Schildknecht, $8; Mrs. C. H. Dukes, $5, ... 113 00
Middle District, Congregations
Mound, $138.80; Spring Branch, $122.15; 1st Kansas City, $112.18; Mineral Creek, $166.25; Prairie View, $67.65; South Warrensburg, $63.09; Turkey Creek, $17; Warrensburg City, $15.55; Clear Fork, $5; Osceola, $5; Centerview, $2, ... 714 67
Sunday-school
Caalvill, ... 3 51
Individuals
L. P. Donaldson, $25; Mary M. Cox, $5; David Holsopple, $1, ... 31 00
Southern District, Congregations
Fairview, $275.50; Dry Fork, $26.35; Peace Valley, $30.10; Cabool, $17.50; Shoal Creek, $12; Carthage, $18.08; Centerview, $9.83; Broadwater, $9; Oak Grove, $3.50, ... 401 86
Individuals
Louisa Shaw, $10; Miss Ollie Harvey, $5; A. E. Amos, $5; Albert Mays, $5; Earl Harvey, $5; Dorothy Oxley, $1; Selma Gray, $1, 32 00

Michigan—$1,023.42

Congregations
Woodland, $133.77; Detroit, $100; Sunfield, $81.74; Elmdale, $56; Grand Rapids, $61.25; Shepherd, $76; Thornapple S. S. and Cong., $62.44; Onekama, $62; Beaverton, $51.50; Woodland Village, $50; New Haven, $44.15; Zion, $21.72; Berrien, $20; Long Lake, $16.50; Hart, $28.30; Rodney, $6.40; Homestead, $5.70; Vestaburg, $5; Saginaw, $11; Battle Creek, $11, ... $ 904 47
Sunday-school
Hart, $5 86; Organized Class—Zion, $6.30; Beaverton, $4.86, ... 17 02
Aid Society
Woodland Village, ... 10 00
Individuals
A. W. Taylor, $38.20; Floyd Bollinger, $11.03; Eld. D. S. Kneisley, $10; Mrs. Victor Smith, $5; H. Grosnickle, $8.70; Lyman B. Wilcox, $5; D. W. Vaniman, $5; Miss Amanda Wertenberger, $5; Alpha Joseph, $1; Naomi Joseph, $1; Mrs. Lizzie Durham, $1; Peter B. Messner (Mar. Not.), 50c; C. L. Wilkins (Mar. Not.), 50c, ... 91 93

West Virginia—$1,373.81

First District, Congregations
Sandy Creek, $448; Capon Chapel, $215; Greenland, $185; Bean Settlement, $16; Eglon, $135; Old Furnace, $57; Tear Coat, $62.05; Beaver Run, $60.23; Smith Creek, $27; New Creek, $15.53, ... $ 1,220 81
Sunday-schools
Harness Run, $25; Laura W. Waybright, $5, ... 30 00
Individuals
Eliza Hilkey, $15; Mrs. K. E. Leatherman, $40; C. H. Merrill and wife, $25; Mr. and Mrs. Sol Fike, $5; Raphael Baker, $5; Mrs. W. H. Flory, $2; Wm. H. Flory, $2; Beulah C. Cosner, $1, ... 95 00
Second District, Congregations
Pleasant Valley, $13; Bethany, $13, ... 26 00
Individuals
Jesse Judy and wife, ... 2 00

Washington—$1,040.60

Congregations
East Wenatchee, $402.56; Wenatchee, $253.01; Olympia, $68.73; Outlook, $60; Loomis, $55; Seattle, $15.10; Mt. Hope, $35; Tacoma, $30; Centralia, $30; Wenatchee Park, $6.60; Sunnyside, $43.50, ...$ 999 60
Individuals
S. Bock, $15; A. A. Bock and wife, $10; P. H. Hertzog, $10; M. A. Peters, $1.50; Mrs. O. S. Pratt, $2.50; Amanda Leavell, $1; D. B. Eby, $1, ... 41 00

Nebraska—$1,052.48

Congregations
South Beatrice, $312.71; Bethel, $252.78; Falls City, $110; Kearney, $65.75; Afton, $83.06; Octavia, $49.67; Lincoln, $42.52; Beatrice, $29.20; Alvo, $26.34; South Loop, $15.60; Juniata, $11.50; South Red Cloud, $10; Red Cloud, $9.80; Silver Lake, $9.40; Arcadia, $17; Enders, $4.25, ...$ 1,039 58
Aid Society
South Loop, ... 6 00
Individuals
Mr. and Mrs. D. W. Correll, $3; Glennie Gibson, $2; Lulu Hollar, $1.40; W. H. Blough (Mar. Not.), 50c, ... 6 90

Oregon—$496.03

Congregations
Portland, $114.50; Myrtle Point, $103.36; Newberg, $56.60; Weston, $50; Mabel, $42; Ashland, $10.50; Talent, $8, ...$ 384 96
Sunday-schools
Young People's Class—Portland, $36.50; Mabel, $7.22, ... 43 72
Individuals
Albert Mohler and wife, $50; J. J. and Lydia Morton, $10; Mary Hickerson, $2.30; Anna Royer, $2.30; M. C. Lininger, $2; Miss Anna M. Bowser, 75c, ... 67 35

North Dakota—$973.76

Congregations
Cando, $212.32; Rock Lake, $148.60; Surrey, $54.01; Brumbaugh, $52; Golden Willow, $39.10; Carrington, $30.85; Bowdon Valley, $18; Williston, $29.70; West Branch Englevale, $20.50, ...$ 605 08
Sunday-school
Zion, ... 7 68
Individuals
John McClane, $201; M. F. Harris, $64; L. M. Thomas and wife, $50; A Brother and Sister, $15; J. C. Stoug, $10; J. M. Deeter and wife, $10; Mrs. P. C. Zook, $1; Sister Brothers, $4; Eli Homer, $1; O. A. Deeter and wife, $5, ... 361 00

Tennessee—$388.84

Congregations
Meadow Branch, $76; New Hope, $53.75; Mt. Valley, $41; Pleasant Hill, $26.42; Limestone, $20.65; Pleasant Valley, $24; Oneonta, $28.52; Beaver Creek, $30; Pleasant View, $25.10; Piney Flats, $6; Knob Creek, $16; .. 347 44
Sunday-schools
Knob Creek, $15; Boon's Creek, $10, ... 25 00
Individuals
Mrs. M. M. Fine, $3.50; Louisa Andes, $1; Mrs. S. J. Pence, $5; Honoria Pence, $5; Mrs. J. J. Emmert, $6; Mrs. T. J. Sizemore, $2; Amanda C. Bayless, $5; C. D. Leighton, $3; Mrs. Maggie Scatterfield, $5; R. B. Pritchett (Mar. Not.), $1; F. G. Davis, $5, ... 41 50

Minnesota—$512.65

Congregations
Root River, $141.18; Worthington, $135.55; Minneapolis, $57; Lewiston, $55; Monticello, $40; Hancock, $10; Deer Park, $24.37; Morrill, $31.05; Winona, $3, ...$ 497 15
Individuals
Harvey and Anna Long, $5; Mary Steinekee, $5; A. B. Miller, $2; A. Lewis, $2; John Kaiser, $1.50, ... 15 50

Colorado—$1,331.55

Congregations
Rocky Ford, $504.11; Wiley, $250; Haxtum, $150; 1st Grand Valley, $91.80; Colorado Springs, $63.13; Sterling, $59.54; Denver, $51.58; Fruita, $37.10; McClave, $34.79, ...$ 1,242 05
Sunday-schools
Work to Win Class—Haxtun, $25; Bethel, $12, ... 37 00
Individuals
W. R. Bish, $25; Two Isolated Sisters, $10; Ella Maine, $2; S. E. Hylton, $15; A. G. Crosswhite (Mar. Not.), 50c, ... 52 50

Oklahoma—$487.26

Congregations
Big Creek, $150; Washita, $109; Thomas, $95.56; Hollow, $28.20; Monitor, $15, ...$ 397 76
Individuals
James Hardy, $17.50; Maudie McConkey, $15; Grace McConkey, $8; Mrs. E. L. McConkey, $5; Mrs. S. Latimer, $10; Jennie M. Garber, $6; A. Leedy and wife, $5; Catharine Leer, $5; Brother and Sister J. B. May, $5; Brother and Sister J. H. Morris, $5; I. S. Merkey, $5; C. W. Graves, $1; Lessie Ross, $1; J. L. Graybill, $1, ... 89 50

Idaho—$1,402.85

Congregations
Payette Valley, $294.65; Nezperce, $224.37; Boise Valley, $204.36; Nampa, $201.29; Twin Falls, $165.87; Weiser, $113.66; Bowmont, $97.50; Winchester, $48.15; Clearwater, $18; Moscow, $15, ...$ 1,382 85
Individuals
Mrs. Nannie A. Harman, $10; James Harp, $5; Ollie Harp, $2; Mary E. Harp, $2; Bessie Harp, $1, ... 20 00

Louisiana—$288.05

Congregation
Roanoke, ...$ 238 05
Individuals
John and Lucy Merzger, ... 50 00

Wisconsin—$226.25

Congregations
Rice Lake, $125; Ash Ridge, $50; Stanley, $8.50; Worden, $6.40; Chippewa, $4.35; Maple Grove, $10; White Rapids, $2, ...$ 206 25
Individuals
Clement Bontrager, $12; Clyde Perkey, $1; Harvey Perkey and wife, $1; Geo. Hintz, $1; Mary Hintz, $1; Mrs. Lizzie E. Clair, $1; Mrs. E. E. Slaughter, $1; Alice and Ed. Anderson, $1; Wm. E. Englemeyer, $1, ... 20 00

New Mexico—$619.66

Congregation
Miami, ...$ 617 66
Individual
Samuel Weimer, ... 2 00

Florida—$120.50

Congregations
Sebring, $50; Zion, $21, ...$ 71 00
Individuals
Brother and Sister Hurst, $20; Billman family, $15; Clay Dillon, $7; Lord's Tenth, $5; A Sister, $1.50; Silas Billman, $1, ... 49 50

Texas—$360.65

Congregations
Manvel, $186; Bethel, $23.70; Fort Worth, $17.50; Nocona, $6.45, ...$ 233 65
Individuals
Mrs. A. Rupp, $76; H. D. Blocher and wife, $50; A. J. Wine, $1, ... 127 00

North Carolina—$61.03

Congregations
Spray, $26.06; Melvin Hill, $14; Mill Creek, $11.97; Winston-Salem, $4, ...$ 56 03
Individual
Mrs. W. F. Frisbee, ... 5 00

Arizona—$261.49
Congregations
Glendale, $221.16; Phoenix Mission, $40.33,.. $ 261 49

Sweden—$106.54
Congregations
Swedish churches, ... $ 106 54

Saskatchewan—$49.25
Congregations
Battle Creek, $21.75; Fairview, $6, ... $ 27 75
Individuals
D. A. Peters, $16.50; Mrs. W. H. Stutzman, $5, ... 21 50

Alberta—$150.14
Congregations
Gleichen, $36.33; Red Cliff, $34.15; Pleasant Valley (So. Part), $23.55, ... $ 94 04
Individual
Geo. C. Long, ... 56 10

Ontario—$1.00
Individual
Mrs. C. S. B. Long, ... $ 1 00

South Dakota—$40.00
Individuals
Mr. and Mrs. C. I. Myer, $10; D. R. Baldwin, $17; J. A. Buck, $8; Mrs. J. W. Kirkendall, $5, ... $ 40 00

Delaware—$20.00
Individuals
J. B. Hostedler, $10; Mathias Hahn, $10, .. $ 20 00

Montana—$158.00
Congregation
Grandview, ... $ 130 00
Individuals
O. A. McGrew, $25; Mrs. W. F. Boomler, $2; Belva E. Hewitt, $1, ... 28 00

Arkansas—$31.55
Congregation
Springdale, ... $ 31 55

South Carolina—$38.00
Congregation
Brooklyn, ... $ 38 00

New Jersey—$23.75
Congregation
Amwell, ... $ 19 75
Individual
Carrie Gary, ... 4 00

Mississippi—$25.00
Individuals
C. E. Willis and wife, ... $ 25 00

Kentucky—$13.00
Individual
Emma Kilmer, ... $ 13 00

Cuba—$20.00
Sunday-school
Omaja, ... $ 20 00

Alabama—$10.00
Individual
G. W. Petcher, ... $ 10 00

India—$25.00
Individuals
The Five Emmerts, ... $ 25 00

Committee of Arrangements at Conference, $12.30; Overpayments for Conference Daily, $3.50; Isaac Brumbaugh, $15; J. C. Brumbaugh, $10; Miscellaneous items, donors unknown, $3.30; $5; $1; $35; $6, ... $ 91 10

Total acknowledgment for World-Wide, July 1, 1919, ... $120,189 91
Loose in hat, ... 2,118 71

Total, ... $122,308 62

INDIA MISSION

Ohio—$100.00
Northwestern District, Individual
Mother of D. S. Buxton, ... $ 100 00

Pennsylvania—$31.00
Southern District, Individual
Receipt No. 43,761, ... 1 00
Congregation
Huntingdon, ... 30 00

Virginia—$2.00
Southern District, Individual
J. W. Naff, ... 2 00
Second District, Congregations
White Hill, $15; Montebello—Mt. Vernon, $4.50; Concord—Mt. Vernon, $1.50, ... 21 00

Total, ... $ 154 00

INDIA BOARDING SCHOOL

Pennsylvania—$170.21
Eastern District, Individuals
R. C. Hinkle and wife, ... $ 25 00
Southeastern District, Sunday-school
1st Church Philadelphia, ... 5 50
Southern District, Congregation
Carlisle, ... 30 00
Middle District, Congregation
Roaring Spring, ... 11 41
Sunday-school
Truth Seekers—Altoona 1st, ... 20 00
Individual
Alice E. Long, ... 20 00
Western District, Congregation
Hooversville, ... 58 80

Sweden—$36.00
Malmö Junior Society and S. S., ... 36 00

Kansas—$25.00
Southwestern District, Aid Society
Larned, ... 25 00

Virginia—$20.00
First District, Congregation
Green Hill, ... 20 00

California—$12.50
Northern District, Individuals
Ruth E. Wilkinson, $6.25; Paul J. Wilkinson, $6.25, ... 12 50

Indiana—$10.00
Middle District, Aid Society
Manchester, ... 10 00

Total, ... $ 273 71

QUINTER MEMORIAL HOSPITAL

Maryland—$25.00
Eastern District, Congregation
Fulton Avenue, ... $ 25 00

Pennsylvania—$16.00
Western District, Congregation
West Johnstown, ... 5 00
Middle District, Sunday-school
Willing Workers Class, 28th St., Altoona, 5 00
Teachers' Training Class, 28th St., Altoona, ... 6 00

Virginia—$5.00
Second District, Aid Society
Oak Grove (Lebanon), ... 5 00

Total, ... $ 40 00

ANKLESVAR GIRLS' SCHOOL BUILDING

General—$76.74
Aid Society offering at Conference, $39.24; Balance in General Aid Society Treasury, $37.50, ... $ 76 74

Total, ... $ 76 74

ANKLESVAR CHURCHHOUSE

Iowa—$1,977.19
Northern District, Congregation
Sheldon, ... $ 1,977 19

Total, ... $ 1,977 19

BOYS' SCHOOL BUILDING—INDIA

California—$802.78

Southern District, Congregation
Covina, ... $ 802 78

Total, ... $ 802 78

INDIA FAMINE

North Carolina—$100.00
Individual
S. E. Head, ... $ 100 00
Kansas—$50.00
Southwestern District, Congregation
Larned, ... 25 00
Individual
J. C. Peterson, ... 25 00
Maryland—$50.00
Eastern District, Congregation
Fulton Ave., ... 50 00
Virginia—$50.00
Northern District, Individual
Mary E. Shirey—Mill Creek, ... 50 00
Iowa—$30.00
Middle District, Christian Workers
Cedar Rapids Junior, ... 30 00
Pennsylvania—$27.00
Southern District, Individuals
C. F. Holsopple, $25; Receipt No. 43,761, $2, ... 27 00
South Carolina—$5.03
Congregation
Mill Creek, ... 5 03

Total, ... $ 312 03

CHINA MISSION

Virginia—$38.12
Second District, Congregations
Mt. Vernon, $17.18; Montebello—Mt. Vernon, $4.50; Concord—Mt. Vernon, $1.50; White Hill, $15, ... $ 38 12
Pennsylvania—$26.00
Southern District, Individuals
C. F. Hosfield, $25; Receipt No. 43,761, $1,.. 26 00
California—$15.00
Northern District, Individual
P. E. Robertson, ... 15 00

Total, ... $ 79 12

LIAO CHOU MEMORIAL CHURCH

Indiana—$123.56
Northern District, Congregation
Nappanee, ... $ 65 06
Southern District, Congregation
Cart Creek, ... 58 50

Total, ... $ 123 56

GIRLS' DORMITORY—PING TING, CHINA

Indiana—$800.00
Southern District, Congregation
Rossville, ... $ 800 00

Total, ... $ 800 00

CHINA ORPHANAGE

Ohio—$15.00
Southern District, Individuals
J. H. Rinehart and wife, ... $ 15 00

Total, ... $ 15 00

CHINA BOYS' SCHOOL

Kansas—$25.00
Southwestern District, Aid Society
Larned, ... $ 25 00

Total, ... $ 25 00

CHINA GIRLS' SCHOOL

Maryland—$45.00
Eastern District, Congregation
Fulton Ave., Missionary Society, ... $ 25 00
Sunday-school
Morning Star O. A. B. C., Fulton Ave., .. 5 00
Christian Workers
Fulton Ave., ... 10 00
Aid Society
Fulton Ave., ... 5 00

Total, ... $ 45 00

PING TING HOSPITAL ADMINISTRATION BUILDING

General—$76.74
Aid Society offering at Conference, $39.24; Balance in General Aid Society Treasury, $37.50, ... $ 76 74

Total, ... $ 76 74

CHINA HOSPITAL

Maryland—$80.35
Eastern District, Congregations
Fulton Ave., $50.35; Fulton Ave., Missionary Committee, $25, ... $ 75 35
Aid Society
Fulton Ave., ... 5 00

Total, ... $ 80 35

PING TING HOSPITAL

Indiana—$50.00
Middle District, Sunday-school
Willing Workers Class—Plunge Creek Chapel, ... $ 50 00

Total, ... $ 50 00

STUDENT FELLOWSHIP FUND

Illinois—$794.10
Northern District
Mt. Morris College, ... $ 794 10
Indiana—$603.40
Middle District
Manchester College, ... 603 40
Maryland—$331.25
Eastern District
Blue Ridge College, ... 331 25
California—$249.02
Southern District
La Verne College, ... 249 02
Kansas—$200.00
Southwestern District, Congregation
McPherson, ... 200 00
Pennsylvania—$615.00
Southern District, Congregation
Shippensburg, ... 25 00
Middle District
Juniata College, ... 590 00

Total, ... $ 2,792 77

SWEDEN CHURCHHOUSE

Pennsylvania—$128.19
Eastern District
Ephrata Missionary Society, ... $ 100 00
Middle District, Congregation
First Altoona, ... 28 19
Illinois—$25.00
Southern District. Individual
D. C. Buckingham, ... 25 00
Maryland—$10.00
Eastern District, Congregation
Fulton Ave., ... 10 00

Total, ... $ 163 19

SOUTH CHINA

California—$10.00
Southern District, Congregation
Pomona, ... $ 10 00

Total, ... $ 10 00

NATIVE WORKER

Virginia—$185.00
Northern District, Individual
J. P. Diehl (Support India Worker), ... $ 100 00
Congregations
Forest Chapel (Support India Worker), $60; Barren Ridge (Support India Worker), $25, ... 85 00
Pennsylvania—$110.00
Southern District, Sunday-school
Shippensburg, ... 110 00

Maryland—$75.00
Eastern District, Congregation
Fulton Ave., ... 75 00
Illinois—$75.00
Southern District, Individual
Cyrus Bucher (India Native Worker), ... 75 00
Iowa—$100.00
Northern District, Congregation
South Waterloo (China Native Worker), 100 00
Sweden—$75.00
Malmö Y. P. Society (China Native Worker, ... 75 00
Indiana—$37.50
Middle District, Aid Society
Manchester (China Native Worker), ... 37 50
California—$18.75
Northern District, Individuals
Mr. and Mrs. W. T. Wilkinson (China Worker), ... 18 75

Total, ...$ 676 25

MISSIONARY SUPPORTS

Virginia—$1,126.12
Second District, Congregations
Bridgewater (Support N. A. Seese), $350; Pleasant Valley (Support Edna Flory), $360.60; Barren Ridge (Nora Flory), $251.22, $ 961 82
Southern District, Congregation
Bethlehem, ... 164 30
Indiana—$980.00
Northern District, Congregation
Pine Creek (Support Winnie Cripe), ... 350 00
Middle District, Congregation
Andrews, ... 300 00
Southern District, Congregation
Mexico (Support Lillian Grisso, ... 180 00
Sunday-school
Manchester College (Support Laura Shock), ... 150 00
Pennsylvania—$535.00
Middle District
Juniata College (Support J. M. Blough), $ 360 00
Congregation
Johnstown (Samuel Bowman), ... 175 00
West Virginia—$360.00
First District, Congregation
Sandy Creek, ... 360 00
Ohio—$360.00
Southern District, Congregation
Bear Creek (Support Anna Eby), ... 360 00
Maryland—$350.00
Middle District, Congregation
Hagerstown Y. P. Missionary Society (Support Mrs. E. M. Wampler), ... 350 00

Total, ...$ 3,711 12

During the month of May the Board sent out 32,940 pages of tracts.

During the month of June the Board sent out 9,900 pages of tracts.

Corrections: The $22.75 given by the Worker with Christ Class, Covina S. S., and placed to the India Boarding School fund as listed in the July Visitor should be placed to India Native School fund.

The $7.37 from Junior Class, Lebanon S. S., in the May Visitor should be credited from the Second District of Virginia instead of Southeastern Pennsylvania.

In the July Visitor $7.50 was placed to India Boarding School and the same amount to China Orphanage. These should be credited as coming from Monocacy Congregation, Eastern Maryland, instead of from Wm. Henry Eigenbrode (deceased).

June Financial Report

The following contributions to the Board's funds exclusive of the Conference Offering were received during the month of June:

WORLD-WIDE

Pennsylvania—$144.73
Middle District, Individual
Est. Hannah A. Buck, ...$ 144 73
Ohio—$5.00
Southern District, Individual
A Sister, ... 5 00
California—$4.00
Northern District, Individual
Mrs. E. J. Hunt, ... 4 00
Virginia—$2.85
Northern District, Congregation
Flat Rock, ... 2 85
Iowa—65 cents
Middle District, Individual
Samuel Schlotman, ... 65
Illinois—50 cents
Northern District, Individual
J. Hugh Heckman (Mar. Not.), ... 50

Total for the month, ...$ 157 73
Previously reported, ... 5,049 88

For the year so far, ... 5,207 61

INDIA BOARDING SCHOOL

Ohio—$25.00
Northeastern District, Individual
Receipt No. 43,381, ...$ 6 25
Northwestern District, Sunday-schools
Bellefontaine, $12.50; Primary Dept., Green Spring, $6.25, ... 18 75
California—$22.10
Southern District, Sunday-school
Class No. 7, First Los Angeles, ... 22 10
North Dakota—$10.00
Sunday-school
Rock Lilly, ... 10 00

Total for the month, ...$ 57 10
Previously reported, ... 1,432 22

For the year so far, ... 1,489 32

INDIA FAMINE

Washington—$100.00
Individual
Sallie Hatfield, ...$ 100 00
Oregon—$20.65
Individual
W. A. Lett, ... 20 65
Nebraska—$20.00
Individual
Etta Gierhart, ... 20 00
Ohio—$15.00
Southern District, Individuals
Viola and Mary Miller, ... 15 00
California—$5.00
Northern District, Individual
Mrs. E. J. Hunt, ... 5 00

Total for the month, ...$ 160 65
Previously reported, ... 5,686 87

For the year so far, ... 5,847 52

QUINTER MEMORIAL HOSPITAL—INDIA

Missouri—$25.00
Northern District, Aid Society
North Bethel, ...$ 25 00
Pennsylvania—$5.00
Western District, Aid Society
Garrett, ... 5 00

Total for the month, ...$ 30 00
Previously reported, ... 399 50

For the year so far, ... 429 50

CHINA ORPHANAGE

Michigan—$11.00
Individual
Mrs. Gertrude England, ...$ 11 00
Nebraska—$10.06
Sunday-school
Kearney, ... 10 06

Total for the month, ...$ 21 06

Previously reported, ... 244 79

For the year so far, ... 265 85

CHINA HOSPITAL

Washington—$3.20
Sunday-school
Cheerful Workers Class—Sunnyslope, ...$ 3 20

Total for the month, ...$ 3 20
Previously reported, ... 165 27

For the year so far, ... 168 47

PING TING HOSPITAL, CHINA

Kansas—$10.07
Northeastern District, Sunday-school
Count on Me Class—Ottawa, ...$ 10 07

Total for the month, ...$ 10 07
Previously reported, ... 154 50

For the year so far, ... 164 57

WOMAN'S DISPENSARY—PING TING, CHINA

Virginia—$45.00
Northern District, Aid Society
Unity, ...$ 45 00

Total for the month, ...$ 45 00

Relief and Reconstruction Committee's Report for June, 1919

ARMENIAN AND SYRIAN RELIEF

Alabama.
N. B. Winters and family, $5; Mobile Sunday-school, $3, ...$ 8 00

Arkansas.
Springdale Church, ... 13 50

California.
Mary E. White, $25; A. L. Shank, $10; Long Beach Church, $136.87; Santee Church, $3; El. Centro Church, $20; Santa Ana Cong., $6; J. A. Calvert and family, and W. R. Shively and wife, $10, ... 210 87

Canada.
Fairview Church, ... 28 20

Colorado.
Limon Church, ... 8 00

Florida.
Abram Buck and wife, Santa Rosa, ... 5 00

Idaho.
Weiser Church, ... 7 00

Illinois.
Waddams Grove Church, $117.25; Yellow Creek Church, $72.78; Loyal Banner Class of West Branch Sunday-school, $5; Polo Church, $10; Elgin Church, $25; Batavia Sunday-school, $5; Beginners' Department of Bethany Graded Sunday-school, Chicago, $5; Primary Department of Bethany Graded Sunday-school, Chicago, $5; Mt. Morris Cong., $488.25, ... 733 28

Indiana.
Nappanee Cong., $42; Ft. Wayne Church, $12; Camp Creek Church, $15; Young People's Class, Maple Grove Sunday-school, $5; Blissville Church, $104; Upper Deer Creek Cong., $21; First Church, South Bend, $100; Truth Seekers' Class of Lower Deer Creek Sunday-school, $10; Pleasant Dale Church, $31.50; Mt. Pleasant Cong., $33.50; Maple Grove Cong., $17.50; Osceola Church, $67.50; Gleaners' Sunday-school Class, $30; Elkhart Valley Church, $11.50; Friends, Northern District Indiana, $10; Portage Cong., $71.17; Mexico Cong., $10; West Goshen Church, $161.43, ... 753 10

Iowa.
Franklin County Church, $202.05; North English Cong., $101; Kingsley Church, $50; Slifer Church, $37.45; South Waterloo Ch., $101; Volunteer Class, Waterloo Sunday-School, $10; Curlew Church, $35.10, English River Church, $20, ... 556 60

Kansas.
Maple Grove Church, $15; Quinter Church, $5; Eden Valley Cong., of St. John, $34; Boys and Girls of Olathe Sunday-school, $8; Olathe Church, $2; Mrs. A. C. Weiser, Peabody, $5; Primary Department, Salem Sunday-school, $6.91; Sabetha Church, $224.22; Washington Creek Church, $84; Richland Center Sunday-school, $141; Richland Center Church, $35; Ophelian Girls' Sunday-school Class, McPherson, $5.35; Ottawa Cong., $48; Washington Church, $67.62; A. R. Jackson, Norcatur, $5, ... 686 10

Louisiana.
Roanoke Church, ... 5 00

Maryland.
A. C. Auvil, Swanton, $5; Frederick City Church, $100; Brownsville Church, $26; Meadow Branch Cong., $15, ... 146 00

Massachusetts.
L. N. West, Southwick, ... 2 00

Michigan.
Thornapple Sunday-school, $25.75; New Haven Church, $44; Zion Church, $16.50; Vestaburg Church, $5, ... 91 25

Minnesota.
C. W. Society, Worthington, $5; Morrill Church, $5; Floyd Wickline, Deer Park Sunday-school, $2.50, ... 12 50

Missouri.
John R. and Matilda Groff, Carthage, $10; Peace Valley Cong., $1; Mrs. Salinda Gauss, Centerview, $10; Elda Gauss, Centerview, $5, ... 26 00

Montana.
Bro. and Sister Jacobs and family, Grandview Cong., Paxton, ... 9 00

Nebraska.
Red Cloud Church, $2; Bethel Cong., $152; Afton Church, $19.04; Geo. W. Hilton, Carleton, $5, ... 178 04

New York.
Christian Endeavor Class, Brooklyn Ch.,.. 5 00

North Dakota.
A Brother and Sister, Carrington, $5; Sister Brothers, Minot, $2; Young People's Christian Society, Salem Church, $4.80; Bethany Church, $8.05; Alfred Kreps, Barlow, $30; Joseph Kreps, Barlow, $10; Pleasant Valley Cong., $28.50, ... 88 35

Ohio.
Poplar Grove Church, $28; Bear Creek Church, near Dayton, $58; First Church of the Brethren, Dayton, $64.32; West Charleston Cong., $704.50; Maple Grove Church, $190; Union City Church, $5.50; Black River Church, $14; Chippewa Cong., $180.70; Ludlow Church, $19; Beaver Creek Church, $25; Jordan Sunday-school, Fort Recovery, $5; Lower Stillwater Church, $41.48; Painter Creek Cong., $40; Oakland Church, $25; Pleasant View Church, N. W. Ohio, $83; Mens' Class, Weilersville, $5; Mr. and Mrs. A. C. Buchwalter, Weilersville, $5; Sugar Ridge Church, $5; Ross Church, N. W. Ohio, $8; Bethel Sunday-school, Salem Dist., So. Ohio, $27.06; County Line Church, $8; Middle Dist., Southern Ohio, $7.50; Young Peoples' Class, Canton Center Sunday-school, $5; Intermediate Sunday-school Class of Canton Center Sunday-school, $5, ... 1,559 06

Oregon.
Myrtle Point Chuch, ... 36 50

Pennsylvania.
Hooversville Church, Quemahoning Cong., $65; Conestoga Church, $2; Conewago Ch., $6; Bethany Church, $37.50; East Fairview Church, $282.65; Greenville Cong., $14.50; Mount Hope Sunday-school, Chickies Ch., $11.75; Chiques Church, $101; Garrett Ch., $168; Pottstown Church, $20; Pleasant Hill Cong., $57; Seal Course Class, Pike Sunday-school, $5; Lake Ridge, $75.96; Ten Mile Church, $10.30; Morrellville Church, $92.26; Indian Creek Church, $534.39; Mr. and Mrs. L. S. Knepper, Berlin, $20; Maple Glen

Church, $195; A Brother and Sister, Little Swatara Cong., $5; A Brother and Sister, Little Swatara Cong., $10; Maple Spring Church, $141.56; Williamsburg Church, $15.70; West Green Tree Church, $500; Upper Dublin Sunday-school, $25; Geiger Memorial Church, $50; Connellsville Mission, $1.95; Lancaster Church, $17.85; Trout Run Cong., $40; Ridgeley, $131.21; Harrisburg Church, $48.35; Reading Church, $39.56; Peach Blossom Church, $126.01; Mechanic Grove Church, $5.75; Johnstown Cong., $175.02; Stonerstown Cong., $10; Dessie M. Ziegler, Carlisle, $2; Lost Creek Cong., Juniata Co., $9; Springs Church of Perry Cong., $33.75; Free Spring Sunday-school, Lost Creek Cong., $10; Germantown Church, $150; Royersford Church, $17.50; Royersford Sunday-school, $38.82; Tyrone Church, $107.05; Windber Church, $95.15; Summit Mills Cong., $300; Springville Church, $435.91; Midway Church, $263.02; Maiden Creek Church, $13; Fairview Church, $32, .. 4,548 47

South Dakota.
Willow Creek Church, ... 50 00

Tennessee.
Mrs. A. H. Sizemore, Rogersville, ... 5 00

Virginia.
G. M. Quamm, Rhodesville, $3; Bridgewater Cong., $800; Roanoke Church, $8.50; Hollywood Mission, Nokesville, Cong., $35; Nokesville Cong., $123.19, ... 969 69

Washington.
Mrs. Dora Adams, Cashmere, $4; Forest Center Sunday-school, Valley, $13.43; Wenatchee City Sunday-school, 66.52; East Wenatchee Church, $65; A Sister, East Wenatchee, $20; Spokane Church, $17.10, ... 186 05

Wisconsin.
Oak Park Sunday-school, Rice Lake Cong., $9.90; J. M. Fruit, Viola, $50, ... 59 90

West Virginia.
A. M. Frantz, Springdale, $5; Berkeley Cong., $3.50; Chestnut Grove Cong., $31.40, 39 90

Washington, D. C.
Washington City Church, ... 5 00
Unknown, ... 50

Total for month of June, ...$ 11,032 86

BELGIAN RELIEF FUND

Pennsylvania.
Dessie M. Ziegler, Carlisle, ...$ 2 00

Total for month of June, ...$ 2 00

FRENCH ORPHANS' RELIEF FUND

Illinois.
Barbara and Mary Culley, Elgin, ...$ 3 00

Total for month of June, ...$ 3 00

Christ's World-Wide Mission and Our Obligation

(Continued from Page 214)

ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Now is the great opportunity, and the responsibility rests upon the Christian church. It is of vital importance that the church at home be sustained in all of its missionary activities, if the work on the foreign field is to progress. We must have young men and women here at home who are willing to offer their lives in the service of the church, or we will not be able to give our best support to those on the foreign field. There are many opportunities for missionary work at home, and laborers are needed. If we fail in our missionary efforts at home, the required number of foreign volunteers will not be available.

We allow people from other nations to come to our country, but we do not ask them to become Christians. We shun our own American negro, and do not invite him to our church services, because we do not want to associate with him. This is not in accordance with Christ's teaching, as we are to love our neighbors as ourselves. If the Christian church will awaken from its lethargy at home, and get the same world-wide vision that Jesus had, we will soon have enough missionaries to carry the Gospel to all parts of the world. Then we must be willing to render the necessary financial assistance. We have given billions of dollars to the government for war purposes, and should be willing to give much more to missions than we have ever given before. All have a part in this great work. If we know not failure, we will conquer, and the Christian church through Christ will win heathendom to Christianity.

Williamstown, Ohio.

Interchurch World Movement

(Continued from Page 207)

service and the presentation of the plans of the world program. There is being planned the most tremendous intensive spiritual cultivation of the various Christian churches working together according to a unified plan which Protestantism has ever seen. The Interchurch World Movement is, therefore, in harmony with the several denominational special programs now being launched, a spiritual movement of tremendous vitality. Great emphasis will be placed upon the development of prayer life of the church and upon the enlistment of a great army of intercessors.

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INDIA

Ahwa, Dangs Forest, via Bilimora, India
Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India
Hoffert, A. T.
Miller, Eliza B.
Mow, Anetta
Stover, W. B.
Stover, Mary E.
Widdowson, Olive
Ziegler, Kathryn

Bulsar, Surat Dist., India
Cottrell, Dr. A. R.
Cottrell, Dr Laura M.
Eby, E. H.
Eby, Emma H.
Mohler, Jennie
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India
Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella
Nickey, Dr. Barbara M.
Pittenger, J. M.
Pittenger, Florence B.
Rover, B. Mary
Swartz, Goldie

alalpor, Surat Dist., India
humaker, Ida C.
Grisso, Lillian

Vada, Thana Dist., India
Garner, H. P.
Garner, Kathryn B.
owell, Josephine

Post: Umalla, via Anklesvar, India
rnold, S. Ira
rnold, Elizabeth
Himmelsbaugh, Ida

yara, via Surat, India
ong, I. S.
ong, Effie V.

On Furlough
by, Anna M., Trotwood, Ohio
Kaylor, John I., De Graff, Ohio
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The Missionary Visitor

VOL. XXI **September, 1919** NO. 9

LIAO CHOU GIRLS' SCHOOL

During Spring Term, 1919

At right are two young ladies, both Christians, who teach in the school

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN THROUGH HER GENERAL MISSION BOARD

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The Missionary Visitor

Volume XXI SEPTEMBER, 1919 No. 9

Editorial

TO OUR VISITOR SUBSCRIBERS

The Winona Conference offering was immense, and for this we rejoiced. And with the offering came a wonderful list of Visitor subscriptions—so large, indeed, that the number nearly swamped our subscription department. Many queries have reached us in the last two months regarding the Visitors asked for. We believe that all have received the August and September issues, thousands of the addresses for August having been written up by hand. Because of the unprecedented number of new subscribers we have not been able to give the prompt service that we would wish, but hope that not one subscriber has been disappointed. If you hear of anyone failing to receive the paper please write us.

There sailed from San Francisco Aug. 6, aboard the steamship China, a splendid band of missionaries, bound for China. Brother and Sister Bright and Sister Hutchison returned for their second term of service, while Brother and Sister L. A. Stump, Brother and Sister M. M. Myers, Brother and Sister O. C. Sollenberger and Sisters Lulu Ullom and Valley V. Miller went out as new workers. The new missionaries go to Peking, where they will be enrolled in the North China Language School for the ensuing school year.

Thus the workers, approved for service amid such enthusiasm at Winona Lake, are on their way to the front line trenches of the Christian world. And a happy party it is! An experience that is never to be forgotten by them is the wonderful response on the part of the home church to the needs of the world which was manifest at Winona. Such a spirit sends these forces out with confidence in the loyal support of their church, and with an assurance that the church is planning to undertake larger things than ever before.

"The folks back home"—these are the ones whom the missionary studies and wonders about and prays for. If he can know that they too are praying; if he can be constantly assured that they are following his work with interest; if he can have the abiding knowledge that his work is discussed and his cause is their cause, he can work with such a will as the forces here can never realize. It is a wonderful stimulus to our missionaries to know that 100,000 people away over in America care, and pray, and labor with like ideals as their own, for the Lord.

And so, new workers, we bid you farewell; not the farewell which means "Good-bye, you are gone," but the farewell which says "Good-bye, you will remain." Remain with us? Yes, in spirit, in our memories. Your names will be remembered; your work will be our own. We shall become a part with you in this conflict. We shall supply you with the sinews of war. Where your efforts awaken a need for a school, where your vision sees the possible value of a churchhouse, where a growing work justifies the establishment of out-stations, just call upon us. We will seek through industry to supply what you through hard toil find necessary for your fullest missionary success.

"Yours for heaven" closes the letter of one of our aged saints who, through the last four or five decades, has been pointing souls heavenward. There is abiding joy in such an expression for the true saint, always ready and waiting for the home over there. Why not close our letters with such an expression! Why not seek to make the dreams of tomorrow realities for today!

Once more our Visitor readers are favored by the advent of a lady editor. The splendid material found in this issue—a special on our China Field—has been prepared under the very excellent supervision of Sister V. Grace Clapper. To her must be accorded full credit for the arrangement of this number and for the material which has been gathered from our good, loyal correspondents of the China Mission. This issue will be remembered as one of the very best, we feel sure, that have ever appeared from that land. Praise the Lord, our work is growing, over there!

We take delight in introducing the new workers for China to our family of readers. They are going out for their first term of service. They are going with a consciousness that you are holding them up before the Father. After carefully reading the contents of this issue, learning the new missionaries by name, and knowing something of their work, we suggest that you lay this issue back for use at some future date in some special China program. It will supply you with splendid material.

We wonder how many believe that the good, observing brother who writes the following is correct in his conclusions: "Many elders have more material interest than they have spiritual. This is literally taking the very life out of their churches where opportunities are good." Greed for filthy lucre on the part of the ministry has wrecked more churches than one. And we wish we knew the cure for the church that is in the hands and under the oversight of such an one as the brother describes. Conditions of this sort are discouraging, but the brighter side to such a picture is the church whose elder or elders are frugal, economical and liberal with the Lord. So there is the picture. We hardly would know what to do for some, and we simply would not know what to do without some we have. God pity the church whose elder is a covetous, selfish man!

Is your vision blinded, brother, by the almighty dollar? Remember, the value of the dollar has contracted in these last few years, and if it can blind your eye it means that your vision is likewise contracting. Remember the Lord liberally with the proceeds from your high-priced products and your high-priced land, so that the accusation of the world that "America is the only nation that is well fed" may not become a mockery and a snare.

Can anybody tell us the town in which the following live: D. W. Allen, 2415 George St.; Emerson Whelchel, 715 E. 23rd St.; Ross Martin, 3705 College Ave.? Some one has sent in a considerable number of names, but failed to mention the town. What is the name of the city? We want them to have the Visitor. And in giving these names permit us to call attention to the great necessity there is for our subscription collectors to see that names are written legibly and clearly and that all data connected with the same are supplied, so that the paper can be correctly sent.

It is wonderful how the Lord provides! Some months ago, in the face of the heavy drive for relief funds and the plans under way for the largest Conference offering in our history, summons came from India for us to cable $10,000 for famine relief. The money was immediately advanced and a call placed in the Gospel Messenger. Closing with July the funds contributed in response to the call aggregate $10,684.15—an amount which supplies India with her full $10,000, and slightly more than cares for the heavy exchange rates. Praise God's name! He always sees that accounts overrun when his children are hungry.

A good mother said to us recently:

"Some years ago I could not consent to my children thinking of going across the sea as missionaries. Now I can do that with a free heart and will not object to their going if they feel it to be their duty." How the love of Christ constrains! What wonderful lessons of sacrifice the sufferings of the world in the last few years have taught us! When the motherhood of our church becomes changed, so that no task for God is too hard for her child, and no field needing workers is too remote, then may we expect the world to be brought to Jesus Christ, and that right speedily.

A splendid "Survey of the India Mission Field" has been prepared by Bro. A. W. Ross, and is available for general distribution. It will give you a vision of India, not only as our work is at this time, but as our missionaries hope to make it ere long. You will know more how to pray and work for India after reading this Survey.

Shall our Board open work at this time in any new missionary territory? This is a question that will not be stilled for many. Some very strongly feel that with our field so thoroughly covered in China, with new workers appointed for India and others in prospect, we should be contemplating new territory. This has not been considered by the Board as yet, but the question most likely must be weighed at the forthcoming Mission Board meeting. One thing is certain: the General Board desires to lead the church into the fullest occupation of the place God has for her. And when would be a more favorable time for such an evidence of a mighty advance by our church than now?

A new departure in the way of supports of our India Mission Stations is just being gotten under way. The estimated cost of the Anklesvar Mission Station is $3,500 for the ensuing year. This support is being divided into seventy shares of $50 each, and these are now available to our brethren for support. The industrial, evangelistic and medical work of this station are included in the shares. The brethren of Anklesvar promise to supply news through the Mission Rooms regarding the work of the station, to all who accept shares of support. Upon the "purchase" of any share or shares of support in this station a certificate will be sent to the donors and reports will come regarding the doings at Anklesvar at least semiannually. We shall be glad to hear from any who may desire to do definite mission service in this wise.

The following two months are to be filled with District Meetings in various parts of the Brotherhood. It is splendid to know how unanimous the feeling is for programs on the Five-Year Forward Movement. An encouraging start has been made. Now let us lay our plans for the year 1920. District and local committees in behalf of the Movement would be a splendid and effectual means of pushing the work locally.

SUGGESTIONS TO OUR LIVE WIRES

The Forward Movement is starting out splendidly. Districts and churches are pushing the work in every part of the Brotherhood. However, we do not hear very much about it. We should like to know, and the other churches would like to know, what you are doing. What program have you arranged? What new ideas have you injected into the work in your church? What special successes have you had? We would like to have reports, not in long articles, but in short paragraphs for the Visitor. Give us the results of your efforts in such a way that others can be encouraged. We must have such material to keep our people informed. Let us help each other. Send in your material and greatly please THE VISITOR FAMILY

A Worthy Life Purpose

R. C. Flory

I WILL place no value on anything I have or may possess, except in its relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this!"

Is this the life purpose by which you are living? If not, why not? Is not this the best life purpose of which you have ever read or heard? Should we not choose the best that we know as our life's ideal? If everything we have were thus held in trust for our Lord, placing no value on it except in relation to his kingdom, keeping or giving it as will bring greatest glory to him to whom we owe all, how long would we need to pray "Thy kingdom come"?

Satan does not always cause men to sin by doing something evil. He often gets us by persuading us to choose the good. WHAT! Yes, I mean just that; we sin by choosing the good instead of the best that we know. Satan has played his game well with the professing Christian. He holds up a splendid gold-plated ideal that looks good and genuine. But when taken to God's testing laboratory it proves to be not the best; it is not solid gold. Satan is mighty keen; he knows that if the majority of Christians would make the above ideal their life's motive he would soon be out of a job. And he is pretty well pleased so long as he can fool us and keep us from fully obeying the first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

My dear reader, if you and I are not making the motive quoted at the head of this paper our life's motive, I fear we do not love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength. If you can choose any lower ideal as your life's motive, and truly obey the greatest commandment, well and good. But be careful that you do not choose one which is veneered and not of the best clear through.

You have the freedom to make your own choice; but for me and my house, I will choose the life purpose that David Livingstone chose: "I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this!"

Traveling in China

Anna B. Seese

A TRIP from Ping Ting Chou to Liao Chou is indeed a rare opportunity, as well as a decided pleasure, provided you are of the temperament to enjoy inconveniences, fatigue, and exciting nervous shocks. If you think you can stand being put into a bag and shaken violently for three days, with just enough let-up to swallow a few bites of food and get your sleep at night, then you are equal to the trip. You would no doubt exhaust a good amount of patience were you to attempt such a journey; even the missionary is taxed. To us, however, the trip was a rare pleasure, for it was bringing us nearer to our home, where we could unpack our trunks with the pleasant feeling that they would not have to be packed again in a few weeks.

We left Peking March 28, and arrived at Ping Ting the following day. After a sojourn there of three weeks we left April

20 for Liao Chou. It was a beautiful day when we started from Ping Ting. If you could have seen our "chiao wo," or "traveling car," as we called it, you would have been surprised at its construction. There were two poles, each about twelve feet long, with the ends tied together; in the center was a little nestlike arrangement, about five feet long, with a top of straw mat over it. These poles had about two feet distance between them, and for the bottom of this nest ropes were woven back and forth from pole to pole. Then if one desires luxury, as we certainly did, the bedding is placed on these ropes and the nest is ready for occupancy. The ropes, which are fastened to the ends of the poles and will not allow them to separate more than the desired distance, about two feet, are placed over a saddle, one at each end, and these saddles are put on mules' backs and the thing moves off. Such was little Norman's and my dwelling place for three days.

What comfort a child's words may sometimes bring! Little Frantz Crumpacker followed us out of the city, and these were his last words: "Aunty, you have one thing to be glad for: you have the best mule driver in this town." His mother had been reading "Pollyanna" to him and her philosophy of life was uppermost in his mind. I realized the truth of his statement before we reached our journey's end, for the solicitude of that man was remarkable.

The first day we traveled nineteen miles. We saw many interesting things. The primitive life of this people is admirable. It is evident that they are not troubled about many things. You could see little farmhouses, made of mud and sticks, grouped in villages. We quite often noticed caves in the sides of the hills, which were inhabited by the men while they tended their crops. I was much interested in noting the vast amount of traffic over these mountains, done by animal and human energy. I made a list of the different things I saw and I give it to you. Lumber, rock in various forms, iron ore, coal, oil, large straw hats about three feet in diameter, packed on mules, grains, fodder, chairs, dippers and small vessels carved from wood, lime, all kinds of native pots and pottery, straw mats and baskets woven from the grasses and bamboo, chickens and eggs in great quantities. Besides all this there were things that I could not figure out.

The first night we spent at Le Ping, one of the out-stations from Ping Ting. We slept in the mission rooms and were entertained by our native helpers there. The boys of the school were very kind and cared for baby while we prepared for the night. The next day was the hardest one of the trip, so we started early. By noon we were ascending one of the most beautiful and lofty mountains I have ever seen. As we stood on the summit and looked down on the terraced fields, already bursting into green, an irresistible longing filled our hearts that we might serve our Maker acceptably in this land of wondrous opportunity. There were the first spring flowers and we walked and gathered some while the baby slept in the "chiao wo."

At the little inn where we ate our dinner we had some interesting experiences. We were surrounded by dozens of people, all clamoring and asking questions and trying to make friends with the baby. He liked them all—the dirty ones were no exception. The second night we slept at Ho Hsien, an out-station from Liao Chou, and were again in the mission rooms. The next morning we traveled through a river bed (a dry one) nearly all day. This day's traveling was comparatively easy, with the exception that the baby was very tired. The day was warm, too. About half-past four o'clock that afternoon we looked out and saw children running to meet us. How glad we were to recognize Leland and Edith Brubaker! Our long journey was over. Just outside the east gate the boys from school were arranged in a line with banners and flags. The teachers and some of the native Christians were there with the missionaries. We were glad and felt happy for such a welcome to Liao Chou. We went to the home of Dr. Brubaker, where a nice supper was waiting for us. We are now living in the place vacated by Brother and Sister Oberholtzer.

An Easter Service at Ping Ting Chou

Nora Flory

EASTERTIDE brings with it the gladdest anniversary of the Christian's year. Memories tender, pure and holy fill our hearts as we remember that our Lord hath conquered death and today is risen and has brought gladness instead of sadness to our hearts; but still we are sad as we think of these millions of heathen about us who never have heard of the risen Christ.

This Easter service was held for the parents and babies of the community, both foreign and Chinese. They occupied the front seats. The speaker, Bro. Crumpacker, commented upon Matt. 18: 4: "Whosoever therefore shall humble himself as a little child, the same is the greatest in the kingdom of heaven."

It seems odd to us that the world has been so slow in appreciating childhood, which is the real wealth of a nation. China, as yet, has not placed a true value on her childhood. Some thoughts were given, which we hope will cause our Chinese Christians to think. We should greatly thank God for these buds of promise whom he has intrusted to our care. The Chinese do not value girl children very highly. Their great desire is to raise sons in order to perpetuate the family name. If a boy is born into the home he is highly valued, well cared for, and all are happy. If the child is a girl there is a sense of displeasure, and the chief aim in the majority of families is to dispose of her as soon as possible. This is done by selling her into another family, later to become the wife of the son there. We are glad to say that where Christianity is being taught, this idea is changing. The girl baby is receiving attention, care, and when possible, education.

Children never were in the way of Jesus. The apostles once rebuked a group of mothers for bringing their children to him to receive his blessing. But Jesus was indignant at the disciples for such an estimate of his attitude toward children, and urged that they be allowed to come to him. Once Jesus took a little child and set it in the midst of the disciples as an object lesson to them in their disputes. Jesus created the modern child's world of joy and gladness, and always has room in his heart and arms for him.

At the close of the service an impressive prayer was offered for the parents, that they might have God's guidance in rearing these little ones for the greatest use among the needy people of China.

Nettie Senger and Some Distributors of the "Bread of Life"

Will China Have to Become a Military Power?

Norman A. Seese

THE Chinese have been a people unto themselves from time immemorial until recently. Having lived a life of seclusion they developed a type of civilization peculiar to themselves. As we study this civilization we find unique characteristics, one of which is the disinclination of the Chinese for physical combat. It is not to be understood that they do not quarrel, for they do this most vehemently. But furious as these quarrels are, not once in a thousand do they come to blows that result in any injury to either party. This individual characteristic is reflected in the life of the nation. I should not claim that the Chinese have refrained from building up a military force because of any moral formula binding them to a policy of peace and submission, but militarism, as it is known and practiced in Western countries in which the manhood, the natural resources, the intellectual genius, and institutional effects of the whole nation are turned to the prosecution of the military project, is foreign to the nature of the Chinese.

While she lived for centuries in seclusion, during the last century her doors were forced open, and from that time until this she has been in contact and frequently in conflict with the outside world. She has had several wars with foreign countries and always suffered defeat. In 1895 Japan, which at that time was not a first-class nation, brought China to her knees in a short time. The chagrin of this defeat China has not yet forgotten. In the settlement of these difficulties China always had to make concessions. At the present time China, with all her excellent sea frontage, does not have control of a single port of any size. Before the war the principal nations which were interested in the Far East, except the United States, agreed among themselves to parcel China out into spheres of influence. Then each nation within its own sphere could exploit the country to the satisfaction of its own conscience. Not only this, but Japan chose "Chosen"—Korea—to be her own; China had to submit. Her outer territories, especially Manchuria, were being rapidly invaded. Then the war, and, according to an English-Japanese treaty, Japan had to take the German concession of Kiaochow. Finally China was persuaded into the war on the bait that on the final day of settlement she would have a place at the peace table and so have a chance to get back her territory which Germany had so unjustly taken from her. She has been at the peace table, but instead of a fish she is apparently getting a serpent.

Since the opening of the Paris Conference, student organizations, commercial clubs, peace societies, chambers of commerce, and every other conceivable kind of organization are sending telegrams to Paris and Peking protesting against the giving of Kiaochow to Japan. Also one of the most far-reaching boycotts ever instituted is now in effect against Japanese goods. In fact, the intelligent classes of China are using every means but force to defend their rights. Thousands of dollars are being spent in telegrams and protests, but nothing for adequate military defense. The question remains, What will China do when education displaces ignorance, when means of communication are perfected and these 400,000,000 sturdy souls are united in aim and purpose; when they see through the eyes of a new intelligence what military force has done for the preservation and advancement of other nations, while they, a lone example of a great nation without military force, are being gradually chopped to pieces? Will they continue the policy of defenselessness, which has proved so disastrous in the past, or will they adopt the only safe alternative and prepare a military force sufficient to wipe out all spheres of influence, gain back their lost territory, and then take their place as a first-class power among the family of nations?

An Observation

Ernest Vaniman

EARLY one morning in May, B. M. Flory and I walked to Kuan Shan, a mountain some three miles west of Ping Ting, at which we spend the hottest days of the summer. It happened to be a day of special worship for the Chinese at the Buddhist temple which is located on this mountain, so we took some Gospels and tracts, which we distributed, and then studied some of the worshipers at their devotions.

In front of the temple a theatrical was going on, but within the temple the kettle-shaped iron bell was being tapped quite frequently by the priest, calling the attention of the gods to the worshipers as they arrived.

One class of worshipers especially attracted our attention. We noticed several triangular frames, some two feet at the base and three feet high, made of small stalks of cane tied together at the corners. These were brought to the temple by boys, twelve years old, or by their fathers, who came with them. A father and his son entered the temple, the son wearing the cane frame about his neck. The boy then knelt in front of the idol and bowed three times, while the father bought some sticks of incense, lit one end of the bundle, made obeisance to the idol, and then placed the incense sticks in the ashes of the incense burner which was on the table in front of the idol. The chief priest in attendance took the string of 24 cash, brought by the father, and fastened them among the cane stalks. He then took a Chinese brass padlock and locked it over the cane stalks on one side of the frame. This done he took the key and unlocked the lock, took off the cane frame, put the cash in his pan, said some low words to the boy, who again bowed to the idol, and the service was ended.

I asked the priest the meaning of the ceremony and he said it was insuring the life of the child. Then one of our Chinese brethren told me that this is a very common custom, what we had observed being known as the "unlocking ceremony." It often begins with the "drawing a child" ceremony. In this, there is a pool of water in which the priest has hidden a stone and a cinder, with a red string tied to each, the loose ends of the strings extending out of the pool. The woman desiring a child draws one of the strings. If the stone is drawn the gods promise a son; if the cinder, a daughter.

When a son is born a red string with two cash of a certain kind is hung about the baby's neck. Each year on this special day the idol is worshiped and a new string of two cash is exchanged for the old one, each string and cash being kept until the child is 12 years old. He is then considered to be old enough and strong enough not to need this special protection of the gods. So he brings an offering of food with the 24 cash and worships the idol for her protection during his childhood. The priest unlocks him, thus releasing him from any further obligation as to his childhood.

This custom is observed with varying degrees of strictness. Some go through the form from force of habit. Of course our Christians do not observe this custom. They have thought, reasoned, been convinced that it is meaningless, and have changed—they have repented. They now pray to and worship the one true God.

What is the lesson for us? All of us are bound more or less by customs and conventions which at present are valueless. Is it not our Father's will that we grow in faith and practice? that we change from the old to the new? that we repent? Change is the law of growth. Am I changing so that the things I do and say shall be helpful in bringing his kingdom into the community in which I live? It is not easy to change, but he invites men everywhere to come, to REASON WITH HIM. "Take my yoke upon you, LEARN OF ME and find REST TO YOUR SOULS." "REPENT, for the KINGDOM OF HEAVEN IS AT HAND" is a message for all men TODAY.

"He Leadeth Me"

Minerva Metzger

WE had just returned from the mid-week meeting for our women and schoolgirls. The song which we sang at the opening of the service was ringing in my ears, and my heart kept asking, "What does 'He leadeth me' mean?" While lost in these meditations the door opened and a girl of twenty-six years came in. She gave me some money for her month's board. I asked her, "What is it?" for her happy countenance said that she had something to tell me. And she began:

"I cannot express my deep gratitude for the opportunity which God has given me here in this school. When I was a little girl I longed for the time to come when I might learn to read, but there was no one in my home who understood that schooling might help me to be a better girl, and no school privileges were provided for me, as they were for my brothers and several neighbor girls with whom I used to play. When I was eighteen years old my father died. The year previous two of my uncles, who were Catholics, fell victims to the wrath of the Boxers, and my mother was left alone, to make her way in the world and care for her four children. She is still a worshiper of idols, but my daily prayer is that she may know and accept the true doctrine, as well as my sister and two brothers. Later my older brother was given a good position in the railway station at Yang Chuan [this is the Ping Ting Hsien Railway station. The family home is in Peking]. After this I came to live with my brother. Here I heard of the mission school for girls at Ping Ting Hsien and begged to be permitted to enroll and learn to read.

"I have been here three years and have received ever so much more than reading. God has been so good to me that I want to show my appreciation by serving him always. Just how or where I do not know now, but he has led me thus far and he will appoint me to service when my school work is finished. I can see so clearly now, as I look back over my life, the leaving of

Ping Ting Schoolgirls and Bible Woman. The Tallest Girl Is Bai Yu Ying

my home in Peking and coming interior to live in the mountains, that it was God who brought me here to find him. As I listened that first year to the reading of the Jesus doctrine it was so meaningless. God touched my heart and I prayed to be given understanding. By and by I saw the Living Christ in some of my own people, and I accepted him as my Savior, too. Now I am his and he is mine. I'll witness for him wherever I go. So sorry to have troubled you." She bowed and was gone.

Bai Yu Ying is bearing witness through her splendid life and conduct in the school. Every Sunday afternoon she goes out with one of the three companies of schoolgirls and Christian women to teach and sing in the homes of the city. One Saturday she was called home to help entertain some relatives. As she passed out through the gate she called back, "I am going to preach the Gospel to them all." And she did. This semester the school spent one afternoon at the Goldfish Pond, near the small village of P'u Li. She considered this an opportunity, and together with several other girls, as zealous and earnest as herself, called at some of the homes and told the glad tidings and urged the people to heed the governor's rulings on anti-footbinding. She has accepted a call from the city official to help in the anti-footbinding campaign this summer.

The Lord has given me a new and real meaning of "He leadeth me" through this schoolgirl. How beautiful and perfect are the plans of the Father in leading those whom he has chosen to do the work among the peoples of the world!

Preaching at a Theatrical

W. J. Heisey

PREACHING at a theatrical? you say. Yes; don't you think the average theatrical group needs the Gospel about as badly as any one? In China the theatrical has more or less of a religious significance, and is usually conducted in connection with some religious ceremony. The people attend these plays in large crowds, which fact makes it especially opportune for preaching the Gospel.

Suppose you go with me to one of these theatricals today. Bro. Crumpacker says there is one at our out-station, Soa Fang. He, with Bro. Yin and Bro. Bai, is planning to go in a little while. They will meet the workers from Soa Fang at the big temple at which the theatrical will be held. It isn't so very far, only about twenty-five li (eight miles), so we will walk. We can go in a little over two hours. We will be there by 9:30 or 10 o'clock. Most of these people you see on the road are going to the performance today. See those people going up that narrow pass between those fields. We will follow them right up to the temple.

A large crowd has already assembled. Let us look around here; perhaps we can see the workers from Soa Fang. This set of buildings to our right is the temple proper. Do you see those hideous-looking idols in there? That man has just finished his religious bows. Here comes another. See him bow three times before that large idol. Poor soul! He is typical of millions of China's people. He prostrates himself before those hideous-appearing objects, thinking to gain some benefit, or at least hoping to appease their anger.

This building over here with the large open platform is the "hsi tai," or stage. That is where the actors will perform. The people will assemble on this small elevation. These people under these umbrellalike tents are venders of different kinds. Some of them sell trinkets and some sell food. Don't you feel something of the circus atmosphere about this?

I see the workers from Soa Fang have come and are preparing to occupy that place there in the shade of those two large cedars. The place is almost ideal for our work. It is far enough away from the stage so that we will not be disturbed by their noise, and yet near enough so that the people can easily be attracted by the

preaching. There is already a small crowd around them and they are selling Gospels.

Note this man approaching with his body full of boils. He is coming for healing. A number of such fellows will be here before the day is over. The people think that every foreigner has some power of healing. Here comes a man carrying a crying baby. Look at the child's head. It must have fallen and been bumped. He wants us to cure the child. These natives certainly remind one of Palestine at the time of Christ. They assemble in large crowds, and have people in their midst afflicted with various maladies. A doctor has a wonderful opportunity among them.

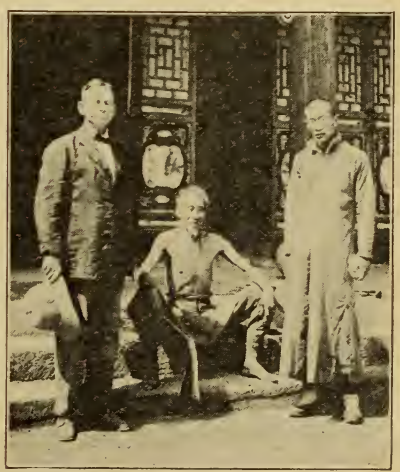
Bro. Crumpacker is preaching. He has a poster in his hand. I believe it is that one on the cigarette. Yes, the people of England and America are sending their cigarettes over here, and they are getting almost as dreadful a hold on the people as the opium habit had. The missionaries are doing all they can to work against this habit. There must be fifty or sixty people listening to him. That is about the average crowd. The young man who is speaking now was baptized last winter. Doesn't he go at his preaching with a determination? He is teaching in the government school at Soa Fang. How eagerly the people are listening to him! He is telling of his Christian experience; what it means to him, and what it will mean to them if they accept. A testimony like that means more for these people than the preaching of the foreigner.

It is already one o'clock, just time for dinner. Yes, we will get our dinner off one of these stands and eat right here. A crowd probably will gather around to watch us eat, but we dare not notice that. After dinner we will rest for about an hour; then we will preach again until about five o'clock. The sun shines very warm today. It is fortunate for us that we were able to get in the shade of these trees. We are not always so fortunate, and when we have no shade we need a small tent very badly.

You notice that the crowd is about as large during the performance of the theater as it is at other times. I believe the crowd is a little larger this afternoon than it was this forenoon. It seems that more people are coming in for the evening performances. This certainly is a wonderful opportunity to preach the Gospel. With the aid of these good Chinese Christian men the work is made a great deal easier. By evening we will have preached nearly five hours. After we leave for home the Chinese workers will remain and preach a while longer.

Perhaps we should be starting home; it will be seven o'clock or after if we start now. Yes, I am tired, but that makes little difference. Who will be able to prophesy as to the fruit of this day's preaching? If only one soul were saved it would be worth more than the effort it has taken. One receives a great deal of joy and inspiration in talking to people who are really hungry, and who you know are so ignorant of the God that means so much to one's life. Poor, ignorant, distressed, and sin-stricken China. Christ died that "they may have life, and have it more abundantly."

The missionary enterprise is a paying business when we consider that the value of a soul is more than the whole world. What Christless religions cannot accomplish is left to the Christian missionary to do.



The Man in the Center of Group Is Living Life of Self Denial, That He May Be a God After Death

In a Chinese Home

Mary Schaeffer

WE arrived about seven o'clock in the evening after a ride of five hours by donkey over the mountains and through dry river beds. We had never visited this place and we wondered what our reception would be like. One of the village boys was in the school in Ping Ting, and we were to spend the night in his brother's home. We were met by the lady of the house, and after greetings were ushered into the main room, where we were given water to wash in and tea to drink. The neighbors came to see these foreign ladies. They looked us over and asked us the usual questions as to our age and nationality, how many brothers and sisters we had, what they were doing, whether we had a mother-in-law, etc.

After nearly an hour we went to the front part of the court and showed pictures. The people seemed much interested and listened to the message as it was given. There in the semi-darkness the girls living in the court drew very close to us and held on to our hands. After the services we went back to the room, where we had tea. We were beginning to feel quite hungry, and wished that they would bring us our food. One by one the members of the family came in with their bowl of food and chopsticks and ate right before us, asking us whether we liked that kind of food. We told them that Chinese food was very good to eat. All this time the mother in the home was preparing our food, not what they had, but what they considered much better.

At last, at 10:30, a little table was placed between us on the k'ang and a large bowl of steaming food was set before us. They apologized very politely for the food. It was very much like boiled potpie, minus the meat and potatoes, and was much peppered. It was very good, only rather heavy diet for night. We were soon shown to our room. This apparently was a little-used room, for much meal was stored there. We spread out our cots and bedding, which we had taken along with us, and settled down for a good night's rest. Very little fresh air could be let into the room, which, however, was large, and so we did not mind it.

The next morning we got up, feeling fine, in spite of our late supper. The children punched holes in the paper windows to see how the foreigners dressed. Our breakfast of millet and eggs was soon brought in and we enjoyed it. After this more services were held and some of the homes visited. While we were not put into nicely-furnished rooms and beds, as visitors are entertained in America, we were just as welcome (and probably more so) as a strange foreigner would be in our homes in America. They gave us the best of all that they had, although we were teaching a new doctrine and had queer manners, as they view it. Moreover, staying in a home gives us a better idea of the lives of these beautiful young women, who hardly ever leave their own courtyard.

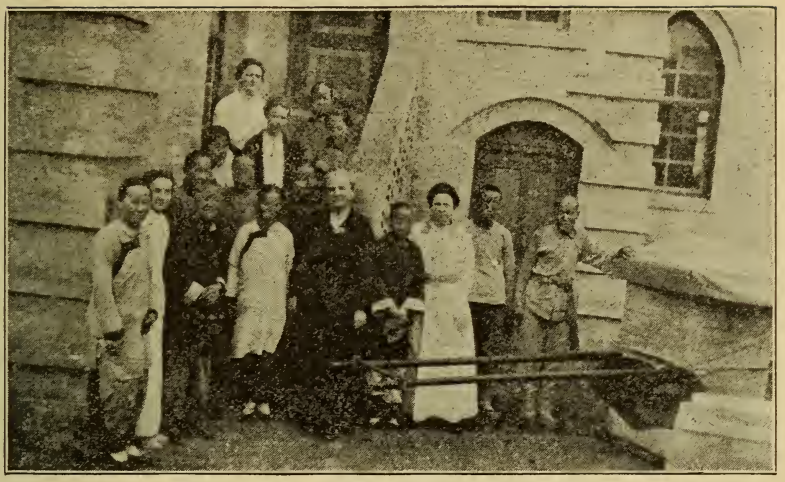
Pray for the homes in China, and may their hospitality be beautified by the love of Jesus as they little by little learn to know him.

Joy Among the Chinese Women

Emma Horning

"He that goeth forth and weepeth,
Bearing seed for sowing,
Shall doubtless come again with joy,
Bringing his sheaves with him."

FOR several years we have been diligently sowing the seed and watering it with prayers and tears, and now we have great joy in the reaping. The women of China need much teaching before they know what it means to confess Christ. All the religious knowledge they have is that of burning incense to the paper gods that are pasted on the wall. This is really no worship, no heart feeling of love or adoration. It is only an act to ap-



Miss Gregg Ready to Leave (See Sedan at Right)

pease the spirits, lest they harm them. Therefore to teach them the true love of God and their duty to him and mankind takes time and patience.

At Ping Ting up to the present we have baptized ten women who are now able to read the Bible, and several do very well in teaching and preaching. While teaching these ten we have been constantly teaching many others in every place where there was an opening. Fear is continually growing less and the sentiment for Christianity is steadily spreading.

This spring we saw that some grain was nearing the harvest time, so we called in a woman evangelist to help us reap. On May 3 Miss J. G. Gregg came to our city, spent Sunday and Monday with us and opened meetings on Tuesday. The services had been announced several weeks before, and all the Christians had been praying for their success. For several days the Christian women had been out canvassing the city with invitations. The meetings were held four days. Each session was from two to three hours long. From seventy to ninety women were at each session. The first day we invited the government schoolgirls. They dismissed school and all above twelve years old attended—about a hundred. They filled the wing of the church. Each day our fifty schoolgirls also attended. Many of the women gathered an hour or two early and drank tea and visited till the meetings began. Not a child was allowed in the services, and therefore there was very little disturbance. Those who could not leave their children at home brought them to the courtyard back of the church, where they were taken care of. Although the meetings were over two hours long, the women were deeply interested all the time. They were taught a number of very simple hymns and the schoolgirls sang for them. Miss Gregg is a very vivid speaker and gave the gospel truths with much simplicity and power.

The first two days the weather was exceedingly hot, but the women continued to come. The third day the clouds began to blow up from the east. At the end of the third meeting the invitation was given to all those who wanted to follow Jesus to rise to their feet. Some twenty arose and went to the room back of the church for special prayer. As they did so the first spring rain poured its refreshing shower on the thirsty earth. Double showers of b[illegible] fell upon us and there was great rejoicing. The next day when the invitation was given still more responded, and in all some thirty women and schoolgirls decided to follow Jesus their Savior. They still need some months of preparation before they will be baptized, but it will be easier now to teach them definitely,

A Group of Enquirers

since they have openly confessed. Most of the women are in the women's school. They receive daily teaching and will soon be able to read the Bible. In the girls' school also they have daily Bible training.

Miss Gregg went through terrible trials during 1900, being in the hands of the Boxers for three months, but the Lord preserved her for this noble work of saving the souls of the women of China. She holds evangelistic meetings in all parts of China.

Liao Medical Report for First Quarter, 1919

O. G. Brubaker

The following is a copy of the report made to the Liao Station for the first three months of 1919:

THE three months just past have been very busy and most interesting ones. During most of January all the available beds were occupied and the daily out-patient department was all that we could expect. There were more women than usual during the winter months, but we were not rushed on account of many women coming for daily treatments. The women are still more or less afraid, and of course we cannot look for them to come to the dispensary in large numbers as long as they have bound feet. During the last few weeks of the quarter more were coming than usual, however, and once they learn to know that they can be relieved of much of their suffering they are sure to come.

The last of January Dr. Brubaker was called to Ping Ting Chou to take over some work for Dr. Wampler, who left for his furlough Jan. 25. While at Ping Ting Dr. Brubaker attended Mrs. Byron Flory of our mission and Mrs. Neilson of the Faith Mission in their confinements. As soon as these cases could be safely left a trip of two weeks was made to Peking, where most of his time was spent in study and attendance on cases in the Union Medical and Methodist Hospitals. This was a most profitable two weeks spent in the most up-to-date medical center in North China. We trust that such visits may be taken frequently in future.

On our return from Peking we were glad to find that three women had been assigned to beds in the women's hospital and a number of men were waiting for admittance into the men's hospital. More women came later, and by the middle of March we had six women and one boy as patients in the women's hospital and sixteen men in the men's hospital, making a total of

twenty-three, the largest number of in-patients we ever had at one time. If we had had more clothing and beds we could easily have had more than thirty in-patients. (The China Medical Board does not expect the hospitals which they are supporting to have more than twelve patients to each doctor, so I guess twenty-three is enough for me.) The quarter closed with eighteen in-patients.

On account of ill health, Mr. Tuan, our faithful nurse, who has been with us for nearly four years, left for his home near Pao Ting Fu March 25. His going has left us in great need of another nurse. We are sorry to report that up to present date no one has been found to take his place.

The evangelistic work with the patients has been very satisfactory. Regular times for prayer and teaching have been observed daily. In addition each Sunday at 3 P. M. a special service is held in the chapel of the men's hospital. We hope to have some kind of religious entertainment one evening of each week.

Many of the leading men of the city have visited the hospital during the quarter and seemingly have been well pleased.

During the month of April Mr. Yao and Miss Chang, both nurses, joined the staff of our hospital and are doing fine work. Mr. Yao had his training at the Peking Union Medical Hospital and Miss Chang at the Women's Hospital at Pao Ting Fu. Miss Chang has also been nurse for over two years in the Ping Ting Chou Hospital.

Heretofore our work has become very slack by the middle of April, but this year it has kept up and is growing. At present there are five women and thirteen men in-patients, and an average attendance at the daily out-patient clinics of four or five women and twelve to twenty men.

We are glad to report the arrival of Miss Gladys Miriam Flory, daughter of Rev. and Mrs. R. C. Flory, on May 28. Both mother and child are doing fine. Pray that our work may redound to God's glory.

Opportunities Within and Without the Hospital

Myrtle Pollock

OPPORTUNITIES of all kinds are ever present within and without the hospital in China, because these peoples, in all their superstition, ignorance and filth, lay upon us an enormous responsibility which we in our weakness are unable to meet.

The patients enter the hospital with fear and trembling, wondering if it is possible that they shall go out again without something terrible having been done to them.

So our first opportunity lies in getting into personal contact with these people, and in so doing being able to drive out the fears which they entertain of the "foreign devils." This is not true of the men in places where foreigners have been located a number of years, but very true of the women, who generally would not enter the hospital were they not forced to by their husbands or the ruling men of the home.

Second. We give them a taste of true love—that love which does not surround itself by the four walls of a court in which are relatives, but that love such as the Master had, that reaches up to the highest and down to the lowest, to the rich and poor alike. This creates in their minds no small amount of wonder. Their fear having left them, they can scarcely fathom the reason that foreigners, now friends instead of devils, should, as they would say it, "waste the heart" on them and get nothing for it.

Third. This then naturally opens the way to tell them the story of Jesus, that for which we have come. Meanwhile, through the agency of healing the body, we can teach them of the Jesus and of his love.

Fourth. We would teach them cleanliness by example—its relation to disease, to beauty and to morality.

These few of the many opportunities

(Continued on Page 262)

Some Present-Day Social Tendencies of the Chinese

F. H. Crumpacker

IT is not quite fair to all parts of China to make this subject so broad, for the writer does not know all parts of China; and since the conditions are often local, one is likely to get local impressions rather than general. However, by keeping an eye on the literature that comes from all parts one can get an impression that will give some of the tendencies at least. That is my purpose here, and not to exhaust the subject.

In the first place one thinks he can see in these days a desire that may almost be called universal, and that is they want all classes to know more than they now know. There is a dissatisfied feeling with the present unlearnedness of the masses. Schools are being introduced and classified, so that all may have a chance to know of the things of the world. An attempt is made to urge the people to take advantage of these schools by making compulsory educational laws. In these schools the common people are learning to know a lot of things about which they never before dreamed. This is especially true of historical subjects. Lecturers are being sent out, and they even go voluntarily and tell the people from the street corners and roadside of the affairs of the world. One need not be surprised to have an old, rusty-like farmer ask him some question that is far-reaching if he is answered fully. This shows that he has been informed, to the point, at least, that an appetite for more has been created.

The officials in many places are anxious to get the missionary to lecture to the people. He shows this by assembling them and then inviting the missionary, and even going to the place and doing his part at informing the people. One may say this is an attempt at republicanism. Call it what we may, it will bear fruit if it is continued. Another evidence of this is the desire to get the printed page before the common people. To do this a new alphabet is being introduced. This has thirty-nine symbols. If the people will learn it, even the commonest of them will be able to read the literature that is being circulated. Here the missionaries are starting in at the right time, for they are getting out biblical and other literature in this new alphabet and the people are taking a wonderful hold on it. This is a very healthy tendency. May the time soon come when all classes are informed on the things of the world.

A second tendency that must of course follow that one is towards slackness as to some superstitious things. Intelligence and superstition do not thrive in the same soil.

A few days ago I saw a group of Chinese standing on a corner, mocking and laughing at a funeral procession. The little idol, such as is so often carried just ahead of the coffin, had fallen into a bad state of repair, and the crowd laughed and said that no one cared enough for him to put on a clean suit of clothes. He was not in a chair, either, for a beggar boy was carrying him along by one arm, much as a baby would swing a rag doll before he had learned how to hold it. To me that was a big change from what one usually sees. A second weakening in this can be noted in the way they neglect the landmarks that govern the wind and water of the place. In many instances the children do not know what these things are. The old people have not thought enough of them to teach the young fellows their value; and a third is seen in the way things go now when a hail storm or an eclipse comes. Originally at such a time the people would make the temple bells ring, and almost every household would start beating on something to make a hideous sound to drive away the spirit that was causing them trouble. Now there is a noticeable difference in the din and noise that is made. Many of the people are losing faith in their former methods. A good sign, don't you think?

A third splendid tendency is toward being recognized as somebody. Call this

democracy or republicanism, or what you like; to us it is a splendid thing. Really to see the people getting to the point where they feel that they have a right to a reasonable existence and fair dealing means much. This the writer saw recently in an athletic meet. Every fellow showed signs of being very much awake. He was contending for fair play and willing to do his best to attain this. They are asserting themselves. To the missionaries this is a good sign. Recently a foreigner was asked to resign from a university because he had taken an attitude toward some Chinese children that the Chinese student body did not feel was just to their countrymen. When such life is manifested, if it can be properly directed one can easily see that there is hope. Nothing is quite so hard to bear as to see energy upon energy piled on a fellow who does not get awake to his own surroundings. He does not respond to the treatment. But if signs of life are there the worker takes courage.

A fourth tendency is fraught with all kinds of danger. The people want to have foreign things. Here is the cigarette danger. Because the cigarette is foreign they want it, and in many cases it is a real menace. To the writer this is one of the most perilous things before the Chinese people. I think especially of the financial side of it. It is worse than opium, in that it needs not a place specially prepared for smoking. All they require is the cigarette and a light. All classes can smoke. Once the habit gets a hold there will be the danger. Thousands—yes, millions—of their dollars will go into the foreign corporation that is furnishing this thing to the people. It is an awful evil if left to itself. Another that goes with this is the desire to drink foreign whiskey and wines. These are so much stronger than the Chinese beverages that they will destroy the brain much quicker, and since they have no brains to spare it seems a terrible pity to see them becoming addicted to this habit.

But we are built up somewhat when we see that they are capable of choosing between the good and the bad which the foreigners are giving them. For example, the foreign doctor offers them up-to-date scientific methods in caring for disease, and one is agreebly surprised to see them responding to this offer. Instead of waiting, as of old, till they have no hope and then coming to the doctor, occasionally they come to the foreigner for medicine as soon as they have symptoms of sickness. This is coming slowly, but we are glad to see the signs.

Often they are glad to accept the good literature that the foreigner has for them. Here is a hopeful sign, indeed, for it is really indicative of the last noticeable tendency. That is, they are really becoming capable of distinguishing realities.

All kinds of institutions are starting up in the country, and they can tell whether it is for their good or no. This they are sure to show by the way they support it. The Y. M. C. A. is an evidence. The Chinese are not slow to see the real advantages of this institution to them and they are ready to support it with their means.

Recently upon an American lady was bestowed the highest decoration the country could give her, because she had built up a worthy orphanage in a place far removed from the capital of the country. That they know good from evil is shown by the way they are now treating the Americans and the Japanese. One is really working for the good of the Chinese and the other is working for self.

The Chinese are awake to this. It is another unmistakable sign of healthy life. They are aroused again on the subject of putting down the opium curse. The people as a whole see the danger and want to eradicate it, but the greed for money on the part of some makes it a real task for those who would get rid of it, even though they plainly see the moral danger. Probably the best of all is this last point, for from the upper classes especially comes the feeling that the Christian religion is superior to anything they have, and so in many places they have undertaken a wholesale overthrow (literally) of the idols. They are tearing down the false and putting in schools instead. If the church can come in now, when the conscience is awakening to realities, and help them really to get a hold of the TRUTH, then

something will happen; but if we allow them to recognize the feebleness of their own systems, and fail to give them the GOOD, we may be properly blamed for permitting a real opportunity to get away from us. Let us unitedly rally to our unprecedented opportunity. The social conscience of the people is wonderfully awake.

In Memoriam

"Oh, not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth
And took the flowers away."

RONALD EMERSON BOWMAN was born Aug. 2, 1917, and died Feb. 20, 1919. His twin brother preceded him in death a little more than a year. Ronald died at the Methodist Hospital in Peking, of bronchial trouble and pneumonia, after an illness of about two weeks. He was taken to the hospital in the hope that with the best of medical attention his life might be spared, but it was all in vain —the Father chose to relieve him of his suffering by taking him home. He was laid away in the beautiful British cemetery in one of the suburbs of Peking. Gordon Lowell's body lies beneath the sod in the homeland. While the broad ocean rolls between the earthly resting places of the two little brothers, their spirits are happy in the presence of the Father. Our hearts go out in sympathy to the bereaved parents, who have thus been called upon to give up both their precious ones. Their mission in life was a short one, but nevertheless important. The following beautiful poem was adapted by Sister Bowman in memory of Ronald and Gordon:

Thine and Mine

I closely held within my arms
Two jewels rare;
Never had gems so rich and pure
Engaged my care;
They were my own, my precious jewels,
God gave them me;
They were mine, who else could care for them
So tenderly?

But the Master came to me
My gems to take;
"I cannot let them go," I cried,
"My heart would break."
"Nay, but the Master comes for them,
To bear above,
To deck his royal diadem;
He comes in love."

"But, Master, they are my treasures,
My jewels rare;
I'll safely guard and keep them pure
And very fair."
"If thou keep'st my gems," he said,
"They may be lost;
The threshold of my home, no thief
Has ever crossed.

"And where the heart's rich treasures are,
The heart will be;
Thy jewels will be safe above,
Gone before thee."
The Master said these words, and gazed
With pitying look,
While in the bud of life
My gems he took.

Close to my heart each one I held,
Tears falling fast.
My little ones have gone—
Are safe at last.
Yes, Master, thou may'st keep my own,
For they are thine;
Safe in the house not made with hands,
They're thine and mine.

At one time the Mediterranean Sea was the basin around which religious activity was most prominent. Now it is the Pacific Ocean. Japan is, with leaps and bounds, coming to the front. She is ambitious, she is united, she is powerful and well organized, but she is pagan. She is ever ready to act. Japan needs Christ. We must give it to her. We must give it to her now.

If we will not push the work of the Master forward now, we may see future generations overwhelmed with paganism. We must march with God, who is marching on to victory. Are we keeping step with him?

"True missionary work is unselfish. It is a constant giving of gospel truths and self in energy to make others truly happy."

Girlhood in China

Winnie E. Cripe

IT has well been said that there are but two periods in the life of the feminine population of China, childhood and womanhood. "Girlhood?" you ask. No, there hasn't been any. When, in the States, do we begin to call them girls? Not till after the age of ten. Before, or even after this age, they are children. Then we call them girls till, say, the age of fifteen, after which they are young ladies. Not till they have reached about the age of thirty do we think of them as women. During the girlhood days in many homes they are a sort of novice, dressed-up butterflies to flutter about, not being taught anything about the home that will be of value to them in later years.

In China it has been so different. A girl is "just a child," and a very insignificant one, till she is eight or ten years old. Then she is betrothed and becomes a "hsi-fu" (wife or daughter-in-law). There are cases where betrothal is deferred till in the "teens." This is more prevalent in the wealthy classes, but among the common people in our district most girls are betrothed before the age of ten. Not infrequently is a poor girl sold at the age of from four to eight years and taken at once to the home of her mother-in-law, who assumes her support from that time. Such a child scarcely knows even a decent childhood—is a "hsi-fu" practically all her life.

During her early years she is conscious that she is a "girl," and is allowed to play in home or street and take care of the baby, if there happens to be one. Should she be fortunate enough to remain with her mother till halfway through her teens she will learn to do three things: cook the few simple dishes that comprise the daily fare of the common folk; make clothes, shoes and stockings, all of which for the entire family are made over one pattern for each kind in various sizes; and continue the various forms of worship which have been maintained in the home for ages. After her marriage she begins to discharge these duties in reality, and about all her added cares are to learn and fill her proper place in relation to her parents-in-law and other members in the home of her husband, and perpetuate the race. Yes, this is the story of the ordinary Chinese girl from infancy to old age, as it has been.

But what do we have at this writing? No very different condition as yet, but prospects of a decided change. In the past year the governor of Shansi has been making some earnest efforts to change many unsatisfactory conditions within the prov-

ince, and among the important ones are the opening of girls' schools and the prohibiting of footbinding. What does this mean? It means liberating them from their physical and mental bondage. Missionaries have come into these districts for the past few years and tried to induce the people to abolish these great hindrances to their progress. Only now are they beginning to believe that what these foreigners have been trying to tell them was perhaps not so misleading after all, for their own officials and governor are not only advocating, but enforcing these things.

A majority of the girls in our school were betrothed before they came to us. These little brides-to-be range in age from seven to sixteen years. Under the new regime it is to be hoped that this condition will grow less, until Chinese girls will have an opportunity to obtain some education before they must assume too much responsibility for home duties.

In the accompanying picture of our school at Liao Chou may be seen some hopeful little faces. It is a real joy to gather in these girls, hungry for "a little bit of love," and attempt to clean them up inside and out. Yes, I say it is a joy and here is hope.

Now look at the group of Sunday-school kindergarten children, and you are viewing another scene.

Number 1 is a girl of twelve, betrothed to a man about twenty-three years old, who lives very near the mission compound. They are to be married this summer. We are forbidden to enter his home to preach the Jesus doctrine.

Number 2 is a girl about the same age, who is soon to be married to a man about the same age as the above-named. She was in our school a week and was taken out by her future husband's people, who said she wouldn't want to work in the fields for them after her marriage if she learned to read.

Number 3 has been married since this picture was taken. She lives very near us.

Number 4 is the daughter of one of our Christians, but was betrothed before her parents were baptized. Now they want to break the engagement and put her into school, but cannot.

Number 5 is twelve years old. Her parents were deluded into thinking they were engaging her to a man of twenty, but they now learn he is forty. She is soon to be married.

Number 6 is ten years old and engaged to a man twenty-three. She has been in school a little while and we hope to help her long enough to give her some joy in a knowledge of Jesus, which may stay with her when the many hard experiences that befall such little brides come to her.

Number 7 is a poor girl who has had a deep longing to come to the mission school, but has been in the home of her mother-in-law since betrothed at six. She has been forbidden to come to Sunday-school, but will run away and come to us sometimes. Since she has been in her mother-in-law's home she has been cruelly treated, at times not being allowed to sleep in the house.

And what of the others? It is needless to tell more. This is the story of Liao Chou's girls as they are today. This picture was not taken for the purpose to which I have put it, and only when I picked it up to send to you did I stop to think of the stories of these girls and tell you about them. We are glad to say changes are rapidly being made, and we praise the Father for the privilege of having a part in the changing. Aren't you, too, glad to help? Don't you want to do more? Ask him earnestly, ask him TRULY, "Lord, what wilt thou have me to do?" I think he will tell you.

There are two faults prevalent among Christians. One Christian considers himself unfit to be used of the Lord as a missionary, and therefore does not volunteer. The other considers himself too fit; he has invested too much in preparation for life, and therefore seeks some other vocation that will bring him greater financial returns. His preparation commands more pay. The Lord has difficulty in finding tools that are weak enough to be properly used by him.

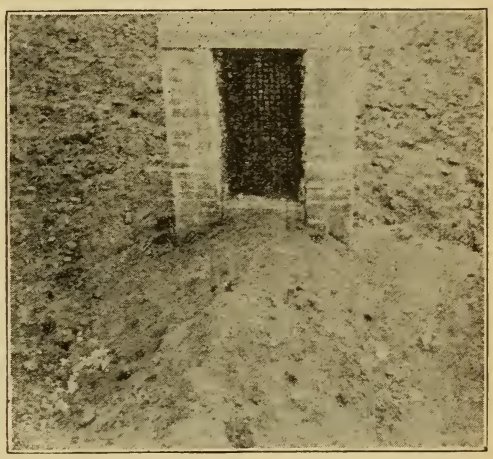
The Ping Ting Hsien Cemetery

B. M. Flory

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

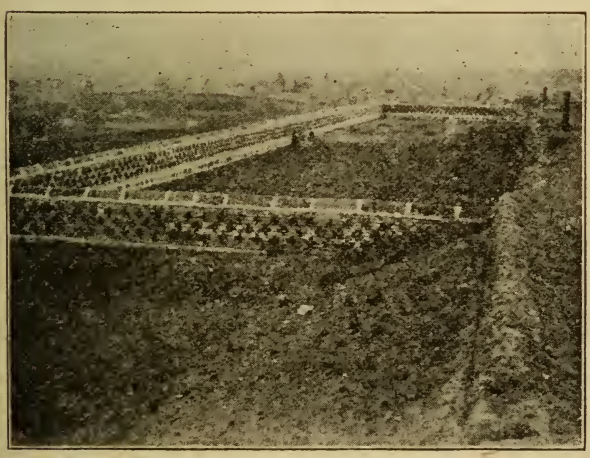
IN this scripture there are two points to be noticed: (1) What is meant by dying in the Lord, and (2) for what reasons are all such pronounced blessed? In the first place, to die in the Lord implies a real and personal union with the Lord, which produces certain results upon the heart and conduct. A Christian is one who is in Christ and remains in him. He must die in the Lord as well as live in the Lord if he is pronounced blessed. To die in the Lord is to fall heir to all that the Lord has won for man and to pass up and live with him—a being at home.

They are blessed because they rest from their labors and their works follow them. At this point one rises into another region of living—rest from the pain and sorrow of labor, while, on the other hand, entering a region of glorious activity. It is not the autumn of life but the early spring. Their works follow afterwards. They are accepted for Christ's sake. All is left behind except the character and the influences which were exerted upon others. In this sense eternity is a glorious continuation of the present life.



Bro. B. F. Heckman's Grave

From the viewpoint of the above scripture, to die in the Lord is the first essential, while the place of burial is secondary. Still, a beautifully-located and well-kept cemetery is a mark of respect to those who have passed beyond. Anyone selecting a beautiful and quiet resting place will class the Ping Ting burying ground among those of first rank. The cemetery is located east of the city, only a five-minute walk from the east-suburb compound. It is situated upon the side of the hill, which gives it a good elevation, and from which one looks over the entire city. The hill is terraced above and below, to right and left, thus affording a picture of a system of beautiful hanging gardens. The ground itself is one little terrace among many. Upon every side, and close by, are Chinese graveyards, each with its own particular location and distinctive markings, but none more beautiful than the plot where the Christians rest.



Ping Ting Cemetery

The ground is about ten rods long and two and one-half wide, thus containing slightly over one-

sixth of an acre. Fig. 1 was taken while standing at the east end of the cemetery and shows the plot and wall. The wall is of brick and stone and was built in the summer of 1918. The white stone about the center marks the grave of Bro. B. F. Heckman. To the west, in the valley, is the city of Ping Ting, while the mountains appear in the distance.

There are six graves in the cemetery. Fig. 2 shows the grave and tombstone of Bro. Heckman at close range. You will notice that the tombstone is of several parts; the sides being of brick with the marble slab, upon which the characters are engraved, set in the center, while a large sandstone rests upon the top and protects the slab. To the right the little stone and mound mark the place where the infant son of Brother and Sister Seese was laid away. At the east end of the yard four mounds are to be seen. Here is little "Ma Li A" (Mary) of the Faith Mission in the city; the little girl baby of Wang Tsao T'ang, who taught in the boys' school several years; a schoolboy from Hsien Chou; and one of the orphans who were brought from An Huei Province at the time of the famine there.

May the Father's blessings be upon those who have passed beyond, and upon the relatives and friends who await the happy meeting over there.

"Callers"

Susie Vaniman

Servant.—"Shih Niang, here come some callers."

I look out the door and here comes Mrs. Jung and another woman. "Peace to you! Come right in. This is the first time you have come to my home. What is your name?"

Caller.—"My name is Chang."

"Please sit down."

Caller.—"Shih Niang, you please sit down."

Of course I dare not be seated before my guests are seated, so I must insist again that they be seated.

Caller.—"Shih Niang, are these your children? How many do you have?"

"Yes, I have three. Two boys and one girl."

Caller.—"You look at that! You certainly are blessed, you have two boys, and that baby is so lovable and how clean he is!"

"Yes, we give him a bath and change his clothes every day."

Caller.—"How clean! How clean! We are afraid to bathe our babies."

"And what are you afraid of?"

Caller.—"We are afraid they will catch cold."

"We are always careful to have it warm when we bathe them and they need to be washed to keep them clean and healthy."

Caller.—"Yes, that is right." (They usually assent to everything you say, whether they believe it or not.)

Caller.—"Do you have a mother-in-law?"

"Yes."

Caller.—"Has she ever beaten you?"

"No, she loves me and would not think of beating me." (How unbelievable, when I tell them that!) "Here, Delbert, that finger isn't good to eat."

Caller.—"Ah, she doesn't let him suck his fingers." (This aside to Mrs. Jung.)

"No, we do not like our children to suck their fingers; they get a great deal of dirt in that way, and it may make them sick."

Caller.—"But we teach our babies to suck their thumbs. If a baby sucks its thumb, instead of its finger, its children will be mostly boys." (Aside to Mrs. Jung.) "How clean her house is and how many pictures and other things they have!" At the same time our guest goes about the room, peering into cupboards, closets, etc.

Caller.—"May we see your upstairs?"

"Certainly, just go on up." Then, with much labor the tiny feet ascend the stairs.

Caller.—"Ah, how nice this is and how light and airy! Whose bed is this?"

"That is the daughter's bed and this one is the larger son's, and that small one is the baby's, and the large one is mine."

Caller.—"Ah, they each have their own bed. But you don't mean to say the baby can sleep away from its mother, do you?"

(It is inconceivable to them that a little child should sleep apart from its mother. It couldn't lunch every time it stirred.)

"Yes, it is much better for both baby and mother to sleep apart. They both sleep better and it is healthier for them."

Caller.—"But how can the baby eat if it doesn't sleep with you?"

"Ah, Shih Niang feeds her baby by the clock and doesn't feed it every time it cries." (This from Mrs. Jung.)

Caller.—"How many times a day does he eat?"

"Seven times. Every three hours through the day and once at night. (Upon telling them this they think the child must nearly starve.)

Caller.—"Your windows are wide open. Aren't you afraid of the cold?"

"No, we like the cold, fresh air."

Caller.—"But how do you keep warm?"

"Oh, we have lots of cover."

An examination of the bed covers follows with the remark from the caller, "Just look at that—three or four covers, and how soft the bed is and it springs. And doesn't the baby get cold, either?"

"No, he is covered warmly, too."

Caller, aside to Mrs. Jung.—"They like fresh air, but we would not dare to sleep that way, we would catch cold."

From Mrs. Jung.—"Come, we must be going. We are on our way to church. Good-bye; do not escort us out."

"Good-bye; come again."

(The word "Shih Niang" means a teacher's wife, and the missionary wives are usually thus addressed by the native people.)

The Peking Hog Market

E. M. Wampler

GETTING into Peking at 9 P. M., we left the well-lighted depot and stepped into the street, where a number of jinrikisha men were calling "Ch'e." After all our party were in jinrikishas we passed along the poorly-lighted streets, which have walls on both sides. We were not able to see anything that would remind one that he was in a large city. As soon as we reached our home and got our beds fixed we retired. When I awoke in the morning I heard a great number of hogs squealing. Upon going to investigate I found it to be a place where hundreds of hogs are killed every morning and sold to the different meat retailers, who come here to buy for the day's needs.

The hogs are brought to Peking by cart, wheelbarrow, or driven in droves. When in carts they are packed together just as closely as possible, and then tied in with rope netting, holding them so tight that they can hardly move. I have counted as many as twenty-eight on one two-wheeled cart. I have seen six hogs on one wheelbarrow—three tied on each side. These would weigh from 130 to 150 pounds each, and a small donkey was hitched to the load. The wheelbarrow is quite different from the ones used in the States. The wheels often are three or four feet in diameter and a framework is built up around this with large pieces projecting out in front of the wheels a foot or more. Then on each side is a platform about one foot wide, and the load is tied on each side with ropes. Some are placed in front of the axle, so the weight is not so heavy on the man. When they are driven in, two or three men usually go with the lot, one armed with a long whip, which he wields very skillfully. The other men have poles about six or eight feet long, with a small, sharp hook in the end. If a hog breaks from the drove and starts to run the man drives this hook into the ear or back of the offender and draws him back into line.

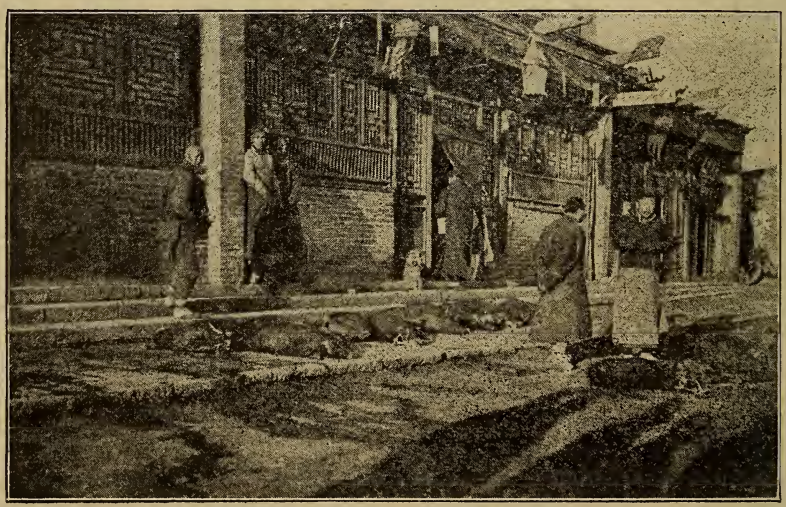
When the hogs reach Peking they are put into yards, and here the butchers come to buy the number they want for the next

day. Very early the next morning they are caught and the back feet tied to the front and they are put out on the streets. Here they lie until they are wanted in the slaughter-house. Then two men will come, pass a pole through their legs, generally taking two at a time, and carry them along the street to the place where they are killed. In the same room they are scalded and partly dressed. When the greater part of the hair has been removed the hogs make their appearance again on the street, hooked up on movable gallows. Here the finishing touches are put on, and after scraping, washing, etc., the meat looks very nice.

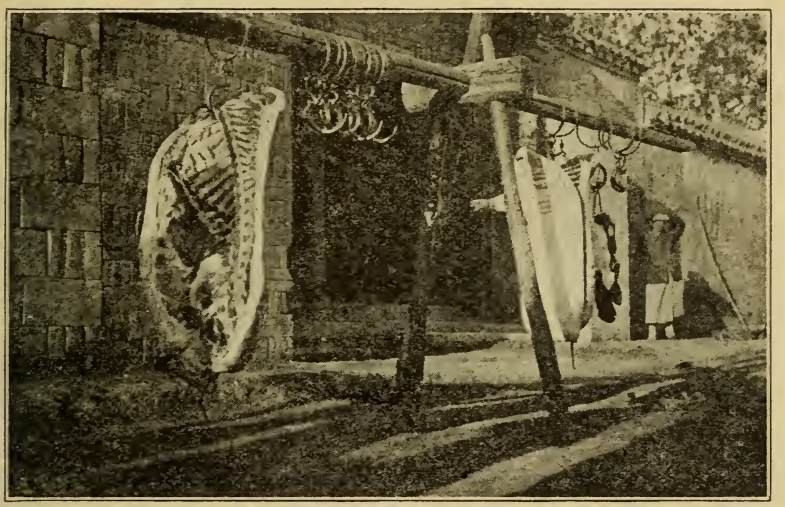
On the Way to Market

Now the process of selling begins. We must remember that in China nothing goes to waste; so there are buyers for all the different parts of the carcass. The blood is caught in vessels, and a class of men are on hand ready to buy. The hair is saved and sold. Here, then, will be buyers who want the lungs, liver, kidneys and intestines. These men use them in preparing a certain kind of Chinese food. The buyers are those who use the heads and feet; then those who buy the hogs from a half hog to as many as the merchant can sell. These men will sell the meat out to the homes just as the people want.

There are five of these butcheries in Peking, and at this one about 500 hogs are killed every day. The butcher must pay a tax of 40 cents to the government for every hog he kills. It is quite different from the way we would kill a large number of hogs in the States, yet it is not such a poor way, and the men who do the butchering are quite proficient in their profession. I was surprised to see the rapidity with which the hogs were cut up and gotten ready for the market. The men work just as skillfully as men in the States.



Waiting to Be Taken to the Slaughterhouse



Ready to Be Sold

The Heart That's in China

If sometimes my eyes have a far-away gleam,
It's because I'm traveling—I'm not where I seem;
My heart's off in China, I hear its long call—
The wanderlust's got me, I'm dreaming, that's all.

I'll trade you a subway, and that with a smile,
For a man-pulled jinrikisha at three cents a mile.
My heart's sped to China, my hands all but feel
The jade and the amber; I dicker and deal.

My ears catch the street vender's minor refrain,
Where the tinkle of camel-bells sings through the rain;
Oh, this heart's off in China and whistling a tune
To the jolt of the mule-cart over stone roads at noon.

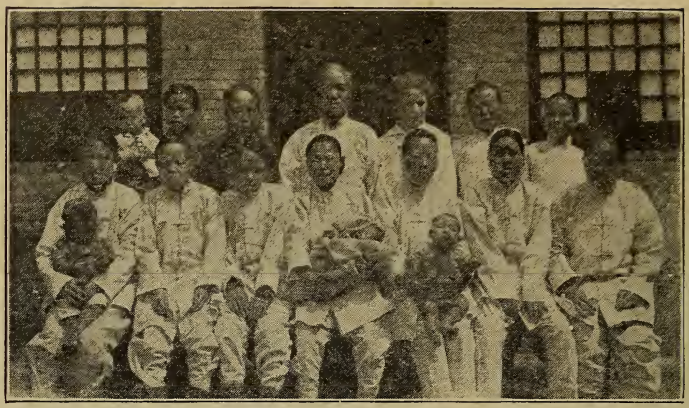
The man that's once camped in a walled village inn
Has a concept bran new of Wagnerian din;
If his heart's once in China, he's caught in a clutch
Of better than symphonies, orchestras much.

You can't know the joy in your gasoline pride,
Of a lazy canal boat with China each side;
And the swing of the palanquin never can pall
As you thread through the mountains by China's Great Wall.

Each spot is a story-book laden with age,
Of dynasties gone, of philosopher, sage;
And the heart that once starts on the classic's long track
Leaves part of its self—never wholly comes back.

So keep your express trains and skyscrapers, too,
There's a lure in the old that there's not in the new;
Republic or empire, she holds your heart sway,
Dear, manifold China, the ancient Cathay.

—Selected.



A Group of Patients and Attendants at the Women's Hospital, Ping Ting

Gleanings from the Women's Hospital

Bessie Rider

THE baby who was born in the hospital but a few days before is heard crying furiously, and we go into the room to see whether anything needs to be done for its comfort, when the attendant is found pricking the infant's upper gums with a needle in order to cure it of "ma ya" (a hardened condition of the gums). "Yes," says Mrs. Mao, "the needle must be used or the child will die in a short time." Not only the gums are pierced, but ten or twelve places are deeply pricked directly under the nostrils. As the blood flows it is somewhat dark in color instead of bright red, which in their estimation means that the child has developed a cold, though no other indications of a cold exist. But to remedy this condition, during our absence each of the baby's fingers of both hands is pierced with the needle—and the next day baby is well!

Listen! Some one is crying as though her heart would break. It is Mien Na. Her husband is very angry and desires that she come home at once. She is able to walk very much better than before entering the hospital, and realizes that while in the hospital she is treated kindly, while returning to the home of her mother-in-law would mean cruel treatment and a life of much suffering. We plead with her mother-in-law and husband that she be permitted to remain until her limbs are stronger, while her husband protests and says that he doesn't want her condition improved; he wants her to die, etc. Through the intervention of others she is permitted to remain a few days longer, after which the tortures of a cruel husband and mother-in-law are again hers to bear.

A crowd of people have just entered the hospital court, and we go to see what it all means. Curious spectators have seen the ambulance arrive and crowd about to take in the sights. "An ambulance in the interior of China!" I hear you say. Yes, but quite different from the ambulance pictured in your mind. This one happens to be a basket a trifle more than a yard in length, in which is curled up the form of a woman, who has thus been carried to the hospital, suspended from a pole borne between the shoulders of two men. As the patient is taken from the basket it is evident that a bath and change of raiment is the first thing needed, after which no time is lost in getting the operating room in readiness and the patient is soon undergoing the necessary operation.

A little child with enlarged spleen is almost at the point of death, and the mother, who has recently undergone an operation, has the sick one by her side in the hospital. She proposes that if the child should die its body be thrown outside the city wall

to be consumed by the dogs. "Has she no mother heart of love?" you ask. Yes, but she is away from home and their condition of poverty will not permit the transporting of the little body to her home community. So, after the death of the child, funds are quickly solicited by our hospital Bible woman, and the carpenter engaged to construct a small coffin, in which the form is placed. Arrangements are then made with our Chinese pastor, and a brief funeral service is held in the open hospital court, after which it is given a decent burial instead of being placed at the disposal of dogs.

The shades of evening have fallen, and as we enter the dispensary on a small errand a half-dozen women are seated on the kang about the little oil lamp trying to read. They have heard the story of our Savior's love in the morning hospital prayers; they have been trying during the day to learn the characters on the leaflets given them; and now, that night has come, they cluster about in a small circle with the Bible woman in their midst telling them the message of salvation and helping them to a knowledge of characters, that they may be able to read for themselves "the Old, Old Story."

An Evening Walk

Sue R. Heisey

YOU start for an evening walk and perhaps have gone no farther than your gate until you meet a woman who greets you with her happy "Ping An" ("Peace"). Her face is full of smiles, for she is always glad to see one of the missionaries. Next she asks you, "Chih la mei yu?" ("Have you eaten or not?") This is a question that is nearly always asked when you pass a Chinese. Before you have gone far you may be asked this question a dozen or more times. You go down the narrow street from your home, and as you pass along there may be a sense of unpleasantness in some of the odors which greet your nose, but you pass quickly and come to the main street. On the corner is a restaurant, in front of which is a lot of cakes ready for sale. However, you do not feel tempted to buy, for they are swarming with flies. On either side of the street the merchants or farmers have their vegetables on the market. These look fresh and tempting.

You soon leave the main street, for you are anxious to get out into the country where the air is pure and fresh. In front of you a little way you see a number of women sitting along the street just outside their door. There are the mother, mother-in-law, and daughters, all of whom live in the same court. As you draw nearer they want to know where you are going, so you stop and talk to them for a little while. One woman leaves, but presently returns, bringing with her some of her neighbors, and soon a group of women have collected to hear what you are saying. They ask all about your parents, brothers and sisters. They wonder if your parents love you and if you love your parents because you are so far away from your home. They talk among themselves about your large feet. They like to feel your clothes, because you look so clean in comparison with themselves. Some of them have heard the gospel story and some have never heard it. You are very glad you stopped, for it afforded such a good opportunity to witness to them of the Christ.

You pass a group of children playing on the street. They really have no other place to play. They ask you for foreign cards. They love to get the cards which the children in America send out to them. Sometimes they catch hold of your hand. Generally they are dirty, some of them being only partly dressed, while others are entirely without clothing. But they are bright-looking children, full of life and vigor. As you look at them you wonder what possibilities are wrapped up in those little lives. As you walk on you meet another group of children, who greet you in a different manner. They call you "Foreign Devil," being nearly always urged to

The Rich Spend Enormous Sums on Their Dead. This Hearse Is Borne by Thirty-two Strong Men

speak thus by a larger boy. This fills you with pity and sympathy for them because of their ignorance. You breathe a prayer that the Father may give you an opportunity to be helpful to them.

You now come to the outside of the city, and at once notice a difference in the air. The scenery at this time of the year is most beautiful. The corn is quite high; the wheat is about ripe, and the gardens look so clean and green. The Chinese always keep their gardens clean and fresh. In this field the men are on their knees pulling out the weeds; in that field they are plowing with oxen; over here they have already begun to cut the wheat with their sickle. It is so hilly that the fields are all terraced, and if you are a lover of hills and mountains a walk over these hills is most delightful. In these fields are scattered almost countless graves. Each family that has land buries its dead in its own fields, and year after year farms around the graves.

You pass many women who can scarcely walk because of their little, bound feet. They are so tired and wonder if you are not tired. You see a real old woman sitting in the dust by the side of the path. She doesn't seem to be able to walk any farther. Her hand is badly swollen and appears to pain her greatly. She insists that you heal her.

Presently you see a funeral procession coming across the fields. You know it is a real heathen funeral because of the number of images, the food for the spirit of the departed, and the paper money and firecrackers that they have. The people must be wealthy, because the coffin is carried by about thirty-two men. The bier is a hideous-looking affair, having the appearance of a dragon with a frightful-looking head and long, streaming tail. Yellow smoke is coming from the mouth of this dragon. You wonder how terrible the people must feel to thus express their fears of death and demons.

You have walked for about an hour. It will soon be suppertime and you must now return home.

First Bible Class for Women at Liao Chou

Nettie M. Senger

(Continued from Page 253)

This last Sunday Sister Chang gave a lesson with power, and it reached hearts and stirred all present. This is God's work and these are indications that he is working. Pray that from this little class a strong, spiritual work may grow up among the women here.

Liao Chou, Shansi, China.

First Bible Class for Women at Liao Chou

Nettie M. Senger

EVER since the station of Liao Chou was opened there has been work done among the women, but not until this fall was a class opened up for them where they could study daily as in a school. The numbers have not been large—regular attendance seven—and neither has a large class been solicited. Were any of you to step into our little women's schoolroom during the sessions you would think it strange, and so it is; and rather noisy, too, for the women all study aloud. But they are learning more of Jesus and how to read their Bibles, and our hearts beat faster for the very joy it brings. The women sit on warm kangs, on which are put tables just high enough for them to use, sitting on their feet on the kang. Here they gather each day to write, read and sing. They are using slates for their writing, and later will use the Chinese brush after they learn to write on the slate. The writing is very fascinating to them, and they are committing a number of new characters every day. The advanced class are committing the Sermon on the Mount and are nearly through with the fifth chapter. The beginners cannot commence in the Bible, but are reading little booklets prepared for them, and after awhile they will get into the Bible.

Bible Class at Liao Chou

Two of the brightest women seem to be competing; one can do her committing so well, and the other reads the better; and neither wants to be outdone by the other.

During the reading lesson such a conversation as this often is heard: Mrs. C.: "I can't read at all and don't know any characters. I don't belong in this class." Mrs. K.: "Well, you can commit better than anyone else." Mrs. C.: "But I can't read."

In the class where they are committing Matthew the conversation is thus: Mrs. K.: "I surely have no ability to commit; I can't do it, and it is so hard it makes my head ache. If I could only commit like you." Mrs. C.: "But you can read so well and know so many characters." Mrs. K.: "But that is not as much as to be able to commit and remember them well."

They are making a very great effort to do well the thing that is hard for them, and study at home. They have been working so hard that I have forbidden them studying at night. It stirs one's enthusiasm to the depths to see them so eager to learn even the hard things.

On Sunday afternoon they meet at the women's chapel for a lesson in prayer, and I try to spend much time with the Father in preparation, so the Spirit can speak unhindered through me; then we go out to a home and tell them more of the gospel story. The interest in these meetings is growing, not so much in those who hear (for that takes time), but in those who go and take part.

(Continued on Page 258)

Our New China Missionaries

Mrs. Alpha E. Stump

W. Earl Niswander

ALPHA EDNA, the only daughter of Brother I. B. and Sister Nettie F. Niswander, was born in Pawnee County, Nebr., Sept. 25, 1892. While quite small she and her two brothers moved with their parents to Lonoke County, Ark., and about ten years later to Oklahoma, and in a few years located at Guthrie, Okla., where they still reside.

The desire for an education was instilled through her parents, as they believed strongly in Christian education. After attending the common schools of Arkansas and Oklahoma, Alpha had a desire to go on with her education. For a year she worked in a cooked-food exchange to obtain money to help pay for her schooling. The following fall she entered McPherson College and in 1909 she finished the stenographic course. During the summers she did office work of some kind and returned to McPherson College in the winter. In 1914 she finished the normal training course.

Alpha's Christian work began while only a little child, when she requested of her father that they "say grace at the table, like other folks do." While at school she became very much interested in the Christian life. During one of Bro. G. W. Flory's evangelistic meetings she accepted Christ, afterward joining the Volunteer Band. In 1912 she was a representative of McPherson College at the International Student Volunteer Convention held in Kansas City, Mo. Christian organizations appealed to her, especially the Sunday-school, in which, during summers, she held a class of young people in her home church.

It was at McPherson College that she met her husband, Levi A. Stump, and in the fall of 1914 was married. With her husband she went to Bartlesville, Okla., where Mr. Stump had charge of the science work in the high school. During the three years' work there she took lessons in music and painting and was very active in the Sunday-school. She was president of a young married ladies' class of more than one hundred members, was interested in the young people's meetings, as she enjoyed being with them, and led a ladies' interdenominational Bible class.

In the fall of 1917 she and her husband went back to McPherson College for further preparation for work wherever the Lord might call them. In November of the same year a little daughter, Nondus Velma, came to live with them, but Alpha continued her college studies and cared for the home. The year 1918-1919 she attended Blue Ridge College at New Windsor, Md., her husband being one of the instructors there. During the year the General Mission Board appointed them for missionary work in the China field. At the close of school they attended Conference at Winona Lake, where they were approved by the General Conference.

Nondus Velma Stump

Levi A. Stump

Effel Deeter

YEARS ago the territory lying west of the Mississippi River was considered rough and wild, and was often spoken of as "The Wild and Woolly West." But we know that there were brave hearts then, as now, who were not afraid to face dangers and hardships. So it was with John Stump and Louisa Weaver Stump as they left Noble County, Ind., the home of their youth, and made their way to Texas. There in Cooke County they built their first home in 1881. During the years that followed three children were born to them, the second a son named Levi Albert.

In 1890 John Stump sold his real estate holdings and with his family and herds journeyed northwestward about two hundred miles to the Texas Panhandle country. He located in Gray County, on the eastern edge of what was once known as the "Staked Plains," where he continued for a time in the stock business.

While living here two baby sisters came to bless the home, and soon the need of better school advantages made it necessary for the family to move to Miami, a small town twelve miles distant, where the father had started a mercantile business. For several years they enjoyed the opportunities of the town in winter and ranch life during the summer; but the spring work of caring for cattle and planting feed crops necessitated extra help on the ranch, so Levi had to leave his school work and supply the need. The responsibilities and temptations of ranch life had value even though the environment was not always ideal.

Soon the country was being opened up for farming, and of course machinery was needed. Now Levi was of a mechanical turn of mind, and as his father was agent for farm implements and machinery, Levi was sent out to the different farms, either to repair or assemble the machines. While on such a trip, horseback, his horse stepped into a hole and fell, and Levi suffered a broken bone in his right leg. An accompanying carriage took him the rest of the journey, and leaning on a crutch he proceeded to work.

The next Christmas, 1903, Levi was sent to McPherson College, where he enrolled in the business department and incidentally took the measles. The next year he became interested in expression, and, though being able to attend only part of each year, he graduated from that department in 1907. Upon returning home he found the family afflicted with measles, so he helped care for them. His mother developed pneumonia and never recovered. She passed away June 18, 1907.

With the inspiration of the mother gone, difficulties grew, but the determination for an education intensified. So, by sticking to it, Levi received his A. B. degree at McPherson in 1914. He was married that summer to Alpha Edna Niswander, whom he had met at school. Their first home was in Bartlesville, Okla., where Levi taught for three years in the high school. He again returned to McPherson, where he received the M. A. degree in 1918. During this year a sweet baby girl was born to them.

Not being ready to go to the foreign field he accepted a position with Blue Ridge College, where he was head of the science department; also the superintendent of the Sunday-school.

Reared in a frontier home, his father a minister and his mother an able assistant, where the spirit of religious devotion was strong, Bible stories were told and songs were sung, long drives were made to preach the Gospel and organize Sunday-schools; it was only natural that Levi would get into the spirit of it all. The fact that he did was evident when he was yet a boy, by his kindness to dumb animals, his companionship, and thoughtfulness of nature.

He united with the church in November,

1904, at McPherson, and was baptized by Bro. F. H. Crumpacker. His mission and Bible study, which had been begun at home, was continued at college. He served several years on the Y. M. C. A. cabinet, and one year as president of the McPherson College Volunteer Band. He was always active in similar organizations wherever he was found. His consecration to the salvation of the world has been the ruling factor of his life. He was approved by the Conference at Winona Lake, Ind., June 9, 1919, and has sailed to enter upon his chosen life work in China.

Hazel Coppock Sollenberger

J. Howard Eidemiller

HAZEL COPPOCK SOLLENBERGER, the only daughter of John W. and Mary Hikes Coppock, was born near the village of Capellsville, Ky., July 4, 1891. When she was eight years of age the family moved to the old Coppock home, near Tippecanoe City, Ohio, where the parents now live. She enjoys the heritage of a religious ancestry, the Coppocks being members of the Church of the Brethren and old-time Quakers, and the Hikes staunch Methodists. She has one brother, C. V., a minister, and two others, X. L. of Ohio and H. M. of New Mexico, all active in the church of her choice. The Christian influence was not so marked in her own home during her early life, but as she grew to womanhood the father and mother became members of the Church of the Brethren, and have since taken a more active part in the work of the church.

Hazel's early education was secured in the public schools of Kentucky and Ohio. She was a diligent student, and after finishing her assigned lessons she would spend her spare moments in reading the Bible and other religious literature.

Her spiritual life began Jan. 1, 1906, when she was received into the Middle District church by the holy rite of baptism. Very early in her Christian life she felt that the only way to meet the requirements of the Word of God was to engage in some definite Christian service. At the age of eighteen she spent the summer of 1910 as city missionary in the East Dayton church, under the direction of J. W. Fidler, who was then pastor of the church. The following winter was spent in Bethany Bible School.

Fern Luretta and Howard Edwin Sollenberger

The spring of 1911 was devoted to mission work near Chillicothe, Ohio. In the winter she again returned to Bethany and continued her studies.

May 12, 1912, she was united in marriage with Bro. O. C. Sollenberger by Bro. E. B. Hoff at his residence in Maywood, Ill. Together they continued their preparation for service, living in a very economical and humble way, denying themselves many of the comforts of life that they might be prepared for the work they had chosen. July 26, 1913, God blessed their home with a little girl, whom they called Fern, who now is six years old. With this added re-

sponsibility Hazel continued her school work.

In the fall of 1915 the family moved to North Manchester, Ind., where the husband completed his college course, but Hazel was prevented from taking much school work because of her home duties and physical condition. During their last year at Manchester a boy was born into their home, whom they called Howard, now two years of age. It was also while at Manchester that they presented their application to the General Mission Board for service on the foreign field.

After leaving Manchester an unusual amount of affliction came into their lives, but through it all they kept their resolve to serve on the foreign field, and so this spring they again made known their desires to the Board, and were accepted for the China field. June 9, 1919, they were confirmed by the General Conference at Winona Lake. May God speed them on and keep them.

O. C. Sollenberger

I. J. Sollenberger

ON a farm near the hamlet of Fidelity, Ohio, March 29, 1889, there was born to David and Rebecca Yount Sollenberger, a son whom they called by the initials O. C., after his Uncle Oliver and Grandfather Clark Yount. O. C. was the fourth child, and is the second son of a family of six children. His parentage is of sturdy Teutonic stock, and religiously of a fused strain of Quaker and Dunkard ancestry.

With a spirit of industry and thrift, backed by a Christian faith, his parents labored hard that their children might lay hold of the best in life. They taught them to work, took them to church and Sunday-school regularly, carefully guarded their associations, and instructed them in the way of righteousness. To them and his devoted sisters, O. C. and his younger brothers owe much for the help they have received toward the attainment of a higher life. The start was made when, at the age of fourteen, he united with the Church of the Brethren during a series of meetings conducted by Bro. Ezra Flory.

In the fall of 1911 the Sunday-school of the Middle District congregation, where he was teacher of a Sunday-school class, sent him as delegate to the yearly Sunday-school Convention of Southern Ohio, where he met and heard speak Bro. B. F. Heckman and wife, also Homer Bright and wife, who were under appointment to serve as missionaries to China. Their inspired talks kindled a desire in his heart to become a missionary, and from thenceforth he began to prepare himself with that end in view.

That fall he entered Bethany Bible School. In the following spring, May 21, 1911, he was united in marriage to a girl of childhood acquaintance, and at the time also a student in Bethany—Sister Hazel Coppock, who had a like life purpose at heart. Together they continued their work at Bethany, hoping that some day their cherished ideals might be a reality. Before another summer passed God blessed their home with a baby girl whom they called Fern Luretta. With glad hearts they took up the responsibilities of parenthood, the father working morning and evening on the elevated railroad to meet his school expenses and keep his little family. But a feeling of unworthiness to enter his chosen field came over O. C. and he shrank from the call.

In the fall of 1915 he with his family moved to North Manchester, in order that he might take up collegiate work in Manchester College. Here he had hoped that the call to the mission field might leave him, but instance after instance arose, stimulating him to be true to his purpose. Ere long he was called home to the bedside

of his sick father. Father made it known to him that his parents had dedicated him to the Lord's service, and were rejoicing in the fact that their prayers were being answered. Later O. C. said, speaking of this instance, "My heart was pierced and I promised the Lord to do what I felt called to do, and there came into my heart a joy such as I had never before realized." After the death of his father, Bro. O. C. continued his collegiate work at Manchester, and was graduated from the liberal arts course in the spring of 1917. The same spring he and his companion rejoiced over a baby that came into their home, and whom they called Howard Edwin.

Among those who lectured at the college during the winter of 1917 was Bro. Crumpacker, a missionary from China. Learning that O. C. and his companion were volunteers, he laid before them personally the need of workers in China. They took the matter to the Lord in prayer, and decided to present their application to the General Mission Board. On account of Mrs. Sollenberger's weakened physical condition that spring, and an accident which later befell O. C., the Board deferred passing on their application until last spring. In the meantime O. C. completed the seminary course at Bethany Bible School and was called to the ministry by his home church.

At Winona Lake, June 9, 1919, they were confirmed by the General Conference. Their loved ones at home follow them with prayerful interest, trusting that God will bless their efforts in lifting a fallen race.

Elizabeth Z. Myers

W. H. Zigler

ON the 26th day of August, 1888, Sara Zigler Myers was born in the home of Eld. David C. and Elizabeth Bowman Zigler, near Churchville, Augusta County, Va. She is the fifth in a family of eight children, five of whom did not live beyond the age of eight months, and a descendant in the long line from Philip Zigler, who came to this country from Berne, Switzerland, in 1746.

From a very early childhood Sara had a great desire to become a foreign missionary, and that wish was constantly cherished from that time on. At the age of twelve, with a number of others, during a meeting conducted by Eld. A. S. Thomas at Elk Run, her home church, she was received into the Church of the Brethren by baptism.

She spent her earlier years in the little country school a mile from her home. In 1909 she entered Bridgewater College, where she spent the time off and on chiefly in biblical study until 1915, completing several courses offered by that institution. While there she identified herself with the Volunteer Mission Band and took an active part in the work of the band.

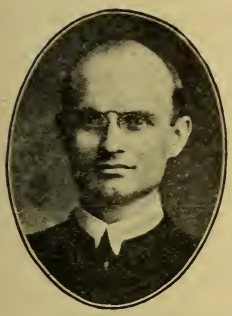
Aug. 5, 1915, she was united in marriage with Bro. M. M. Myers of Fairfax, Va., and later went with her husband to Nashville, Tenn., where she took work in the School of Religion, in Vanderbilt University, for more than a year. Then after nearly two sessions of study in kindergarten and primary education at the George Peabody College for Teachers she received the B. S. degree in June, 1919, at the same time her husband graduated from Vanderbilt University. While in Nashville she did some practical work as a religious instructor in the State Prison. This experience was quite valuable, and she enjoyed the work immensely. She has also assisted at times her husband and others in revival services.

At the December meeting of the General Mission Board she, with Bro. Myers, was appointed to the China Mission Field, and was approved by the 1919 Annual Conference held at Winona Lake, Ind. The

time of their sailing from San Francisco, Calif., was set for Aug. 6, 1919. She goes out from the home congregation with their best wishes and a partial financial support.

M. M. Myers

John S. Flory



MINOR MORTON MYERS is a son of B. F. A. Myers and Rebecca Garber Myers, and was born near Timberville, Va., March 18, 1888. When he was eight years old his mother died. Three years later his father moved to eastern Virginia, where Minor grew up on a large farm and learned what hard work is and plenty of it.

He joined the church at the age of thirteen, having been moved by the Spirit without a series of meetings. In the years that followed he attended several Sunday-schools, and was a regular attendant at the Cannon Branch church, where he was baptized. His interest in religious work led to his election as a Sunday-school teacher when he was yet a mere boy, and at the age of twenty he was elected to the ministry.

This changed the plan of his life. He would not undertake the responsible work of the Christian ministry without preparation. So in the fall of the same year, 1908, he came to Bridgewater. Three years later he finished the work of the preparatory course. Then another period of four years gave him the college course and the B. A. degree.

In the second year of his college work he joined the Volunteer Band. Later he became president of the band and henceforth a leader in religious life of the student body. He attended the Volunteer Convention at Kansas City, Mo., in 1914, and received great inspiration for his life work.

For a young man Bro. Myers has had a good deal of evangelistic experience. All through his college course he was active in the ministry, and spent each of his vacations in the West Virginia mission territory of the Bridgewater congregation in evangelistic and pastoral work. He was eminently successful and greatly endeared himself to the people.

After his graduation at Bridgewater in 1915 Bro. Myers entered Vanderbilt University, Nashville, Tenn. Here he took up graduate work leading to the master's degree, and also the regular theological seminary course. This work he pursued with splendid ability for two sessions, and expected to return and finish it the next year. The death of Prof. S. N. McCann in August, 1917, created a vacancy in the Bible department at Bridgewater College. As it was about time for the session to open, Bro. Myers was prevailed upon to suspend his work at the university for a year and take up Bro. McCann's work at the college. This he consented to do and spent the year very pleasantly and successfully. Last session he resumed his work at Vanderbilt and received the B. D. and M. A. degrees last June. At the university he won numerous distinctions, among which was the Founders' Medal for the highest average grade of his class during the three years of the theology course.

Bro. Myers goes to China with a good educational equipment. For his years he has also had extensive and valuable experience in religious work. During his three years at Nashville he generally used his holiday vacations in Bible or Sunday-school institute work and his vacations in evangelistic services. In the summer of 1916 he held four meetings, resulting in forty-six accessions to the church. At one place (Oak Grove, in the bounds of the Lebanon congregation) the meeting was held in a tent. Great interest was awakened and twenty persons were baptized. As the point is remote from any of our churchhouses, steps were taken at once to provide a house of worship. This was

done and a flourishing congregation is being built up at this point.

Aug. 5, 1919, Bro. Myers was united in marriage with Sister Sara C. Zigler, of Augusta County, Va. She also is a graduate of Bridgewater College, having completed both the preparatory and Bible courses, and received the B. S. degree from the George Peabody College for Teachers. So she is qualified educationally as well as otherwise to be of the greatest help to her husband in his important field of labor.

They go to China with the benediction of a host of friends and well wishers. May the Lord use them largely to his glory.

The biographies and pictures of Misses Valley Miller and Lulu Ullom will appear in the October Visitor.

Our Gifts to the Lord and the World

We rejoice that our son, M. M. Myers, has prepared himself for the mission field, and now offers his services to the church to carry the light of the Gospel to non-Christian China. We pray that he may help, both morally and spiritually, those people by living and teaching the principles of the New Testament, and that the fruits of his labors may be seen many days hence.

B. F. A. Myers, Ella L. Myers, Parents of M. M. Myers.

Fairfax, Va.

For a long time my only daughter, Sara, has been looking toward the foreign mission field. At first it was almost unbearable to think of being separated from her by so great a distance, but her decision is quite in harmony with her home ideals and teachings, so I gladly and willingly send her to China with God's blessing to carry the gospel light of Jesus to the needy heathen.

Elizabeth Zigler, mother of Sara Zigler Myers.

Churchville, Va.

As it has always been our daughter's desire, from early childhood, to be a missionary, we feel we should submit, and pray that God may give her strength and ability to do his will and care for her and her little family.

J. W. Coppock, Mary C. Coppock.

My dear Son, O. C.: I cannot say no to you going on the mission field to China, for your parents dedicated you when quite young to the Lord's service.

May God be with you, your dear companion and the children whom we love so much. Your mother,

Rebecca A. Sollenberger.

The Father called another one of my daughters to China. I rejoice that she accepted the call. Even though it means sacrifice in our separation, may we live faithful to him. Our separations here only point to the meeting over there after faithful service here. We can only be faithful to Jesus by sacrifice. May God be praised for it all!

Jennie S. Miller, mother of Valley V. Miller.

Why We Go

When quite young I was impressed by the experiences of our missionaries, and their portrayal of India's needs as given in the Missionary Visitor. This created in me a desire to go to the mission field. My purpose, however, has always been to fit myself into God's service wherever he should need me most, and on these grounds he has opened the way to China. There was nothing spectacular in my call, for it was a gradual leading of the Spirit, and now as I begin this new and untried work I hope to be constantly directed by him. M. M. Myers.

It was after reading the little "Charlie Newcomer" book when a child that I began wishing to become a foreign missionary. That desire has continued with me constantly, and in spite of difficulties and

discouragements has been vitally strengthened all along by sermons, prayers, lectures and publications. I feel that the hopes and dreams of my childhood are now really coming true, and I go to my chosen field with the longing desire to do my Father's will in the way he would have me do it best. Sara Zigler Myers.

The field is the world, the harvest is ripe and the laborers are few. Our knowledge of the world in this age puts her needy fields at our doors, and our knowledge of God and of Christ our Savior makes our duty inevitable.

As we have sought God's will for our lives it has not been without trials through and through. God has given us victory thus far, and we trust him for the future, while we, his unworthy servants, go to do what we can, supported by your prayers.

O. C. and Hazel Sollenberger.

A knowledge of the needy world is my only call. During my childhood days my home teaching was exemplified with much service to the cause. With my first entrance into McPherson College I was induced to take a mission study, which was succeeded by others. My interest was in China from the first and I am glad to go.

L. A. Stump.

China Notes for June

V. Grace Clapper

PING TING and vicinity have had several good rains during this month, which has dispelled fears of a drought and failure of crops. The fields are wearing a beautiful green, and all nature seems to be rejoicing. Nothing so gladdens the hearts of these people at this season of the year as a refreshing rain. They think the gods are pleased—otherwise the rain would have been withheld. God speed the day when all these people shall know the love and care of the Heavenly Father and give to him the praise, instead of burning incense before, and bowing down to wooden images to express their gratitude for such blessings!

Nine pupils recently were graduated from the higher primary department of the Ping Ting schools—eight from the Boys' School, and one, Miss Wang Hsiu Chih, from the Girls' School. Miss Wang is the first graduate from the Girls' School at this place, since the idea of educating girls is rather new in China. This coming term she will enter high school in Peking, where she will continue her studies in preparation for the teaching profession.

Brother and Sister E. M. Wampler and Brother and Sister Bowman have completed their first year's work on the language and have returned from Peking. The former two will be located at Liao Chou the coming year, and Brother and Sister Bowman will remain at Ping Ting.

Brother and Sister Oberholtzer, Sisters Shock and Rider are spending the hot days at Pei Tai Ho, and Sisters Horning and Senger at Chi Kung Shan, where they are enjoying a much-needed rest.

We are praising the Father for the good news that has come to us from the homeland—the splendid Conference at Winona Lake, the new recruits for both the India and China mission fields, and for the liberal missionary offering. Truly, "the Lord hath done great things for us, whereof we are glad!"

We regret very much the recent illness of Sisters Nettie Senger and Vida Wampler, but we are hoping and praying that the summer's vacation and rest may be the means of restoring their health.

Brother and Sister B. M. Flory, Brother and Sister W. J. Heisey, Sisters Mary Schaeffer and Grace Clapper are now located at the new station, Shouyang. They will spend the summer in further language study and in getting acquainted with the people, with the expectation of opening up the work this coming fall. The Florys will have charge of the boys' educational work,

the Heiseys, the men's evangelistic work, Sister Schaeffer, the women's evangelistic work, and Sister Clapper, the girls' school. Shouyang is situated in a splendid farming district—a most beautiful location—and with its high altitude has a delightful climate. The people seem industrious and thrifty. May we have the united prayers of the home church as we endeavor to thrust forth the sickle into this new harvest field!

Shouyang, China.

Opportunities Within and Without the Hospital

(Continued from Page 239)

within the hospital are indeed important, but the greater opportunities are without the hospital walls, yet closely connected with it.

The more enlightened nations have in recent years put forth extensive efforts in the prevention of disease, through the agencies of industrial nursing, visiting, nursing, health meetings, and distribution of much literature. And if any one nation needs this, China does.

The conditions which call forth such help are not only found with the poor and ignorant, but with the wealthy and more intelligent.

The disease carriers—head lice and body lice—would indeed be conspicuous for their absence; the water, food, and vegetables are found in the sleeping and living rooms of the moderately circumstanced and poorer classes. You urge them to seek more fresh air and succeed in opening a window, but as soon as you are out of sight the window is reclosed, for they are certain to take cold. A bath in the wintertime is out of the question, for it would surely result in great disaster. The mucus-irritated, inflamed lips of many children readily inform one that handkerchiefs are not in existence, and that their fingers and the nearest thing at hand upon which to rub them have answered the purpose of the lacking kerchief. The earthen or brick floors make an ever-present and convenient receptacle for all expectorations.

There is no need to mention the deadly foe, the fly, there being no screens to shut flies out, and the above-mentioned existing conditions tell the story. One expects, when entering the homes, to find the tiny babe lying upon the brick bed asleep, with its unwashed eyes, ears, nose, and mouth bordered with black flies. The dirty, food-laden teeth, the long-uncleaned finger nails, and the clothing, half washed in the dirty stream, along with many other worse conditions must needs produce disease.

These people are not slow of comprehension, and those who have come in contact with Western teaching are learning the benefits of cleanliness.

Some work in the form of lectures and the showing of pictures has already been done in our own missions and is bearing some fruit, but the task is far too big, and we pray that we may be given wisdom and physical strength to help these blameless people, not only to minister to the already diseased, but to teach them the greatest of all cures—the prevention of disease.

Our hope and prayer is that the medical forces may soon be so manned that it will be possible, with the help of the prayers of the workers at home, to accomplish much within the next few years in this work, that these opportunities may not be lost.

The missionary should not think of doing all the work himself, but as soon as possible should prepare native workers. Then, instead of considering the native as his helper, he should be the native's helper. Dr. F. B. Meyers, upon being asked how he would work if he were privileged to be a missionary, answered, "I would find twelve young men and prepare them for the work." "And what then?" "I would go out and find twelve others, and so on."

The maharajah of Travancore, though not a Christian, has borne the following testimony: "Of one thing I am convinced: that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land."

The Children's Corner

Our Little Chinese Cousin

Leland Brubaker

The following story is a book review on C. H. Headland's interesting book, entitled, "Our Little Chinese Cousin," and was written as a part of Leland's regular school work.

MAMA, you won't let her do it. You won't, will you?" was spoken in the tone of one who has confidence in the reply to her requests. The speaker was Chenchu (Pearl), who was asking her mother not to let the woman who had come to bind her feet, do so.

Chenchu is a little Chinese girl with black eyes, slightly on the bias. Her face has a rather sober look about it. Her hair is shaved just above her forehead, but a long braid hangs down her back. She has on a gown which reaches to her knees; below, her full pantaloons are tied with bright-colored ties except when she wears them loose. In her ears she has earrings made of gold in the shape of dragons. Her finger nails are two inches long, and she wears silver nail protectors to keep them from breaking. Of course she does not wear these fine clothes every day. On common days she wears just plain blue cotton clothes.

She was playing in the court one day when her nurse called, "Come, Chenchu, I think it is going to rain. We must go into the house." "Yes, nurse," she replied, and obediently, without grumbling, she went towards the house.

Just then a rattle was heard and Chenchu said, "O nurse, there is a Punch and Judy show. Have it come in!" The show was called in and for an hour they were amused by the jokes and squeaking chatter of Punch.

When they were through, Chenchu saw her nurse paying the showman. "How much are you paying him, nurse?"

"Ten cents," was the reply.

"Give him a whole string of cash."

"What! Sixty cents?" said the nurse, looking at Chenchu's mama, who gave her consent and the showman went out.

That night she asked her nurse to tell her a story.

"Once upon a time," began her nurse, "there was a man and wife and little boy who lived very happily till the wife and mother died. The father was very sad and the boy tried to cheer his father. He lay on his bed to make it warm and in every way tried—"

"Wasn't it Hang Hsiang?" asked Chenchu. "Now tell me another story, please."

So the nurse, ever ready to tell a story, as are all Chinese nurses, began, but before she had finished she discovered that Chenchu was fast asleep.

The next afternoon the nurse called Chenchu, saying, "Come and dress, for your mother is going to call on Mrs. Chen."

"Yes," said the woman. "Mr. Yuan is a member of the Anti-Footbinding Society, and he instructed me to say that if agreeable her feet should be unbound."

"Then I may be his wife, mayn't I, mama?" Her mother agreed, and so by the same act Chenchu secured a husband and her feet were left unbound.

It was now time for the spring festival, a great day for Chinese children, and on the day it was held Chenchu got up very early. Everybody in her home went to the festival, which was held in an old temple. Outside the gate was the peanut seller, and beside him was the toy seller. Chenchu's nurse bought some peanuts and toys for her. Then they saw the juggler performing. A boy was standing on a stool a foot high and bending backwards and picking up a handkerchief from the floor with his teeth. Also there was a man who balanced a twenty-foot pole on his shoulder with the boy lying on the top. They saw many other things and when they went home that night they were very tired.

The next day Chenchu came to her nurse with a frown on her face. She had been

reading in her schoolbook, "The Classic for Girls," that the reason feet should be bound was so that it would not be easy for them to go on the street. "But it hurts terribly to have your feet bound, doesn't it?" "Yes," her nurse said, "I know of—"

"Chenchu!"

"What do you want?" asked the nurse of the servant who called.

"Her mama wants Chenchu to come to the house." She went with her nurse to the house, and tripping up to her mother, asked, "What do you want, mother dear?"

Her mother took her up in her lap and said tenderly, "The woman has come to bind my little girl's feet."

"You won't let her do it, mama! You won't, will you?" Chenchu cried in a burst of tears. But her mama had taken off the little girl's shoes and stockings and was bending the toes under, one by one, when a servant announced a visitor. As it was a woman she was allowed to come right in, and seeing what was happening, began at once on her mission.

"Do you know the Yuans?" she said by way of introduction.

"The family of the young liberal? Yes, we know them."

"They are very fond of Chenchu," ventured the woman.

"Indeed! We are very much flattered."

"They have a son ten years old and very smart. They ask if it would be suitable for Chenchu to be his wife."

"Would he take me if my feet were not bound?" asked Chenchu.

"Yes."

"Goody! goody!" exclaimed Chenchu, clapping her hands, and she went merrily to get on her fine clothes. She, her mother and nurse went in the cart. On reaching Mrs. Chen's the little girls greeted each other with much politeness, the same as their mamas. Then they went into the garden where, after taking off their outer gowns, they had a good time, even climbing little trees. Then they were called in to drink tea and have a little lunch in the most formal way.

It was now nearing spring and Yüshan got out his kite. It was in the shape of a gorgeous butterfly and his grandfather had one thirty feet long in the shape of a centipede. While they, with other men and boys, were on the common, flying their kites, Chenchu had a fine ride on her little donkey, Lú er.

(To Be Continued)

China's condition is critical. China is disunited, illiterate, and looking for friends. The four hundred millions in China need awakening as a safeguard against its ambitious neighbor. China needs help now. We need quickly to realize our responsibility to give her what she needs. All the world is moving toward democracy, and it is our duty to see that this is a safe democracy. The world cries, "Save now, or forever hold your peace."

Frantz Crumpacker and Norman Junior Seese

Henry King Oberholtzer

Sara Anna Wampler and Her Peking Pets

A Letter to the Boys and Girls

Vida Wampler

THIS is such a beautiful day that I am going to take you boys and girls out on the streets to see some of the children of Peking. Don't you think they are pretty, running about the streets? Yes, some of them are dirty, but not all; even behind the dirt you can see those lovely black eyes shining. You cannot find a single blue eye among them. They are very content and happy.

This bunch of boys are playing a game very much like marbles, only they are using stones instead of marbles. I have not learned the name of it yet. I have often seen them using coins for a similar game. In this they try to strike each other's coin by tossing in place of rolling. See, those are playing horse; they both want to be driver. They are just like you boys at home—you always prefer being driver. I saw them playing tag one day. They were using stones instead of wood. Chinese children have many games like yours, and they enjoy them just as much as you do.

See those children eating by the side of the street. The scent of those sweet potatoes will make any one hungry. I often wished for one last winter, but I have not had the courage to try one yet. The food in the bowls is a mixture of vegetables made like soup. Some of the Chinese food is delicious. I am sure you would enjoy it.

These girls are on their way to school. Notice that their books are wrapped in a piece of cloth. Few of them have the foreign book satchel, but most of them carry their books in this fashion. There are so many that cannot go to school. Some of them do not have the money; they must pay to go even to the mission schools in Peking. Of course many do not know the value of an education; they do not want to study and their parents will not force them to do it. One of the teachers says his mother had to give him something good to eat every day in order to induce him to read. Getting children in Christian schools is the only method by which China can be brought to Christ.

Since the weather is growing warm many of the children are beginning to shed their garments. This is certainly a more economical way of living and perhaps more comfortable; I can't tell you about that.

As you are becoming better acquainted with the Chinese children each year, aren't you beginning to love them better? Don't you feel more and more like helping them? Pray for them. Join in the great Forward Movement and help the boys and girls of China with money.

Delbert Neher Vaniman. Four Months Old

Frantz Crumpacker Likes to Play Chinese Coolie

Edna and Carol Vaniman With Their Christmas Presents

India Notes for June

Ida C. Shumaker

WE are still waiting for rain. We have had a few showers, just enough to soften the ground so the farmers could sow their "seed rice." Many eyes are turned skyward to see if the clouds will bring rain—the so-much-needed rain. The farmers are very anxious. The seeds in the ground have germinated. Not enough rain has fallen to mature the crops.

As I write these notes there are five little children peeping through the iron-rod office door. They have brought eggs to sell. We get them for eighteen cents per dozen these days. Oh, no, they are not the kind we get at home. They are much smaller. But this is not their chief reason for coming. They want pictures. They are just as nice about it as they can be. They are of a high class. You would think my heart was made of stone, not to respond to their entreaties. Now they are raising their hands to their foreheads again, as they have started to "take leave" at least six times. They are lavishing their salaams upon me. Of course I understand what they want. Now what is the matter with me? Why do I not give these children picture cards when they want them so much? We are trying hard to get this class of children—especially the girls—into our day school. They know our children are given picture cards occasionally. They want these cards very much; but they are not quite willing to come where they know they will receive them. So now you know the reason. After a while, when they know they can get them in no other way, and when they want them badly enough, they will comply with the conditions.

The Girls' Boarding School at Anklesvar was closed for a short time on account of sickness. Death claimed two little girls. We are thankful that no more were taken. At present all is going well. Sister Miller has a family of about 112 girls to care for. She is being wonderfully used of God in this noble work.

The new Girls' Boarding at Dahanu is getting on famously under the competent leadership of Sister B. Mary Royer. Already there are eleven girls enrolled. One little girl persisted in running away. Finally Sister Royer used her "tactful wisdom" and tied the girl to the veranda post. It worked like a charm. The little girl never ran away any more.

Word has just come from the Ahwa Boarding School: "Our boarding children are doing well since the measles are over. We have eighteen girls now and thirty boys, a blind woman and baby, and a mute." At the same time a letter came from one of the teachers in the Vyara School. He says they have 130 boys in the six standards, and most of these boys are now Christians. He says, too, that at the present time there are some Parsee and Bhil boys coming to our Christian school. We praise the Lord for this. We note also, that the Girls' Boarding is also in a flourishing condition. This will mean so much for the cause. We have no definite information at this writing concerning the other boarding schools, but have every reason to believe that all is going well.

From nearly every part of our mission field come reports concerning the prevalence of cholera. This seems to be one of the natural consequences following in the wake of famine. Oh, how grateful we are for the famine relief funds sent to India! The dear Lord bless and reward you all most richly. Sister Ebey tells of the distressing conditions in the Dangs: "We will not have enough rice to help the needy ones here. Just now we are giving work to a few and are paying out in daily doles of rice. I do not know how the poor will do when our rice is finished. If the rains come now, there will be corn to eat after August. So, if there is a way for them to live until then—?"

Most of the missionaries who had gone

to the hill stations during the hot season will return shortly. Bro. Garners were the first to return, and they were followed by Drs. Cottrell. The dispensary at Bulsar was closed during the doctors' absence, save such work as Nurse Mohler was able to do for the Christians at Bulsar, along with her other duties. The "outside people" soon found out that the doctors had returned, and now they are flocking to the dispensary again. We are wondering what will happen when the doctors go home on their furlough, if there be no one to take their place.

What joyful news the cable brought us, telling us of the appointment of such a goodly numbers of missionaries! Well, it brought us to our knees as we wept for joy, while praising God for answered prayer. We are much in prayer, that nothing may hinder their coming to us as soon as possible. Pray that those upon whom the heavy burdens (?) and responsibilities have fallen, may be able to hold out till relief comes.

July 6 we will have Temperance Sunday in all our Sunday-schools. July 12 the All-India Sunday-school Examination will take place. There is great enthusiasm these days as the students in our day schools and Sunday-schools prepare for these special days. It is the desire of the secretary of the India Sunday-school Union of our Gujarat Auxiliary that this be a banner year in which great spiritual blessings shall be poured out upon the Sunday-schools. Even so, let it be!

If all goes as planned, Sister Widdowson will sail for America July 25 on the S. S. Colusa. We hope she may be able to leave at that time. She has been obliged to stay behind too long as it is. She deserves a real rest at home, for she has rendered most faithful and efficient service for her Master here. May his choicest blessings attend her all the way, and in due time bring her back to these who need her so much!

Calcutta University has received an endowment of one lac of rupees for the creation of a professorship of comparative religions. We wish every college in India were equally fortunate. Such an educational enterprise should certainly be for the benefit of every community in the land. —The Indian Witness.

Jalalpor, Surat District.

The Ping Ting Kindergarten. Sisters Vaniman and Clapper in Charge

FINANCIAL REPORT

During the month of July the Board sent out 58,500 pages of tracts.

Correction. In the May Visitor $3.00 for World-Wide fund was credited to Eliza Ecklebarger of northern Indiana. This should have been to credit of Susan Ecklebarger.

The following contributions to the Board's regular funds were received during the month of July:

WORLD-WIDE

Indiana—$1,561.45
Northern District, Congregation
Yellow River, ... 42 00
Individual
Bertha Stahly, ... 15 00
Middle District, Congregations
Mexico, $25; Manchester, $10.57, ... 35 57
Sunday-school
Class No. 9, Salamonie, ... 3 80
Individuals
Est. Lydia Rairigh (deceased), $1,437.08; Pvt. Noah Austin Eiler, $10; Sharon Miller, $4, ... 1,451 08
Southern District, Individuals
Elias and Rachel Fashbaugh, $9; Harry Smeltzer, $5, ... 14 00

California—$455.24
Northern District, Sunday-schools
Patterson, $5.96; Mission Band Class—Patterson, $2, ... 7 96
Christian Workers
Chico, ... 3 15
Individual
Est. Henry Spoerlein (deceased), ... 422 13
Southern District, Individuals
Mrs. A. W. Seib, $10; J. M. Shively, $10; Nancy D. Underhill, $2, ... 22 00

Pennsylvania—$348.63
Eastern District, Congregation
Indian Creek, ... 14 54
Individual
Anna E. Shank, ... 2 00
Southeastern District, Congregation
Upper Dublin, ... 2 43
Individuals
S. L. Marshall, $1; Urania Dilts, $1, ... 2 00
Southern District, Congregations
Farmers Grove Church, $10.83; Upton in Back Creek, $7.80; Newville, $1.66, ... 20 29
Sunday-school
Codorus, ... 14 40
Individual
D. B. Hostetler, ... 12 50
Middle District, Congregation
Leamersville, ... 8 32
Individuals
A Vow Receipt, No. 44935, $200; Joseph Crawford, $5; Edward Harden, $2.50, ... 207 50
Western District, Congregations
Maple Glen, $8; Trout Run, $3.15, ... 11 15
Individuals
Receipt No. 44881, $50; Libbie Hollopeter, $1; N. H. Blough (Mar. Not.), $1; Thos. Harden & Son, $1; J. B. Hollopeter (Mar. Not.), 50c, ... 53 50

Ohio—$227.50
Northeastern District, Individuals
Mrs. Irene Kurtz, $25; Mrs. Albert Brumbaugh, $1, ... 26 00
Northwestern District, Individual
L. B. F., ... 200 00
Southern District, Individuals
J. Franklin Brubaker, $1; S. A. Blessing (Mar. Not.), 50c, ... 1 50

Virginia—$102.50
First District, Congregation
Allegheny, ... 12 00
Second District
District Mission Board, J. B. Coffman, Treasurer, ... 81 50
Individual
D. S. Thomas, ... 1 00
Southern District, Sunday-school
Christiansburg, ... 8 00

Illinois—$73.44
Northern District, Individuals
O. D. Lahman, $30; Mrs. Augusta Reber, $1, ... 31 00
Southern District, Congregations
Cerro Gordo (4th. July Off.), $24.44; Oak Grove, $7; Coal Creek, $5, ... 36 44
Individuals
Mrs. Katie McClure, $5; Lizzie Shirk, $1, 6 00

Iowa—$87.65
Northern District, Congregation
Slifer, ... 10 00
Middle District, Congregations
Indian Creek, $17; Muscatine, $10, ... 27 00
Individuals
Frank Rhodes, $30; Hazel Eby, $3, ... 33 00
Southern District, Congregation
Fairview, ... 17 65

North Dakota—$75.40
Congregation
Minot, ... 15 00
Individuals
Receipt No. 44832, $50; J. Edwin Jarboe, $10; E. H. Stouffer, 40c, ... 60 40

Missouri—$36.00
Northern District, Individual
Mrs. Emma Van Trump, ... 15 00
Middle District, Individual
P. C. Peterson, ... 20 00
Southern District, Individual
Mrs. Louisa Shaw, ... 1 00

Maryland—$31.50
Estern District, Congregation
Meadow Branch, ... 25 00
Individual
Mary B. Rairigh (Mar. Not.), ... 50
Middle District, Individual
A Brother—Broadfording, ... 6 00

Texas—$25.00
Congregation
Manvel, ... 25 00

Kansas—$13.94
Northeastern District, Sunday-school
Washington, ... 7 44
Individual
W. B. Devilbiss (Mar. Not.), ... 50
Northwestern District, Individual
Mrs. Sarah Harting, ... 5 00
Southwestern District, Individual
Mrs. Mary Finfrock, ... 1 00

Colorado—$15.65
Individuals
Mrs. Mary E. Haney, $13.65; Mrs. H. M. Lang, $2, ... 15 65

Tennessee—$55.00
Individuals
Walter Scatterfield, $50; Maggie Scatterfield, $5, ... 55 00

Michigan—$5.50
Sunday-school
Mt. Pleasant, ... 3 00
Individuals
Sarah Rose, $2; C. L. Wilkins (Mar. Not.), 50c, ... 2 50

South Carolina—$10.00
Congregation
Brooklyn, ... 10 00

Oregon—$10.00
Individuals
A. E. Troyer and wife, ... 10 00

Washington—$4.00
Sunday-school
Berean Class—Sunnyside, ... 4 00

Idaho—$3.05
Individual
A Sister of Winchester District, ... 3 05
West Virginia—$1.50
Individual
Jesse Judy, ... 1 50
Montana—$1.00
Individual
Mrs. R. C. Richty, ... 1 00

Total for the month, ...$ 3,143 95
Previously Reported (regular fund), ... 5,207 61
Conference fund to date (world-wide), .. 125,090 24

Total for the year so far, ...$133,441 80

INDIA MISSION

North Dakota—$189.30
Congregations
Cando, $56; Ellison, $25.49; Brumbaugh, $25; Carrington, $13.10; Bowden Valley, $22.50; Kenmare, $12.16; Minot, $10.05, ... 164 30
Aid Society
Pleasant Hill, ... 25 00
Ohio—$179.63
Northeastern District
Sunday-school Convention, ... 10 00
Northwestern District, Congregations
North Poplar Ridge, $31.02; Pleasant View, $25.83; Eagle Creek, $23.46; Sugar Creek, $17.03; Bellefontaine, $8.73; Silver Creek, $13.64; Blue Creek, $10.04; Blanchard, $9.14; Swan Creek, $7.46; County Line, $7.52; Baker, $5.47; Ross, $8.87; Hicksville, $1.42, ... 169 63
Iowa—$6.47
Middle District, Congregation
Dry Creek, ... 6 47
Michigan—$5.50
Christian Workers' Society
Beaverton, ... 5 50
California—$2.50
Southern District—Individual
Mrs. Akin, ... 2 50

Total for the month, ...$ 383 40
Previously reported (regular fund), ... 234 23
Conference Fund to date, ... 154 00

Total for the year so far, ...$ 771 63

INDIA BOARDING SCHOOL

Pennsylvania—$260.64
Eastern District, Congregation
Ridgely, ... 25 00
Sunday-school
York First Church, ... 57 00
Aid Society
Elizabethtown, ... 20 00
Southeastern District, Sunday-school
Ada Fitzwater class—Greentree, ... 20 00
Christian Workers' Society
First Church, Philadelphia, ... 42 65
Middle District, Congregation
New Enterprise, ... 25 00
Sunday-school
Young Men's Bible Class, First Altoona, 12 50
Western District, Congregation
Maple Spring-Quemahoning, ... 42 49
Sunday-school
Maple Glen, ... 16 00
Indiana—$131.68
Northern District, Sunday-school
Primary Department—Walnut, ... 12 50
Aid Society
Walnut, ... 20 00
Middle District
Walton Mission, ... 16 00
Sunday-school
Live Wire Class—Courter, $10; Class No. 7—Salamonie, $6.25; Class No. 6—Salamonie, $6.25, ... 22 50
Individual
Grace Miller Murphy, ... 20 00
Sunday-schools
Arcadia, $12.50; King's Daughters Class—Rossville, $6.25, ... 18 75
Christian Workers' Society
Pyrmont, ... 22 43
Illinois—$50.00
Northern District, Christian Workers' Society
Sterling, ... 25 00
Southern District, Aid Society
Cerro Gordo, ... 25 00
Ohio—$37.50
Northeastern District, Sunday-school
Elderly Ladies' Class—Canton Center, .. 5 00
Southern District, Sunday-schools
Harris Creek, $20; Sister's Bible Class—Beech Grove, $12.50, ... 32 50
Virginia—$23.40
First District, Sunday-school
Spruce Run, ... 18 40
Southern District, Sunday-school
Individual
J. B. Jones, ... 5 00
Iowa—$17.50
Northern District
Junior League—Ivester Congregation, .. 12 50
Southern District
South Keokuk, ... 5 00
Missouri—$12.50
Northern District, Sunday-school
King's Daughters Class—Walnut Grove, $6.25; Loyal Son's Class, $6.25, ... 12 50
Kansas—$7.39
Southwestern District, Congregation
Conway Springs, ... 7 39
Maryland—$5.00
Eastern District, Sunday-school
Primary and Junior Department—Blue Ridge, ... 5 00
Nebraska—$3.10
Individual
Mary A. Hargleroad, ... 3 10

Total for the month, ...$ 549 21
Previously received (regular fund), ... 1,489 32
Conference Fund to date, ... 273 71

Total for the year so far, ...$ 2,312 24

INDIA FAMINE

Missouri—$41.95
Northern District, Individual
J. W. Falls, ... 41 95
Ohio—$45.00
Northeastern District, Aid Society
Akron, ... 30 00
Southern District, Sunday-school
Zion, ... 15 00
Washington—$25.30
Sunday-school
Shining Star Class—Sunnyslope, ... 25 30
Alberta—$10.75
Individuals
Oscar and Della Mathias, ... 10 75
California—$13.00
Southern District, Individuals
A Sister, $10; Nancy D. Underhill, $3, .. 13 00
Oregon—$2.50
Congregation
Mabel, ... 2 50
Illinois—$2.00
Southern District, Individual
Eld. M. Flory, ... 2 00
Virginia—$10.94
Eastern District, Sunday-school
Fairfax, ... 10 94

Total for the month, ...$ 151 44
Previously received (regular fund), ... 5,847 52
Conference Fund to date, ... 312 03

Total for the year so far, ...$ 6,310 99

QUINTER MEMORIAL HOSPITAL—INDIA

Pennsylvania—$5.00
Middle District, Aid Society
Woodbury, ... 5 00

Total for the month, ...$ 5 00
Previously reported (regular fund), ... 429 50
Conference Fund to date, ... 46 00

Total for the year so far, ...$ 480 50

ANKLESVAR GIRLS' SCHOOL BUILDING

Ohio—$25.00
Northwestern District, Aid Society
Wyandot, ... 25 00

Total for the month, ...$ 25 00
Previously reported, ...
Conference offering to date, ... 76 74

Total for the year so far, ...$ 101 74

CHINA MISSION

Pennsylvania—$99.42
Eastern District, Individual
Martin D. Kendig (deceased), ... 99 42
Ohio—$51.04
Southern District, Congregations
Wheatville, $23.70; Arlington, $21.04; Sidney, $6.30, ... 51 04
Illinois—$35.00
Northern District, Congregation
Cherry Grove, ... 35 00
North Dakota—$25.00
Aid Society
Pleasant Hill, ... 25 00
Nebraska—$5.00
Individual
Mary A. Hargleroad, ... 5 00
Maryland—$5.00
Eastern District, Individuals
A Baltimore Sister and Brother, ... 5 00
Colorado—$3.00
Individual
Mrs. Therese Lohmiller, ... 3 00
Missouri—$2.50
Northern District, Individual
Katie A. Lahman, ... 2 50
California—$2.00
Southern District, Individual
Nancy D. Underhill, ... 2 00

Total for the month, ...$ 227 96
Previously reported (regular fund), ... 224 66
Conference Fund to date, ... 79 12

Total for the year so far, ...$ 531 74

CHINA ORPHANAGE

Indiana—$20.50
Northern District, Sunday-school
Loval Class—Middlebury, ... 10 00
Southern District, Sunday-school
Rossville, ... 10 50
Pennsylvania—$11.00
Eastern District, Sunday-school
Greater Missionary Class—Norristown, . 11 00
Ohio—$5.00
Southern District, Individuals
Jno. H. Rinehart and wife, ... 5 00

Total for the month, ... 36 50
Previously reported (regular fund), ... 265 85
Conference Fund to date, ... 15 00

Total for the year so far, ...$ 317 35

CHINA BOYS' HOME

California—$24.90
Northern District, Sunday-school
Raisin Primary, ... 24 90

Total for the month, ...$ 24 90
Previously reported (regular fund), ... 107 30
Conference Fund to date, ... 25 00

Total for the year so far, ...$ 157 20

CHINA HOSPITAL

Ohio—$20.00
Northeastern District, Individual
Enos Nolt, ... 20 00
Indiana—$18.15
Middle District, Congregation
West Manchester, ... 18 15

Total for the month, ...$ 38 15
Previously reported (regular fund), ... 168 47
Conference Fund to date, ... 80 35

Total for the year so far, ...$ 286 97

LIAO CHOU HOSPITAL

Illinois—$16.25
Southern District, Sunday-school
Young Men's Class—Laplace, ... 16 25

Total for the month, ...$ 16 25
Previously reported (regular fund), ... 58 25
Conference Fund to date, ...

Total for the year so far, ...$ 74 50

LIAO CHOU MEMORIAL CHURCH

Iowa—$110.00
Southern District, Individuals
H. O. Walter, $100; Chas. A. Colyn, $10, 110 00

Total for the month, ...$ 110 00
Previously reported (regular fund), ...
Conference Fund up to date, ... 852 29

Total for the year so far, ...$ 962 29

SWEDISH RELIEF

Kansas—$5.00
Southwestern District, Individual
Mrs. Alice Vaniman, ... 5 00

Total for the month, ...$ 5 00
Previously reported (regular fund), ... 10 00
Conference Fund to date, ...

Total for the year so far, ...$ 15 00

CONFERENCE OFFERING—JULY

WORLD-WIDE

Correction. The $18.00 credited in the August Visitor to Kate Yost, Peabody Church of Southwestern District, should be credited to Peabody Congregation.

S. N. Brumbaugh gave $6.00 for the Quinter Memorial Fund that should have been entered with the report printed in the August Visitor.

Indiana—$816.35
Northern District, Congregations
New Paris, $100; Baugo, $50; West Goshen, $2, ... 152 00
Sunday-schools
Golden Anchor Class, $10; Birthday Bank—Lakeview, $5; Birthday Bank—Rossburg, $5, ... 20 00
Aid Society
West Goshen, ... 15 00
Individuals
John C. Stout, $50; Delbert Mangus, $50; D. W. Hostetler, $25; Thomas Cripe, $25; B. D. Kerlin, $10; Etta Elson, $10; Maude C. Jones, $5, ... 175 00
Middle District, Aid Society
So. Whitley, $15; Manchester Mission Sewing Circle, $10; West Manchester, $10; Spring Creek, $10; Spring Creek Congregation, $5, ... 50 00
Individuals
Aaron Moss, $100; Joseph Studebaker, $50; Josie Dickey, $10; Mrs. Amos Miller, $5; Chas. O. Gump, $5, ... 170 00
Southern District, Congregation
Arcadia, ... 12 35
Sunday-school
Anderson, ... 29 00
Individuals
William Hicks, $143; Chas. E. Johnsonbaugh, $50, ... 193 00

Illinois—$368.00

Northern District, Congregation
Dixon, ... 5 00
Individuals
D. L. Miller, $100; John Heckman, $25; Andrew Lee and Nellie E. Rainey, $3, ... 128 00
Southern District, Congregations
Cerro Gordo, $105; Astoria, $10, ... 115 00
Individuals
I. D. Heckman, $100; Mrs. Emma Wheeler, $10; Mrs. P. C. Burgard, $5; J. Wilbur Metzger, $5, ... 120 00

Pennsylvania—$352.40

Eastern District, Congregation
Maiden Creek, $100; Schuylkill, $7, ... 107 00
Southeastern District, Individual
A Sister, ... 10 00
Middle District, Congregations
First Church—Altoona, $103; Williamsburg, $3.90, ... 106 90
Western District, Congregations
Beachdale Church—Berlin, $7; West Johnstown, $21, ... 28 00
Individuals
A. S. Hoffman, $100; Mrs. Etta Mort, 50c, 100 50

Ohio—$333.92

Northeastern District, Congregations
Pleasant View, $100; Tuscarawas, $46.67; Canton Center, $21.25; Mt. Zion, $1, ... 168 92
Individual
R. C. Shively, ... 10 00
Northwestern District, Congregation
Blanchard, ... 25 00
Southern District, Aid Society
Painter Creek, ... 10 00
Individuals
Lizzie Denlinger, $50; A. D. Coate, $50; Edna Hollinger, $10; Maggie Baker, $10, 120 00

Virginia—$220.15

Eastern District, Congregation
Mine Run, ... 6 45
Southern District, Sunday-school
New School at Dillons Mill, ... 2 35
Second District, Congregation
Pleasant Valley, ... 11 35
Individuals
Mrs. Emma V. Hupman, $100; D. S. Thomas, $100, ... 200 00

Maryland—$153.51

Middle District, Congregation
Manor, $100; Brownsville, $28.51, ... 128 51
Sunday-school
Brownsville, ... 25 00

Missouri—$232.50

Northern District, Congregation
Rockingham, ... 130 00
Individual
Oscar Early, ... 50 00
Middle District, Congregations
Prairie View, $50; Clear Fork, $2.50, ... 52 50

Kansas—$80.11

Northeastern District, Congregations
Abilene Church—Navarre, $21.50; Washington, $1.50, ... 23 00
Southeastern District, Individual
Harry Wise, ... 1 00
Northwestern District, Individual
Mrs. Ira McDonald, ... 1 00
Southwestern District, Congregations
Prairie View, $38.91; McPherson, $10; Garden City, $1, ... 49 91
Individual
E. E. Wade, ... 5 20

Iowa—$161.00

Northern District, Congregation
Franklin County, ... 100 00
Individuals
W. I. Buckingham, $50; Maria Taylor, $1, 51 00
Middle District, Individual
Mrs. Annie Garner, ... 10 00

Washington—$100.00

Congregation
Yakima, ... 100 00

Nebraska—$100.00

Individual
Hiram Miller, ... 100 00

California—$39.00

Northern District, Congregation
Raisin, ... 29 00
Sunday-school
Golden Gate, ... 10 00

Michigan—$35.27

Congregation
Sugar Ridge, ... 33 27
Individual
Sister in New Haven Congregation, ... 2 00

West Virginia—$13.25

First District, Congregations
White Pine, $10; Red Creek, $2.25; Bethel, $1, ... 13 25

Delaware—$100.00

Individual
W. M. Wine, ... 100 00

Minnesota—$3.00

Congregation
Worthington, ... 3 00

New Jersey—$2.00

Individual
H. T. Horne, ... 2 00

Donor Unknown—$47.30

War Saving Stamps, ... 47 30

Total for the month, ...$ 3,157 76
Previously reported, ... 121,932 48

Total W. W. to date, ...$125,090 24

STUDENT FELLOWSHIP FUND

Bethany Bible School Volunteer Band, $1,204.02; Bridgewater College, $531.89; Elizabethtown College, $384.50, ... 2,120 41

For the month, ...$ 2,120 41
Previously received, ... 2,792 77

Total to date, ...$ 4,913 18

LIAO CHOU MEMORIAL CHURCH

Bethany Volunteer Band—Illinois, ... 728 73

For the month, ...$ 728 73
Previously reported, ... 123 56

Total to date, ...$ 852 29

SWEDEN CHURCHHOUSE FUND

Pennsylvania—$25.00

Eastern District, Individual
H. S. Gibble, ... 25 00

Total for the month, ...$ 25 00
Previously reported, ... 163 19

Total to date, ...$ 188 19

RELIEF AND RECONSTRUCTION COMMITTEE'S REPORT FOR JULY, 1919

Credit for $39.44 in the May report should have been given to Center Congregation instead of to Walkerton Church.

ARMENIAN AND SYRIAN RELIEF

California

Covina Cong., $10; Nancy D. Underhill, Pomona, $1; Santee Church, $5, ...$ 16 00

Canada

Luther Shatto, Gleichen, ... 146 00

Colorado

Bethany S. S., $3.61; S. S. of First Church of the Brethren, Grand Junction, $5; Mrs. Therese Lohmiller, Pueblo, $1, .. 9 61

Idaho

C. W. Society of Boise Valley Church, 22 26

Illinois

Coal Creek Church, $30; Coal Creek Children's Day Offering, $11.60; Polo Church,

BRIDGEWATER COLLEGE LIBRARY
BRIDGEWATER, VIRGINIA

$130; Chicago Church, $70.05; Okaw Cong., $200; Pine Creek Church, $51; Loyal Banner Class of West Branch S. S., $5; Batavia S. S., $5, ... 502 65

Indiana

Maple Grove Cong., $16; Young People's Class of Maple Grove S. S., $5; Andrews Church, $30.50; Mexico Cong., $10; Mary Yoder, Bourbon, $10; Markle Cong., $11; Truth Seekers' Class, Lower Deer Creek S. S., $10; Center Cong., $10; Landesville Church, $1.50; New Salem, Bethel, Syracuse, Bethany, and Pleasant View Cong., Collection, $18.51; Clifford R. Bowman, Mooreland, $5, ... 127 51

Iowa

So. Ottumwa Church, $4.15; Iowa River Church, $10; Sheldon Cong., $41.12; North English Church, $75; South Waterloo Church, $183, ... 313 27

Kansas

Abilene Cong., $70; Ozawkie Church, $5.50; Mrs. Alice Vaniman, McPherson, $5; McPherson Church, $12.07; Maple Grove Church, $5; Wichita East Side Church, $40; Rock Creek Church, $23; Larned Church, $77, ... 237 57

Maryland

Brownsville Cong., $165; Beaver Dam Cong., Frederick Co., $9.50; Bear Creek Cong., $10; Harry D. Grossnickle, Boonsboro, $5, ... 189 50

Michigan

Amanda Wertenberger, South Haven, $3; Woodland Village Church, $27; Thornapple S. S., $6.40, ... 36 40

Minnesota

C. W. Society, Worthington, $5; Root River Cong., $45, ... 50 00

Missouri

Rockingham Church, $28; Prairie View Cong., $150; A Junior Class, Skidmore, $8; Shoal Creek Church, $6; Henry Maberry, Fairfield, 50c; Madaline Burns, Fairfield, $1; Caroline Forehand, Fairfield, $1; John T. Forehand, Fairfield, $1; O. E. Forehand, Fairfield, $2, ... 197 50

Montana

Mrs. Claude Burlingame, Nashua, $5; Myrtle W. Billsborough, Rumble Creek, $2, ... 7 00

Nebraska

Arcadia Church, $2; Silver Lake Cong., $5, ... 7 00

North Dakota

Pleasant Hill Aid Society, $25; Salem Cong., $15, ... 40 00

Ohio

Bethel S. S., $6.13; "Helpers" and "Young Men's Class," Weilersville, $5; Mr. and Mrs. A. C. Buchwalter, Weilersville, $5; Prices Creek Church, $57; Greenville Church, $267; Christian Krabill, Edgerton, $20; A Friend, Columbiana, $40; Young People's S. S. Class, Louisville, $5; Intermediate S. S. Class, Louisville, $5; Zion S. S., Tuscarawas Cong., $5; Owl Creek Cong., $39; Salem Church, $184.94; Upper Twin Cong., $173; Jordan S. S., Ft. Recovery, $5; May Hill Church, $6, ... 823 07

Oklahoma

Mrs. C. A. Dodd, ... 1 50

Oregon

Mabel Cong., $47.75; J. L. Christlieb, $5, 52 75

Pennsylvania

Lower Cumberland Cong., $73.83; Huntingdon Cong.; $25; Schuylkill Church, $5.65; Fredericksburg Church, $144; A Sister, Lancaster Church, $60; Johnstown Cong., $32; Williamsburg Church, $19; Antietam Cong., $1,000; Pittsburgh Church, $137.50; Scalp Level Cong., $68.50; Artemas Cong., $3.50; Coventry Cong., $200; Bellwood Church, $61.50; Huntsdale Church, of the Upper Cumberland Cong., $70; Sell St. Church, $74; Riddlesburg Church, $11; Wayne S. S., $7.56; Shady Grove S. S. of Falling Spring Cong, $20; Brownsville S. S., $5; Secondary Class of Brownsville S. S., $5; Shady Grove S. S., $10; Shady Grove Aid Society, $5; Falling Spring Cong., $40; Spring Run Cong., $28; Parker Ford C. W., $15; Greenville Cong., $3, ... 2,124 04

Virginia

Fairfax Cong., $106.72; Roanoke City Church, $28.75; Trevilian Cong., $7; Copper Hill Cong., $41.20; Mountunion S. S., $8.80; G. M. Quann, Rhoadesville, $3; Roanoke City Cong., $360; Sangerville Cong., $80, .. 635 47

Washington

Sunnyslope S. S. of Wenatchee Cong., .. 25 00

West Virginia

John W. and Elva May Hevener, $59.94; Red Creek Mission, $9.78; Chestnut Grove Cong., $13.17, ... 82 89

Washington, D. C.

Washington City Church, ... 5 00

Unknown, ... 5 00

Total for month of July, ...$ 5,656 99

FRENCH ORPHANS' RELIEF FUND

Illinois

Nautilus Class, Elgin, $9; Upstreamers Class, Elgin, $9; Barbara and Mary Culley, Elgin, $3; Berean Bible Class, Elgin, $18.25, ... 39 25

Virginia

Elementary Dept. of Summit and Glade Sunday-schools, ... 25 44

Total for month of July, ...$ 64 69

BELGIAN RELIEF FUND

Virginia

Elementary Dept. of Summit and Glade Sunday-schools, ... 25 44

Total for month of July, ...$ 25 44

SALVATION ARMY FUND

Pennsylvania

Lititz Cong., ... 25 00

Total for month of July, ...$ 25 00

The zeal of the natives to give the Gospel of glad tidings to their countrymen often puts us to shame. This striking testimony was offered by an Indian martyr: "Had I one thousand lives to give, it would be insufficient for what Christ has done for me." How do our zeal and willingness to sacrifice measure up to this testimony? Were it the testimony of all professing Christians there would be lives and means forthcoming for the spreading of the Gospel to every creature.

The missionary on fourlough can best fan into flames the holy fire on the home altar by first-handed presentation of the needs on the field, and by relating what the power of the Gospel of Jesus Christ can accomplish by transforming the lives of the heathen.

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INDIA

Ahwa, Dangs Forest, via Bilimora, India
Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India
Hoffert, A. T.
Miller, Eliza B.
Mow, Anetta
Stover, W. B.
Stover, Mary E.
Ziegler, Kathryn

Bulsar, Surat Dist., India
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Eby, E. H.
Eby, Emma H.
Mohler, Jennie
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India
Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella
Nickey, Dr. Barbara M.
Pittenger, J. M.
Pittenger, Florence B.
Royer, B. Mary
Swartz, Goldie

Jalalpor, Surat Dist., India
Shumaker, Ida C.
Grisso, Lillian

Vada, Thana Dist., India
Garner, H. P.
Garner, Kathryn B.
Powell, Josephine

Post: Umalla, via Anklesvar, India
Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

Vyara, via Surat, India
Long, I. S.
Long, Effie V.

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Kaylor, John I., De Graff, Ohio
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THE SHARE PLAN

A New Method of Supporting Our Station Work

* * * \

THE MISSIONARY Visitor

Church of the Brethren

A FAMILY HOME IN CHINA

This is a representative family court yard, with the married sons, children, cattle, dogs and harvest —all in one enclosure. Notice that the outer wall is a solid one, and that all windows and doors open into the court. Villages and cities are made up of such family units as this.

VOL. XXI October, 1919 NO. 10

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

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The Missionary Visitor

Volume XXI OCTOBER, 1919 No. 10

FOR A GREATER CHURCH OF THE BRETHREN FOR THE WORLD

The other day a letter came to our desk, saying that a splendid brother with a brilliant mind, who has been an instructor in a State school, had surrendered his position which gave him a very lucrative remuneration, and had accepted a position as instructor in one of our own schools at a much reduced salary. Tears almost came to our eyes as we read this simple statement, and we stopped to ask ourselves, Why did he do it?

Why is it that one so situated with life and advancement and prestige ahead of him in his chosen field will surrender it for the sake of his own church?

What is the appeal which the church can present that will prompt him to leave the college, with the splendid equipment and the agreeable environment and the multitudes of young people from every section of one's State, and labor for less remuneration in a small school?

Who can frame the message which comes into the heart of such an one, causing him to turn his back upon rich prospects and promises in one field and to accept what would seem lesser reward in another?

Did we say "lesser reward"? Ah, there is where we spoiled our bit of a monologue by uttering prematurely what we conceive to be the answer to the whole question. We are glad that we said "what would seem to be the lesser reward," because it only seems lesser. Indeed, it is the far greater reward. The one who thus surrenders himself does not do it with the idea of accepting a lesser reward, but rather he expects to receive it in some other manner than through the pay envelope and the bank note.

And back of all this is a stern realization that the world wants service, not opportunity to bestow remuneration; that it seeks for those who dare to sacrifice.

The appeal rising from the hearts of all our young people, and from the church itself with a greater future than its splendid past, constitutes sufficient voice for any who have a sensitive ear.

We have young people worth educating. Our church has splendid principles that must be propagated, and the spirit of the hero, surrendering selfly prestige for the good of the whole, will knit these young people into the warp and woof of our principles in a way that the future will understand. But this cannot be accomplished without sacrifice and devotion. If we would call forth the heroic in young manhood we must show ourselves the hero. If we would make the future of our church great we must work for its present greatness. If we would make tomorrow's leadership men of God, we must play the part of men ourselves. Thank God for the example of this stalwart Christian man. Thank God his number is increasing. Thank God that working for "lesser present reward" is being popularized by such leaders.

The Forward Movement Goal of a Local Church

If the Forward Movement is to do your church its greatest good it must come about through your local efforts. Indeed, the Movement is intended more than aught else to stimulate your own local church activities.

The Walnut Grove Church of the Brethren, Johnstown, Pa., through her pastor, M. Clyde Horst, has happily conceived of a splendid plan to make the Forward Movement real to herself. The following goals are those which she has officially adopted as her own to guide her in her work during the Five-Year Period. These are printed on a neat postal-sized card, the local church announcements appearing on the reverse side.

1919—OUR FORWARD MOVEMENT GOALS—1924

(Officially Adopted in Council May 2, 1919)

1. An adequate current expense budget each year.

2. Church debt ($15,000) erased inside of five years.

3. Two added to the Sunday-school enrollment each week; every member of the church in the Sunday-school and all Sunday-school pupils of proper age in the church.

4. Ministers, deacons and Sunday-school officers and teachers leading in a campaign of continual personal evangelism in an effort to add on an average of six persons to Christ and the church by gospel confession and baptism each month.

5. Annually, seventeen students sent to Brethren schools, at least ten of whom will be in College, and fifteen taking some Bible work.

6. Annually, one spiritual, aggressive young man called to the ministry, or volunteering therefor, and one foreign missionary furnished every thirteen years.

7. Annually, $350 raised for Samuel Bowman, our missionary to China, and the Sunday-school's quota of the support of Sisters Shumaker, Widdowson, and Clapper, Western Pennsylvania foreign workers, freely contributed. A liberal Conference offering for World-Wide Missions on May 25.

8. One cent per week per member for Home Missions the first year.

9. Gospel Messenger, Missionary Visitor, Yearbook and Brethren Sunday-school literature in every home in the congregation.

10. Daily study of the Sunday-school lesson from the open Bible, and suitable family devotions in every home in the congregation.

"Let me fail in trying to do something,
Rather than to sit still and do nothing."

EDITORIAL

We praise God with our India Mission for the copious rains that have fallen upon practically the whole area of our mission as well as quite generally all over India. In a land where it is estimated that 60,000,000 people, even in normal times, lie down to sleep, hungry, each night, rainfall in famine time seems a veritable dispensation from God.

Brother and Sister Q. A. Holsopple, who have been detained in the homeland because of Sister Holsopple's health, are now planning on returning to India this fall. They report that they have wanted to return to India during all of their time at home, but the wonderful response of new workers this year has made them real homesick. Bro. Holsopple will prove a valuable reinforcement to India in this time of scarcity of men who know the language.

The real Twentieth Century Idea will strike our mission field in India in the not-distant future when the two promised Fords get there. The Sunday-schools of Southern Pennsylvania are providing a machine for the Vada Station, while two good brethren in Iowa have given Sister Sadie Miller the necessary funds for a Ford when she returns. Vada Mission station has a splendid government road, which runs to the railroad more than twenty-five miles away, and a Ford will not only be a saving on a missionary's time, but will also relieve one from a long, hot, wearisome drive in an oxcart, thus blending comfort with service.

Not by might nor by power, but by the quiet working of the Spirit is the Five-year Forward Movement becoming a life principle of the church in these days. We are wonderfully gratified with the progress being made. The Movement is "soaking in" on folks. Every church is feeling its impact. More is being accomplished this first year than we can realize. Dare we prophesy that this silent, unseen working in the various churches will mean more to the succeeding years as we stretch toward the goal than if things were starting off with much noise and hurrah? Our brethren do not do things that way.

Do we believe that the Forward Movement goals will be reached, as a brother asked us? Of course we do. Many of them must be revised before the Movement is hardly started. Others will have to be advanced before the five years roll by or they will look so puny to the church that she will demand their enlargement.

What a great day this is in which to live for the advancement of the world! Not the pessimist, not the "crepe hanger," but the man with an optimistic mind and a prayerful heart, is the one for whom the world hungers. We are not sinking into an abyss, but we surely are emerging from one. We are seeing ourselves with our secret sins, in church, in society, in nation, and we are finding out that whitewash and camouflage do not do the proper kind of cleansing. We are placed these years in a position where we can labor for the regeneration of the world, and at a time when the world knows that she needs it. Our task is half done when the public conscience realizes that she needs something that only God can supply.

A good brother informed us not long ago that in his will he was making the Lord an equal Heir with his children, while yet another will make education and missions each an equal share with his children. Such a splendid method of disposing of one's estate should commend itself at once to any who are planning the disposition of the fruits of their years' labors.

Not only is great wealth in the hands of our brethren oftentimes the reason for the loss of their children, but it is likewise the reason for the loss of the souls of these same children. The rule likewise works backward. The loss of the children may finally mean the loss to the Lord of the entire fortune. Query: What shall it profit a brother if he shall gain great possessions and his land double in value within one year, if in the end it means the loss of his children to the church, the loss of their souls and the loss of his entire fortune to God? Can somebody please rise and answer this question for us?

Would you do a great service for missions and for the home church at this time? If so please remember the requirements of your college. They are needing money now because standards demand it. They not only need it, but they are compelled to have it. We may not realize the fact, but some of the brightest pages in the history of the church are being written these days by the heroic solicitors who are urging you to come to their rescue to save our schools to the highest recognized standards in Christian education.

Mr. Lugubrious Blue is living in some of our churches, so we are told. He is the incarnation of that spirit of pessimism which blocks the way for mission study classes, for revised methods in church finance, which contends for antiquated methods of dealing with the lambs of the flock, which encourages a spirit of hypocritical avoidance of the weak ones of the church membership, by freezing them out at every opportunity. And the spirit may be incarnate in an elder, a deacon, a laymember, a sister. Does Brother or Sister Blue live in your church? If so, for the love of the cause change their minds or do something with them or for them.

Peculiar, isn't it, how the Lord either sends or permits or tolerates a few chronic grumblers, or kickers, or grouches in so many churches? They are without doubt allowed to exist for a purpose, and oftentimes they perform a very distinct mission-

ary service. The spirit of oppression and suppression, which they fairly exude when things are going fine, always proves a wonderful stimulus to those who are working against great odds and are making a success of it. On the other hand, we believe the church can find enough missionary problems to work with when all of these "yes, but—" fellows are converted or have moved away or are mourned among the departed. We merely insert this paragraph, however, for the love we have for those who are working where this darksome clan is grievously in evidence.

Our missionaries find it valuable to return to school when opportunity affords. Brethren J. M. Blough and Jesse B. Emmert, with their families, are at Juniata, Bro. John I. Kaylor is to attend La Verne, Dr. Fred J. Wampler has been in medical school some during the summer, while others have been in or are contemplating college for a season. To be away from the homeland, and buried in a non-Christian environment, causes a peculiar, empty feeling to possess our workers, so that when they have a chance they take to college like thirsty spirits do to water.

We are rejoiced in the number of organizations desiring to support missionaries. Always we endeavor to give home folks—first the local congregation, then the District—first chance to support them. And never has this privilege been accepted so generously as this year. Does this not go to prove that the more workers God calls, the more supports does he provide?

Somebody recently spoke to us of the "sweet Christian spirit" of the Missionary Visitor. We accepted this as a stimulus to continue to follow our present policy. But at the same time some doses are pretty bitter, even when they are necessary. We shall endeavor always to supply our people with what we think they need. And if perchance something is said which seems bitter to you, please feel that it is either needed or else is the fault of an incorrect diagnosis. We must seek to serve the whole constituency.

There is a Christian dignity that should characterize every child of God, and the following definition of a "gentleman" is worthy of our close observance: "A man who is clean both outside and inside; who neither looks up to the rich nor down to the poor; who can lose without squealing and win without bragging; who is considerate of women, children and old people; who is too brave to lie, too generous to cheat, and who takes his share of the world and lets other people have theirs."

A certain rich man did not approve of foreign missions. One Sunday, at church, when the offering was being taken, the collector approached the millionaire and held out the plate. The millionaire shook his head: "I never give to missions," he whispered. "Then take something out of the plate, sir," whispered the collector. "The money is for the heathen."—Missionary Review.

"It's a mighty good thing, while you're running life's race,
Just to pause as you go and to come face to face
With your conscience, and ask it a question or two;
For it's right you should know what your life means to you."

THINK IT OVER

While our sister publication, the Gospel Messenger, has reported the business of the last session of the General Mission Board, there are a few things that we should mention editorially. The appropriations made for the India Mission for 1920 amount to almost $145,000, or considerably more than double what was given last year. This indicates and inaugurates a building program on the part of India which is a part of the Forward Movement and which is designed adequately to equip the mission with schools, hospitals, churches, teachers' quarters, wells, etc., in a way that will assure greater work for the future.

The question of a home mission secretary is likewise still pressing for solution. It is easier to create a position than it is

to fill it with the right man. A committee is appointed to secure a suitable man for the position. In addition to the great needs of our Brotherhood for assistance in her home problems there press in upon us the claims of the regions beyond our homeland—the lumber camps of our great forest sections, the sailors along our coasts, the overcrowded and underchurched of our cities, the Indians on our reservations, the settlers of the pioneer districts, the miners, the colored peoples, the mountaineers, Mormon territories, and the ever-increasing immigrants. The post of this home secretary will be as great and as broad as he can make it, for the fields are large and the grain is white unto harvest.

Shall a new mission be opened in Africa? This question, which has been in many minds and on a multitude of hearts, was definitely presented to the Board. A number of consecrated young people presented a memorial to the Board concerning Africa, several applications for missionary appointment were in the hands of the secretary, and two stalwart champions of Africa were present during the Board's discussions. Each member of the Board, with the advisory member, expressed himself as favorable to a mission in Africa as soon as the time seems to be ripe for such an enterprise. A committee was appointed to study the field, the resources and the possibilities of such a mission.

It is not the Board's intention to hurry the occupation of Africa by our church, nor is it the Board's desire to retard the movement when the time seems here for it. Wisdom and fairness to our workers in other lands would dictate that their needs and their counsels should likewise be considered on such a question. We must properly man and equip our missions as we establish them, else we pursue a false missionary economy. Therefore the care that will be exercised before a mission is opened in the Dark Continent. We must not hastily say that a new mission is to be started soon in Africa. Rather let us pray that it may be opened at the right time, and let us pray that the Lord will open the way speedily when our resources, our spirit of missions and our present occupied fields may warrant the step. What finer testimony to the Lord's working through our Forward Movement could be found than that its existence signalizes the opening of dark Africa to our people? China was opened in the Bicentennial year of our history, and it is the Lord's will that the African Mission should at least be projected in this, the 200th year of our existence in America.

Brother and Sister J. F. Graybill, returning to Sweden, and Brother and Sister W. E. Glasmire, going out to Denmark, will sail from New York City on October 18. Brother Graybill's have been very busy indeed during their furlough and have awakened much interest in many places, and especially in Eastern Pennsylvania, New Jersey and Eastern Shore of Maryland, with their messages. Their Swedish brethren are very anxious for their return.

Brother Glasmire's go out to Denmark for labor among a people who were the first converts to our foreign missionary enterprise. We believe that their going means a new day in the history of our Danish work. The prayers of the entire church are with this band of four who give themselves so freely for the salvation of the Scandinavian people. We hope to have a biographical sketch of Brother and Sister Glasmire with their own pictures and that of their dear children in the November issue.

We want the same passion for the Lord's work that enlisted the millions of dollars and lives for the war to make the world safe for democracy. The nations need Christianity to make democracy safe for the world. A certain American patriot said: "My Bob is in France fighting for democracy, and I must contribute what I can to help the cause along." The cause of Christianity is the greatest issue before the world. If your son or daughter is not on the foreign mission field, somebody else's son or daughter is there. And because it is the Lord's work you should contribute what you can in money and prayer.

Brother J. H. Moore at his Florida Home

Mission Work in the South

J. H. Moore

FOR the Brethren there is no greater field for home mission work than can be found in the great South. Now when we speak of the South, we mean all of this vast section south of the Ohio River. We have quite a little group of churches in Tennessee, a few in North and South Carolina, but none in Georgia. One or two may be found in Kentucky, and a like number in Alabama. The membership in Mississippi is very limited. West of the Mississippi River there are no strong churches in the States classed with the South, though there are a number of congregations struggling against great odds.

Here in Florida, a State to which immigration is heavy, there are five organized groups, owning five very modest houses of worship, and still one of these houses is not occupied at present. These congregations are too far apart to permit of any special coöperation. They simply exist, and are doing their best to gain in strength and influence. Other congregations are in contemplation, but it will require time and money to bring them into active existence. Here and there small groups of members, and sometimes wholly isolated families, have settled. While fully representing the principles of the Church of the Brethren, they have no services of their own. Not being organized foi work, and having no shepherd to look after them, or their spiritual interest, we are losing just that much help and some influence. And what is true of Florida, in this particular, may be true of half a dozen other Southern States.

How to reach these scattered members and help them, and how to get the best out of the small organized congregations, are problems that pertain to the Southland. In each locality where members are located a wise shepherd might find hundreds of earnest people willing to heed the message if rightly presented to them. To help the isolated members would be one way, and an excellent way, of laying the foundation for a few churches. In all probability there is no better way of getting in touch with the people. Even one family in a community gives a splendid excuse for regular religious services, and also for a distribution of tracts representing our people and their claims. What we are here saying applies to isolated members in any part of the South. To find suitable men

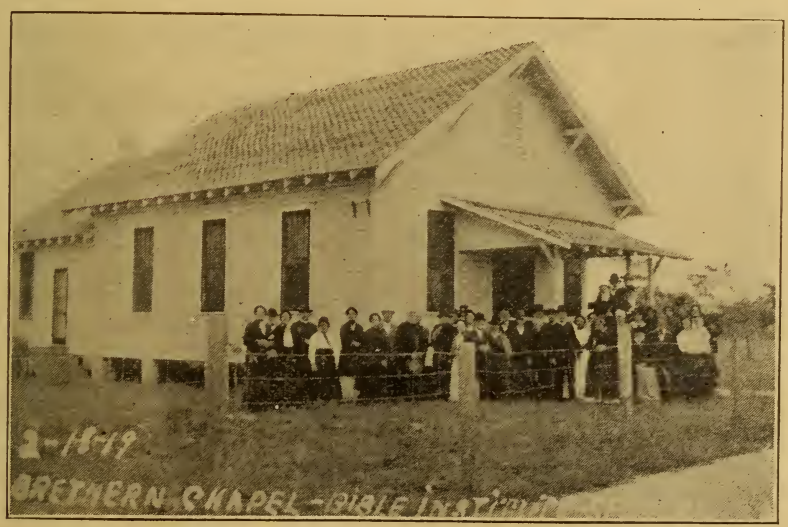
for this type of work is another problem that we will not attempt to solve in this article.

But for small congregations and unorganized groups of members, another line of work becomes necessary. In most instances this means a moving evangelist, who is an earnest and efficient preacher, who knows how to go from one point to another and help care for and build up the several groups until they become strong enough to look after their own interests. There is a demand for this line of work in Florida, and also several States north of us. It signifies that in the South we are to have a good working congregation in every locality where a few members can be found and used as a nucleus around which to operate. As a starter for mission work, we can think of no better method. And so far as successful, it would pave the way for more extensive undertakings.

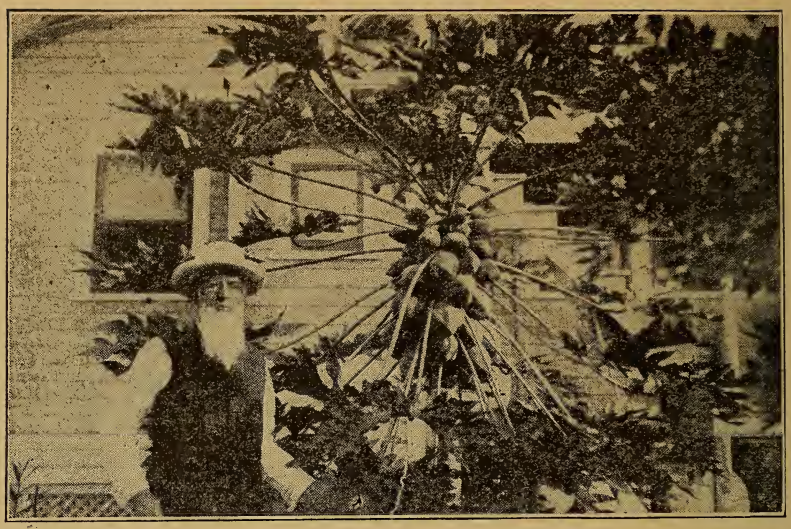
In some localities, especially in town, we must have resident and supported pastors, men suited for that kind of work, who can give their full time to the Brethren interests. Some of this work may have to start with a partial support, but the well-matured plan must be to build up a church. Undertakings of this sort require strong faith and persistent efforts. In fact there are two points in Florida where pastors are to be located, and a good part of the money is in sight for the purpose. For this work our District Mission Board hopes to have the full coöperation of the General Board, morally and financially. This we feel sure will be brought about in due time.

But the kind of men for the Southern field: They must be brethren who have our principles most thoroughly at heart, and who enter into this work with the full purpose of building up exemplary Brethren churches. In the South the churches stand by their colors, and are respected for it. While there may be a reasonable amount of affiliation, it is understood that each preacher looks out for the water that is to turn his own wheel. Not only so, but they preach their doctrine, and those who are the most persistent in this are meeting with the best success.

And by all means must the preacher have a converted wife, one who is in full sympathy with his work and the principles of their church. She ought to be able to take an active part in his work, and be well enough informed to be a leader among women. She ought to be a good Sunday-school worker and also a good singer. In fact, both of them ought to be good singers, such as can put life into the singing. In the South the preacher's wife cuts an important figure, and the more helpful qualities she possesses, the more will she



Sebring Church of the Brethren
Eld. Jas. M. Moore Will Conduct a Bible Institute Next February



The Visitor Editor Found It a Real "Southern Problem" to "Eat" All of This Delicious Fruit That He Desired, from Bro. Moore's Backyard

be respected. This not only strengthens the minister's hands, but it helps to give the church prestige.

It is the plain preaching and the living of the Gospel that are needed. And the man who proposes to do this in the South must not assume the attitude of knowing everything. He will find people here who think that they know a thing or two. As for leadership, any man entering the mission field here will find that well developed all over the South. The people have their leaders, and they know how to lead. Even the colored people have their leaders, and they are not without their strong influence. In fact, it is no child's play to open up and keep religious work going in any of the Southern States. The man who undertakes it needs to study his message, his field, and the people with whom he has to deal. By his life, the life his members live, and the preaching he does, he must show that he is working in the interest of a superior type of religion, a religion that means more than the general run.

In the South there are churches well able to take care of themselves. Some of them are in Florida. Of the latter we may name Bethel, twenty-five miles south of Jacksonville, and Sebring. As time goes by these will grow stronger, and in the course of a few years be in a position to aid the work at weaker points. But these weaker points need attention, and it is to be hoped that something in their interest will materialize before a half dozen moons shall wax and wane.

Sebring, Fla.

"Prayer opens the soul to God. Prayer opens the life to the workings of infinite grace. And now I see why the Christian soldier should be so urgently counseled to pray. Prayer keeps open his lines of communications. Prayer keeps him in touch with his base of supplies. Without prayer he is isolated by the flanking movements of the world, the flesh and the devil, and he will speedily give out in the dark and cloudy day. 'Men ought always to pray and not to faint.'"—J. H. Jowett.

The missionary's aim on the field should be to make the work self-propagating and self-supporting. There are three stages in missionary activity: the pioneer, the self-propagating, and the self-supporting stage.

The American Bible Society of New York has circulated 20,000,000 Bibles and Scriptures in eighty-five languages and dialects during the last four years.

Specialists, or Just Missionaries

I. S. Long

OF late years there is much talk of the need for specialists, and in secular spheres there are specialists who are making good. It is easy to bring over into the spiritual sphere this same idea. Every successful company or council wants the idea that works.

Recently I was told of a certain young mission where all the workers are specialists, called out to do something special. Hearing this, I was led to ask an old missionary of thirty-five years' experience on the field—an M. A., D. D.—why we should not have more specialists in the India field. His reply was that all the missionaries of his own mission are specialists, capable of filling any station or job that may be assigned them. I happen to know that all their men workers are B. A., B. D. at the least, and that they have high schools, vernacular training schools, industrial schools, a printing press, splendid evangelistic work, and are also doing a good deal of literary work in the vernacular.

Recently a very fine old neighbor missionary passed away. In writing about him it was said, "He was first of all a preacher. He was also a fine pastor, a true shepherd of the flock. Moreover, he was a good business man, having erected the best-built churchhouse in the mission. He was considered the best linguist in Gujarat, and was the author of many valuable works in the vernacular." When he died the mission family were overwhelmed with grief. He had spent thirty-five years in India and had lived at five or six different stations, being in charge of the varied work that came to hand. He was generally regarded as a specialist of the right sort.

I know three men who came out to India to take charge of Bible schools. One of them said to me recently, "In my first term I did the best I could, in the theological school, it is true; but being young and inexperienced, not knowing the language, its idioms, etc., did not know my people well, hence had an uphill job. Had I had a few years in the village work, right among the people first, I should have known a whole lot of things that would have been good for me. Nevertheless, on my return from furlough I expected to go back to my old job. But the mission authorities said 'No,' and put me into evangelistic work instead. A little hard on a specialist, this! But oh, the blessing this change has brought to me and my workers! We have baptized literal hundreds this year, and my men and I are simply overwhelmed with the success and blessing God has graciously given us. My only problem now is to care for the hundreds and hundreds that are flocking into the church. I may be put back into the theological school some day, not sure. Meanwhile, I am very glad I am in evangelistic work."

Several of us heard another say, "We need special business men and bookkeepers these days." I think this is true, for the business side of our own mission is growing very large indeed. But this led the other fellow, a member of a very large mission, to say, "Last year I met one of our own men in Kashmere, on vacation. He introduced himself as Prof. ———, from one of our colleges, disdaining the word 'missionary.' He stayed one year and went to America. Last month another of our specialists sailed from ——— for the homeland. He, too, was here but a short time. They were not consecrated enough to do what the mission asked them to do. My own opinion is that if young people can't come out as missionaries they had better remain at home."

A certain very estimable young lady came out to India to take charge of a normal training school in the vernacular. She learned the language well and made good in her work, I feel sure; yet an older missionary, speaking of her, remarked to me, "If the mission thinks, for reasons well known to more experienced workers, that she will succeed better later on for having village experience, why, she will be given evangelistic work next term."

Doctors, bookkeepers, agricultural men, etc., are workers who usually stick to their post always. However, I was told of five or six excellent doctors of medicine who are now filling large places in the evangelistic

work in mass movement areas. God is overwhelming certain missions and districts with opportunity for Christian service. It follows that consecrated workers are not only ready for, but willingly do fall into the places of largest opportunity.

Sometimes others think of us different'y from what we think of ourselves, and the "others" are in the majority in that event, too. I venture the assertion, though, that a body like our field committee usually gets the right man for the right place, and I am sure it is a truism that a man or woman who is a specialist indeed will find the special job without his seeking it.

Here in India we shall soon need a half-dozen men and women trained in the best normal schools of the homeland, whatever other scholastic degrees they may have. They will aid us much in the large school program we have on hand. We also need workers especially prepared in pedagogy and religious education. We need the finest type of evangelistic missionaries obtainable. God is opening "a great door and effectual" to us here in India, and the door will soon open wider. To enter wisely and reap we can use the best talent the church has to offer. Yet, I dare say, when the field committee calls for specialists the thought is for men and women large enough, and yet consecrated enough, also, to fill any of several posts we may have to offer. These posts will likely be far different from and larger than your present dreams of a certain niche you would like to fill in India.

I would like to remind all young people that it takes real fitness to be "just a missionary" in these days of rapid evolution and revolution of peoples in the East. If any young man is freshman enough to believe the jobs on this side too small for his talent, the likelihood is that he will do well to remain at home in some larger place. Meanwhile, may all of us young people be so yielded to the guidance of the Spirit that, whether here or there, we may be used to do the most good to the most people possible, in the little while we have to live.

Vyara, India.

Are You Ready?

Ursula Miller

If the Master should come in the dim, gray dawning—
Sound his trump at the break of day—
Ere our dreams are finished in the cool, moist morning,
Would he find us in great dismay?
Would he find our hearts ever for him watching,
At the start of the first bird's song?
Tho' our eyes be heavy, will our souls be waiting—
In the morn to the Lord belong?

At the noon's sunny hour, when the heat is wearing,
When the sun is away o'erhead,
When our nerves are jaded, and our limbs a-weary,
Would he find our spirits Word-fed?
Would he find our labor ever to his glory,
As our various duties call here?
Lives in your heart and mine sweet redemption's story?
Do we deeply the Lord revere?

Should the trumpet's sounding at the beauteous evening,
When the first stars appear on high—
When the sweet, cool breezes bring a deep reviving
As the close of day draweth nigh—
Would he find our ideals at the evening's coming,
At the close of a long, hard day,
Still so clean and pure as at the morn's awak'ning?
Then to him we'll belong alway.

Or at midnight, when the house is wrapt in slumber,
As we rest in the lovely night,
When the stars are twinkling and the bright moon shining,
Would he find us in great affright?
Would he find us in our rest in his Word abiding?
In our unconsciousness his own?
Would he find the flavor of our prayers pleading
For adoption to his great home?

Entrance to the Great Future

Steven P. Berkebile

Saturday, September 13, marks the passing of another of our missionary heroes. Steven P. was the sixth of eight children born to David and Sarah Berkebile. Steven was born July 30, 1877. After his common and high school days were over he spent several terms in Bible school at Manchester and also took special Bible study by correspondence. At the youthful age of ten he was deeply moved about the condition of the heathen, and allowed this spirit to grip him so that at one time he went to the barn and preached Christ to the horses with all the fervor of his heart.

At the age of sixteen he accepted Christ and was led into the water for baptism by his father, who was a minister. At the age of twenty he was elected as a deacon and the following year was called to the ministry. He pursued various lines of activity, including the work as pastor of the mission point at Fostoria. In 1903 he was united in marriage to Nora Flora who has proved herself a very faithful and loving helpmeet.

Their united desire was to serve the Lord to the best of their ability and on September 1, 1904, they sailed for India by the way of Europe, where they visited the churches there.

They were faithful workers in India and spent their lives unselfishly for the cause. In the year 1909 Bro. Berkebile was stricken in health and it was necessary for them to go to the hills for recuperation. While there he seemed to increase in weight, gaining eighteen pounds in slightly more than a month. The May Visitor, 1910, mentions their arrival in America again and the June issue records the following: "At the recent Board meeting the counsel, help and presence of Bro. Steven Berkebile were much appreciated. Having just returned from the field he was able to impart much to those who have been permitted to talk with him. His improvement in health is not rapid and yet he is making progress."

However, he was never able to return to his chosen land, and he has been greatly missed on the India field. Just as he had learned the language and customs well and at a time when the man power of India needed to be strengthened it was necessary for him to remain in America. They have been living near Bellefontaine, Ohio.

Those who have made missionary service flags similar to the one used at Conference this year will need to change one silver cross to a gold, for the Father has called one of his own unto himself. May we pray that we who read this will succeed Bro. Steven in that heavenly land when the call comes to us to leave our mantles upon the earth and pass to the great reward.

Brother Berkebile in passing to the great future leaves his faithful wife Nora, three sons and many relatives and friends who will always have pleasant memories of him.

A Threshing Floor
The Whole Family Is at Work. The Floor Forms the Roof for the House Beneath

China, Retrospective and Prospective

V. Grace Clapper

WILL you, my dear reader, glance backward with me and note briefly the China of the past, in order that you may see clearly the advances she has made in the march of civilization, and in this light try to imagine what are her prospects for the future? China is the oldest nation in the world. Other nations, once contemporary with China, rose to the zenith of their development and fell, while China has continued to exist. Nevertheless, the thought expressed in one of her proverbs, "Gin bu ru goo" ("the present doesn't come up to the past"), is absolutely true. History tells us that more than three thousand years ago this empire had developed a high standard of civilization, but since that time has made little progress. The student of Old Testament history, traveling in the interior of China, will find sufficient evidence to vindicate this statement. Almost involuntarily he will recall incidents studied in the lives of the patriarchs which are made realistic by the manners and customs of the people. Some of her antiquities which can be traced back to, and beyond, the time of Abraham, give clear evidence that at that time she had made progress in all the arts of civilization, but later came to a standstill—a clear case of arrested development.

China has been very little influenced by the other nations of the world. This is partly due to her geographical location, which has almost literally cut her off from the outside world, and partly because she desired to be thus separated from other peoples; for where the physical features of her borders failed to form a satisfactory partition between her and her neighbors she used artificial means and constructed the Great Wall to prevent any encroachment upon her territory. While this was largely the result of fear, it nevertheless clearly indicates their desire to remain an exclusive people. Are we not safe in saying that, just as truly as the physiognomy is an index to the character of a person, so are the physical features of a country indicative of the general character of its people? This seems especially true in the case of China. She has always been a self-satisfied nation, content with her own arts and inventions, not caring to introduce foreign industries, even though they might have been the means of developing her resources and thus bringing untold wealth to the empire. No other nation is so strict an ad-

herent of the scriptural injunction, "Remove not the ancient landmarks which thy fathers have set."

The terrible superstitions by which the Chinese people have been bound, also are responsible to a great extent for their extreme conservatism. The mining industry could not be introduced for fear of displeasing the spirits which were supposed to inhabit the soil; neither could they be convinced of the advantages of the telegraph or railway system for the same general reasons. They lived in constant fear of evil spirits, and could be induced to make almost any sacrifice to appease their wrath. When the foreigner arrived he was styled the "foreign devil," and it was this terrible superstition which was the very root of the trouble at the time of the Boxer uprising. It was the so-called "foreign devils" who incurred the enmity of the gods, thus bringing on the drought and other calamities. At this time hundreds of China's missionaries "fulfilled their course." Their lifeblood was spilled that China might be redeemed from her false superstitions. Of them it may well be said,

"They met the tyrant's brandished steel,
The lion's gory mane,"

and the prayer of the missionary today is,

"O God, to us may grace be given
To follow in their train!"

Let us now take a peep into a Chinese court, which is the home of one family—the father, mother, the sons and their wives. Only the daughters leave home when married, the sons remaining with the parents as long as they live. The court is constructed in the form of a hollow square, the living apartments around the edge. Lift up the "lientzu" (screen curtain) and walk in. Here we see the mother of the family and several daughters-in-law seated on the "kang," or brick bed. The room is dark, gloomy and filthy. Scarcely a ray of sunshine, either literal or figurative, ever finds its way into this little den. Here these women sit day after day making garments for the family, or smoking. A few times each day they manage to get off the kang to make food for the family.

The young women are not supposed to leave the court, nor do they desire to leave it, for it is painful to move around on their crippled feet, and they are glad to be allowed to remain on the kang. They cannot read, for they do not recognize a single character; neither do they desire to learn. They do not have sufficient ambition to care for their home and their children as a mother ought, and much less to learn to read and write. They know practically nothing of what is going on in the outside world. You say, "Oh, the wretchedness of such an aimless existence!" and a wretched state it is, but such is the condition of the average country woman. Sometimes she tries to deaden her sensibility to the pain which she must constantly endure, and to her many sorrows, by the use of opium, in case she has money; and in a short time her money is gone, her case is not any better, but much worse, since she is now a slave to the habit, with no money to procure the drug. Her only hope then is an opium refuge at the nearest mission. The men as well as the women of China are addicted to this habit, and many homes of wealth are in this way reduced to poverty in a very short time. What can you expect of a nation whose mothers and fathers are slaves to such degrading habits?

So much for the past, but what of the future? Let us turn our backs upon this dark scene, and look toward the eastern horizon, where is dawning a new day for China. The stagnation period is at an end. Commercial industries are being established in the interior as well as the coast cities, and Western ideas are being rapidly introduced. A few years hence we will not be able to find in China a man who believes that the rumbling sound heard at telegraph poles is the voice of spirits conversing with each other, making plans for bringing calamity on the people, and especially upon the fellow who hears the noise. Neither will we find one who believes that the cows will no longer give milk if a railroad happens to be constructed through the pasture. Heathen temples, magnificent as they were at the time of construction, are being turned into schools or allowed to crumble to ruin. Seemingly no one ever gives a thought to the repair-

A Funeral Procession
If You Have Money in China You Will Want Your Funeral Day to Be the Greatest in Your Career

ing of such. The idols which they yet worship are covered with the dust of ages. This is a most hopeful sign and one of the surest evidences of the decline of heathenism. Footbinding is being prohibited, and even girls are being compelled to attend school in many places. Instead of being obliged to remain at home to suffer from the effects of footbinding, in the future they will be seen in groups at mission schools and government schools all over the country, happy, light-hearted and free, with bright prospects of usefulness to their nation. The government is now getting its hand on the opium habit, too, and it is to be hoped that soon there will be no more selling of the drug. Pray that it may not be replaced by whiskey and the cigarette from—yes, we must say—from America, and China will yet take her place among the leading nations of the world.

But what has wrought such marvelous changes? What has worked such miracles in the heart of the Chinese nation? The answer comes, "The blood of the martyr is the seed of the church." We can truthfully say that it is due to the influence of the Christian missions. Did not Christ come to set the captive free? Through him these people are being released from the bondage of superstition and are receiving the "Light which lighteth every man that cometh into the world." Dear brother, sister, it is your duty as well as your privilege to have a share in the evangelization of this great empire. Support the Christian missions by your prayers as well as by your money. Pray for a greater spirituality among China's missionaries. Pray that they may be able to cope with the great problems that are facing them, and that they may assist the government in carrying out her good intentions. Pray for a better government, a consolidated government for China. By the grace of him who sent us may we enter this open door and take possession in his name!

"The morning light is breaking,
The darkness disappears,
The sons of earth are waking
To penitential tears.
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war."

THE UNITED STUDENT VOLUNTEER REPORT

(Continued from Page 287)

adopted; also a new form of declaration, and now each inquirer may receive the card with a pamphlet of explanation, and a copy of the new constitution. The $350 given by the bands for support of a worker, was turned over to the "Institution of Learning" fund.

Reports from all the bands were heard, and the progress noted with pleasure. While our last year's record has been splendid, let us work for even larger things in the coming year. May God bless the work of each band, and lead on for even bigger results.

The United Student Volunteer Report

Ruth Forney

THE Volunteer Bands of our eleven schools have had a busy year during 1918-1919. They register 458 volunteers, both home and foreign. Teams from the bands have rendered 241 programs among 202 churches. These programs consisted of inspirational talks, messages on the world's religions, conditions and needs, readings, and special music. The expenses of the teams have been met by the churches, the surplus going to missionary purposes. The response to this work has been quite generous. The bands appreciate the hearty welcome given the teams, and are glad for the ties thus formed. If you have never had a team in your church, write to the Volunteer Band of your college District, and learn if arrangements can be made for one. You will find the programs helpful.

From one to twelve returned missionaries have given messages to each band during the year. The inspiration and helpfulness of these active workers, among the student bodies, can scarcely be estimated. The traveling secretary, Bro. C. G. Shull, visited all but one western band. He reports deepening spiritual life, and serious interest in the life-work problems. About 680 students were enrolled in mission study during the year, Manchester having 100 per cent of her student body in these classes. The various schools raised over $25,000 for war relief and missionary purposes. For the institution of higher learning in India, $7,474 was contributed.

But the event which makes the year 1919 stand as the best in our history is the first "Life-Work Conference" held at Winona Lake. Over two hundred volunteers were present, and from one thousand to two thousand people attended the afternoon and evening sessions. It took the hillside for the afternoon, and the big auditorium for the evening meetings. The afternoon sessions, directed by Bro. Foster B. Statler, president of the U. S. V., were filled by returned missionaries and volunteers. Two sectional conferences, with Bro. J. B. Emmert of India and Sister Homer Bright of China, were most interesting and helpful.

And then you should have heard the evening messages! They were given by men who have seen active service and could speak with burning conviction. Would you like some gems from their addresses? Here are a few:

"God speaks no more in Sinai; his tones are in the still small voice."

"It is wrong to look to God for guidance in big things only. Do it daily."

"Die in the spot of duty where angels are ascending and descending on the ladder."

"The Forward Movement a failure, unless Spirit-filled."

"Young people, think of what you can give to the world, not what you can get."

"Turn from the lure of the second best; take God's first choice."

"The world expects us not to apologize for our convictions, but to propagate them."

"Must God drench this world with a baptism of blood, because the church will not have a baptism of the Holy Spirit?"

"Have a touch of soul-saving, and nothing else will have attraction."

"The Jews never touched an offering after it was on the altar. Shall we?"

"Give, not of money, nor of gifts, but of self. God wants YOU, not simply your gift."

"Lord means Master, Owner, Proprietor. Crown him Lord of all; else he is not Lord at all."

A fitting climax to these inspiring addresses was the after-service consecration meeting, where testimonies of God's dealings and his power in lives were given. Then many took part in the prayer service, pledging their lives and asking direction.

Don't you wish you had been there? Just look ahead, and plan for the next Life-Work Conference!

The following officers were elected for the coming year:

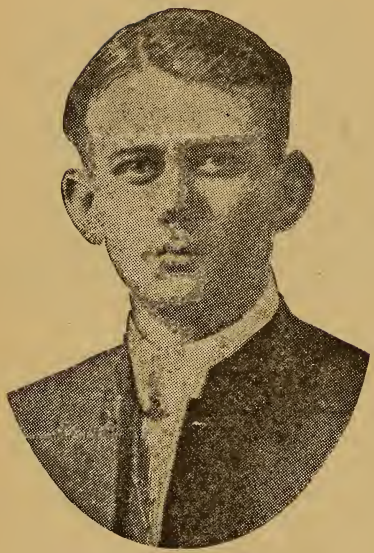
President .....Foster B. Statler, Juniata
Vice-Pres. ....Ira W. Moomaw, Manchester
Sec.-Treas. .....Ruth Forney, Bethany
Trav. Sec. .....A. D. Helser, Bethany
Educ. Sec. ..Miles Blickenstaff, McPherson

At the business session, which was the sixth annual one, a new constitution was

(Continued on Page 286)

Miami Church, New Mexico

Ira J. Lapp



Ira J. Lapp

ONE August evening during 1908 nine members of the Church of the Brethren who had left their comfortable homes in the East and cast their lot with the new West, met at the home of Eld. Amos Wampler to organize themselves into a church. That spirit which has always characterized our people asserted itself in the small group which had resolutely set themselves to the task of making a home in the valley which lies at the foot of the perennial snow-capped Rockies. For even before the productive fields were turned from native grass, and while they were still living in the first rude shacks, they erected an altar to Jehovah. Elders Levi Mohler and J. E. Crist, both of Kansas, were present to conduct the organization. Bro. Amos Wampler was chosen as the first elder, in which capacity he served very faithfully for several years. In the years following, Elders Wm. Mohler and Jacob Funk very acceptably served the church in that capacity.

The Sunday-school and church services were first held in the office of the Farmers Development Co.; later in the rear of Eld. Wampler's general store (the audience being seated on boards laid across nail kegs), but a more convenient place was soon made possible by the building of the schoolhouse. In this humble place of worship these builders of bigger things enjoyed many blessed hours of spiritual refreshing. The first communion service was held in the home of Bro. Cyrus Metzger. Eld. Levi Snell held the first series of meetings, which resulted in several conversions.

The new church building, equipped with basement, gallery, and commodious assembly room, was dedicated June 22, 1913. Bro. Geo. W. Flory, who preached the dedicatory sermon, followed with a series of meetings which resulted in eight walking with Christ in the newness of life.

The Sunday-school is organized with primary, junior and adult departments. We are blessed with live-wire cradle roll and home department superintendents. We have seven organized classes. A splendid class in teacher-training recently graduated from the two-year course as outlined by our General Sunday School Board.

An efficient library committee busies itself with getting wholesome books and magazines before the people. The Miami church believes in pushing its claims in week-day evangelism. During the past few years sixty have been baptized.

We have been endeavoring to direct the social life of the community, and as a result for almost five years there has not been a dance in the precinct, which is saying a great deal for a western community. At our last community day service the church provided for a recreation period. On Saturday afternoon at this service, from three to five o'clock, old and young may be seen on the ground provided for the same, playing baseball, croquet and tennis. If it were within the scope of this article I would point out some of the big advantages which come from this policy. From five to six o'clock there is a class in the study of agriculture, and the young people meet in mission study from eight-thirty to nine-thirty.

Our future as a church is a bright one. Our opportunity is worked in large letters. Our need is men and women with a large vision, deep piety, and thorough consecration to come and help us possess the land.

The Confession of a Foreign Mission Tract

Rev. L. C. Quarles, Montevideo, Brazil

I AM just a piece of ordinary paper. There is nothing at all striking about the type and black ink with which my message is printed. Nor would you consider an ornamentation the few blue letters stamped at the end of my message, inviting my readers to attend the gospel meeting at the humble mission station.

My message is written in a simple language any one of moderate intelligence may understand. I bear words of love mingled with phrases of warning and exhortation. I shed light into darkened corners. I show forth the dying-living Savior. I use his own words of love: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

I am carried through the mails, into the interior, keeping interested persons in touch with the mission centers. I am carried more often upon the persons of individuals, men and women, boys and girls. Often am I borne upon tired feet, cared for by loving hands. I am given to friends. I am offered gratis to passers-by. I am taken upon the street by the native Christian worker in an attempt to increase the attendance at the meeting. Often I am thrown into doorways.

My experiences are various. Sometimes children follow my distributor and gather me from the doorways. I may be blown away by the wind. I am thrown into the trash can. They use me to kindle fires and for other unworthy purposes. As an insult to my kind bearer I am torn into bits before his face. I am seldom read entirely. Many do not deign to notice me, while the mere suggestion of things religious, or things anti-Catholic, discredits me with the multitude.

The personal worker finds me useful. I serve as an informal introduction to a stranger. I "break the ice" between them. I awaken interest. I call forth a question or a remark upon which my worker can base his argument or appeal. I am the means of his gaining new friends.

My friend's experiences are often unpleasant. I present him to loud-mouthed, bigoted fanatics. I introduce him to men of adverse theories and "isms," pretended atheists, men wise in their own conceits. They are in darkness and do not wish to see the light. They prefer talking to listening; showing their ignorance to acquiring knowledge. They give you no time, they present no basis, for a rational argument. They belittle my friend with their loud talk and insulting remarks before the crowd that so easily gathers. Many agree with his every word, but are indifferent to his appeals. They promise to attend the meetings, but few fulfil their promise.

But I am not so useless a tract as many may think, for I was printed at a sacrifice and in faith. The missionary used me to begin a conversation with an old woman. She could not read, but had him read her my message. She was touched by my words. They took away her sorrow. They gave her hope in her desperation. An earnest young man found me on the street. He saw my invitation. He attended the meeting. He found other young folk who became his friends. He found the Savior. I could tell you of other good I have been the means of accomplishing. Withal, I am sure of success, for I always carry a message from God's Word, and it shall not return unto him void.

DOES YOUR MISSIONARY MESSAGE WORK THIS WAY?

Bishop Partridge is a collector of anecdotes about ministers, and in an anecdotal mood he said the other day:

"I once asked a minister how he had got through a certain service. He answered grimly:

"'Well, bishop, the service was soothing, moving and satisfactory.'

"'Yes,' I said, a little puzzled.

"'Yes, exactly,' said he. 'It was soothing because over half the congregation went to sleep. It was moving because half of the other half left before I was through. And it must have been satisfactory, inasmuch as I wasn't asked to come again.'"
—Rehobeth Sunday Herald.

The Danger of Strong Drink in China

Amos P. Wilder

Former Consul General to Hongkong and Shanghai and Secretary of "Yale in China"

THE four hundred millions of China naturally present an alluring field to American alcohol producers. They propose to bring their great facilities—their manufacturing, advertising, selling organization—to bear on the big task of making China drunken.

It is an era of great projects. In the last fifty years Americans have been schooled to conceive and execute plans on a continental scale that affect millions and the destiny of races. It is not surprising therefore that China should look attractive to the distilling and brewing magnates. The millions of people have money with which to buy; it remains but to build up an appetite for alcohol in the Chinese people. The cigarette precedent encourages them.

The proposal of the liquor trade to go into China in this large way fills friends of the Chinese with terror. It is one of those "works of the devil" that refute those who insist that all's well with the world. It is a reminder of how unsleeping are forces of evil. Nothing less is proposed than the debauching of a nation. Thus far alcohol has played little part in Chinese life. When it is said that men "must have a stimulant," I think of the Chinese. A chair bearer will make thirty miles a day and at night ask only two or three bowls of rice and plenty of weak tea, when he goes to wholesome slumber.

About 1908, Honolulu interests at large expense put up a brewery in Hongkong. They made a modern product, but the natives did not take to it as was expected and the business was not successful. Doubtless the cost of a bottle of beer was a factor. Recently the persistent efforts of European makers and sellers of drink have been rewarded among the Chinese. Even casual observation of the native streets of the coast ports shows an increasing number of liquor stores, the windows crowded with bottles of fancy shapes most gaudily belabeled, and containing the cheapest and most poisonous concoctions, on which the profit is enormous. The work of introducing alcoholic drink into the life of the Chinese is already under way and much progress has been made. Unfortunately the foreigners in the ports are themselves hard drinkers, and the higher class Chinese, being imitative, conceive that an infinite supply of varied drinks is necessary to public functions.

The war has reminded us that the men, the money, the brains and organization for big projects lie at hand for those who can rouse them into action. The American people can be challenged to save China from drink as they have been organized to battle for the French nation in peril of destruction, and to aid their brothers in England with backs against the wall. Let the splendid energy and aspiration of America be directed to this new war to save China from alcoholism. Let committees be formed, headed by men of affairs to whom the world war has provided spiritual arenas commensurate with their abilities. Jesus attracted able men to his standards. Mediocrity is not a Christian virtue. The assets of influence and effectiveness should be organized to save China from a new peril.

One concrete thing can be done: our American consular service can be detached from the business of forcing drink on China. The resources of this highly-organized service are used to promote American trade in alcoholic drinks. The mails are forever busy carrying information as to what beverages will sell; what districts offer the best opening; how the American brewer and distiller can get "into the market." This has been going on for years. It is not the wish of the American people that governmental machinery should be thus active in debauching the Chinese.—Missionary Review of the World.

India needs Christ. The door is wide open. The Christians of the land of liberty and religious freedom need a greater vision of the needs of the heathen world and more love to God to supply them. We should invert the saying, "We can if the Lord will," and say, "God can if we will."

China Notes for July

V. Grace Clapper

IN spite of the sultry weather a most successful Bible Training Class was conducted by Bro. F. H. Crumpacker and Bro. E. D. Vaniman at Ping Ting. With three native Christians assisting, six classes were held daily, in which were studied The Life of Christ, Life of Paul, Old Testament History, Teachings of Jesus, Evidences of Christianity, and music. In addition to these subjects the New Chinese Script, which is an attempt to unify the languages of China by a system of phonetics, was studied. The class consisted of eighteen regular students, who represent ten different counties and three states of China. Pray that the seed which has been sown in these hearts may grow and bring forth a bountiful harvest.

On Sunday morning, July 6, Bro. Vaniman preached at Shouyang to a goodly number of people. We have been much encouraged by the attendance at services so far, and by the apparent eagerness of the people to hear the Gospel. We are aware of the fact, however, that we must make due allowance for curiosity. The people are all eager to see the "new foreigners," and are wondering what we are going to do. Since the doors of the mission compound have been thrown open, our yard has become a veritable recreation park, and our houses, museums. Almost any hour of the day we may see from two to five dark faces peering through the windows, observing our habits and modes of living. Walking through the compound seems to be a favorite pastime of the townsmen, from the least to the greatest.

We are glad to report that Sister Nettie Senger is much improved in health since our last report. Sister Wampler continues much the same. Pray that both of them may be restored and enabled to continue their work in China.

Shouyanghsien, Shansi.

India Notes for July

Ida C. Shumaker

THE month of July began with an electrical storm, very high winds, and a heavy downpour of rain—a "really monsoon." From 12:30 A. M. to 4 A. M. we had 8.27 inches of rain. The people are rejoicing. As these notes are being written the rain is coming in torrents. All around us the people are transplanting their rice plants. For some time there was great anxiety; they feared their plants would die because of the scarcity of rain. Now the rain has come in abundance for this time of transplanting. I wish you could see the men, women, and children in these "rice-patches," in mud and water up to their knees, the rain falling all the while, and all of them are singing (?) with their might. Here we have the "wet-land rice," and in the vicinity of Anklesvar they have the "dry-land rice." It requires more rainfall here than there. We must have from fifty-four to sixty inches to see us through the whole year. We hear that Vada has her full quota already. Perhaps they will say, as did a Hindu gentleman to Dr. Cottrell, as they rode together on the train, "We have had an excess of requirements," meaning that we were having more rain than we need at one time. According to the newspaper accounts, the rain has been rather general all over India. How truly grateful we are for the rain, which has come in abundance, thus far! We can only trust the Lord to send us the required amount in due time, as needed. We praise him for answered prayer!

We had hoped that with the coming of the rains the cholera would disappear. At this writing there is much sickness on the

Anklesvar Compound—in the Girls' Boarding—cholera, malaria, and dysentery. There have been several deaths during this month. However, the word received this morning was to the effect that the sick are better, for which news we are thankful. Those in charge of this work are kept very busy when all are well, and when sickness comes among the 112 girls it becomes quite a problem. Our Drs. Cottrell have made several trips to Anklesvar recently. How we do appreciate the help of our doctors and nurses! If we only "had enough to reach around"! We had to close the school at Khandarak on account of cholera. Three of the pupils died. The health officers in Navsari (where we do our marketing) sent out "handbills," warning the people against the eating of certain kinds of food, and gave instructions as to what to do in case of an outbreak in their homes. Free medicine was available any time, night or day. Everything was done to prevent a fresh outbreak of this dread disease.

We are glad to report that one of our little sunbeams—Evelyn Ross—who fell victim to diphtheria, is on a fair way towards recovery. With her parents and her sister Pauline she had gone to Dahanu to attend the regular meeting of the field committee, when it was discovered that she was a victim of diphtheria. Dr. Nickey acted quickly. Bro. Hoffert took the first train out of Dahanu for Bombay to get anti-toxin vaccine. Those directly exposed were given the vaccine at once. Sisters Ross and Grisso acted as nurses. A few days after Sister Ross was given the vaccine she fell a victim to the "serum sickness." Bro. Ross was having a heavy cold and sore throat, so he was given serum treatment also. When word came to us, who were not present at the meeting, because of sickness on the compound, we left all for a season of united prayer in behalf of those in danger, and for those who were administering to the sick. God has heard again the prayers of his children. So far as we know, at this writing, all is well, and no new cases have developed. How good is God! We praise him!

Long before this reaches you we hope you will have had the privilege of meeting and greeting Sister Widdowson, who sailed from Calcutta about July 20, for America. She left us very suddenly. She happened to notice in the Indian Witness that her boat was to sail earlier than was announced. She wired Cooks at once. She and Sister Eliza Miller hurried off to Bombay, where she took the train for Calcutta next day. None of us had a chance to bid her Godspeed, for she was obliged to hurry away so suddenly. We tried to reach her at Calcutta. May the kind Father give her journeying mercies, and bring her to you in due time, where she may enjoy her well-earned furlough!

This has been a very busy month all around. We have had a "Special Temperance Day," a report of which you will have read by the time this reaches you, and "Peace Thanksgivings" in every city and town of note in India, in common with the rest of the empire. Services were held in the various places of worship, to give thanks to Almighty God for the conclusion of peace. We also held our All-India Scripture Examination. A special report of this will also be given. "Victory Day in India" was also a great day. Here in Navsari "The Peace Day (July 19), was celebrated with great éclat. The day began with heavenly showers of blessings in the shape of rain, which was most welcome in view of the long break. In the morning all communities offered prayers to Almighty God at their respective laces of worship. In the afternoon a mass meeting was held, which not fewer than a couple of thousand attended. It was presided over by our popular suba, Mr. Chowan, who read the peace terms. A loyalty resolution was passed amid acclamation, expressing humble felicitations for his imperial majesty, and his highness, the maharaja of Baroda."—Times of India.

His Highness Maharaja, Sir Bhavsinji Taktsinji, K. C. S. I., maharaja of Bhavnagar, died at his capital recently. A message states that the funeral cortege of the maharaja was followed by eight thousand

people. His highness was loved and respected by all. This maharaja followed a progressive policy for the twenty-three years he was on the gadi, and introduced many important reforms in his state. It was only recently that he abolished the drink traffic in the state, and founded a people's representative assembly.

The Bible Training School at Bulsar, in charge of Brethren Eby and Govindji Khengari, has been in full swing since June 16. There are eleven families enrolled. Eleven men and five women are in the Bible class. The rest of the women and some other women from the Christian community at Bulsar are in the class taught by Kankubai, the wife of Bro. Govindji. There are ten women in this class. Both classes are doing well. I am indebted to Bro. Govindji for this information.

Just as these notes are closing we hear a sound that sends the cold chills all over our body. We hear the temple bells ringing out their awful tones. Every peal pierces us as with an arrow. How our hearts bleed as we see the crowds of "worshippers" enter these temples, dedicated to the worship of false gods! May the day be not far distant when all shall know and worship the one true God!

Jalalpor, Surat District.

As an evidence that many of the charges made against the Y. M. C. A. and its work overseas during the war were thoughtless or premeditated, the following from the Missionary Review of the World will prove helpful: "The charge that Y. M. C. A. workers were not to be found in the danger zone during the war is refuted by the latest figures, which show that out of 8,000 Y. M. C. A. workers in the war, fifty-seven died overseas. Of these, eleven were killed in service, ninety-seven were gassed and wounded, and 120 were decorated, cited or honorably mentioned for bravery. In the battle of the Argonne 700 Y. M. C. A. secretaries were with their units at the front. Not one of these men under thirty was physically fit for military service, but the citations show that they carried on with the same spirit that characterized Americans in the trenches. Ten of the number killed were women."

India Church Statistics

The statistics of the India church should have appeared in the story-report which was given in the June Visitor, but they were not ready when that report was furnished. They will be read with interest.

REPORT OF CHURCH STATISTICS FOR 1918

	Churches	Missionaries	Indian Ministers	Deacons	Places of Worship	Villages with Christians	Membership, Jan. 1, '18	Baptisms	Letters Received	Decrease by deaths, etc.	Adherents	Membership, Dec. 31, '18
Ahwa,	1	2	1	1	4	16	53	35	...	13	75	75
Anklesvar,	1	5	1	7	10	54	510	92	1	23	500	580
Bulsar,	1	10	2	6	2	3	194	23	...	7	150	210
Dahanu,	1	8	1	1	2	8	47	1	6	9	25	36
Jalalpor,	1	2	..	2	3	3	48	6	...	4	30	50
Umalla,	2	3	1	8	7	7	184	20	2	9	200	199
Vyara,	1	3	1	4	9	46	564	117	119	35	200	648
Vada,	1	4	..	3	1	1	28	5	...	1	15	32
Total,	9	37	7	32	38	136	1,628	299	128	101	1,195	1,830

The Sunday-School as a Great Missionary Factor

Marvin Kensinger

WHEN Jesus proclaimed the great commission, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28: 19, 20), just prior to his ascension, he made known to his few followers the great mission which brought him into the world, "to seek and to save that which was lost" and which was only begun.

This great commission brought them face to face with the stupendous task confronting the church, in the evangelization of the world. So, therefore, as has been said, "The one great mission of the church is missions." Evangelization of the world is brought about through teaching or making disciples or learners of all the nations. Then it remains to be seen that the Sunday-school is the church engaged in the most important work that God commits to men. As the church teaching, the Sunday-school is the church at work in carrying out the great commission.

Charles Gallaudet Trumbull said, "The end of Sunday-school work is character-training for service in the extension of the kingdom. The true understanding of the church, at work teaching, makes it plain that the implanting of the missionary spirit, so as to give it control of the life of every pupil, may fairly be said to be the chief and sole purpose of the Sunday-school." Missionary instruction is necessary for the highest intellectual and spiritual development of the child. It enlarges his vision, broadens his sympathy and develops his spiritual life as is possible in no other way.

The Sunday-school is the educational department of the church; whatever instruction is essential for the education of the church belongs in the Sunday-school. To reach the Sunday-school for missions means to touch the church more deeply than through any other agency. We ask, Why is the Sunday-school the proper and logical place to teach missions and to stimulate and foster the missionary spirit? Because youth is the formative period, the time of greatest religious interest; if the scholars are ever to be instructed in missions the period of youth is the time to begin. And it is in the Sunday-school where we find the youth. Missions should be an essential and normal part of every Sunday-school curriculum, and not merely optional with the teacher or superintendent.

Unless a scholar is led to know Christ intimately as his Savior and Lord, and unless Christ becomes so real in his life and experience that the pupil will want to make him known to others, then we are failing in our highest possibilities in our Sunday-school work. Since we realize that the mission of the church through the Sunday-school is a great one in teaching, developing and fostering the missionary spirit in the pupils, we ask again, How can we secure a Sunday-school thoroughly missionary in spirit? This can be largely brought about by adopting a definite missionary policy, which must be comprehensive and adequate and should therefore include four things: Education, prayer, giving, and an effort to secure missionary recruits. We find, therefore, that missionary education is the foundation-stone upon which the remainder of the policy will largely rest. It is the key that will dispel ignorance, remove prejudice, overcome indifference, arouse interest, promote investigation, stimulate prayer, encourage benevolence, and provide missionaries.

There are two methods that can be used in missionary instruction: From the platform and in the classrooms. The former method may be made interesting and helpful if proper objects and material are used to create lasting impressions, especially upon the young. But we think that the latter method is the better, because it would be imparting missionary instruction to the pupils at close range.

Every teacher in the Sunday-school should devote at least ten or fifteen minutes of his or her time in teaching missions.

This teaching should be supplemental and given prior to the regular Bible lesson.

Although the Bible is the one and only Textbook to be used in the Sunday-school, there are many splendid textbooks on missions for teachers of all the grades to use, that will help to make the Bible more real, interesting, and inspiring to the pupils. When the pastor, superintendent, officers and teachers of the Sunday-school become wide awake to the cause of missions, then many an obstacle, hindrance or difficulty will be removed in order that thorough, systematic missionary instruction may be a part of its curriculum.

Every Sunday-school should have a missionary committee, which will be largely responsible for the successful operation of its entire missionary program. One of the duties of this committee would be to arrange for a missionary Sunday each month. This Sunday should be devoted either to a special missionary program or special missionary instruction, substituting the regular Bible lesson. This committee should also arrange for mission study classes, especially for the senior and adult pupils, and also provide for a special course of missionary training for the teachers.

Prayer is the second essential of the missionary policy. And logically prayer should follow missionary instruction in order that it be intelligent, definite and daily. It would be a fine thing if prayer cycles were formed among the pupils. Every scholar in the Sunday-school should be led, guided and developed into the prayer life, inspired to become intercessors for the great cause of missions.

The third essential in the missionary policy is **giving**. If the missionary instruction and prayer are conducted so as to bring results, then the necessity and importance of giving will be made real and vital to the child. The pupils should be made to realize that their interest in anything is in direct proportion to their investment. It is absolutely necessary, therefore, that in our missionary education constant opportunity should be given for the expression of the child's interest; e. g., you give the pupils (especially of the junior and intermediate ages) a sum of money to invest, and instruct them to devote the proceeds to missions, and they will take greater delight and interest in giving, than if a dime be handed to them to drop into the contribution box. The former method will afford them an opportunity to express their interest in missions.

The scriptural method of giving (1 Cor. 16: 2), which is individual, systematic, and proportionate, should be taught and developed in the Sunday-school. As the pupils are taught, inspired and developed in the matter of giving, it is no more than right and just that they know what percentage of the money reaches its destination, or the places or purposes for which it was intended. The pastor, or superintendent, or some member of the missionary committee should make an announcement to the pupils at least once a year, as to what proportion of the money, which is given to missions by them and which is handled by the Mission Board of the church, goes direct to the foreign mission fields and what percentage is used for administration purposes of the Board.

The last essential of the missionary policy is that of securing missionary recruits. It can readily be seen that if proper emphasis is placed on missionary instruction, prayer, and giving, the pupil will be led in time to offer himself or herself as the greatest of all gifts, a volunteer for the mission field, either home or foreign. Therefore all efforts by every worker of the Sunday-school should be towards leading the pupils to accept Christ as their personal Savior, and to train them for consecrated Christian service in the extension of God's kingdom.

We should not overlook the fact that a good missionary library is very essential to foster, inspire, and develop the missionary spirit in the Sunday-school. It would be the duty of the missionary committee, with the coöperation of the librarian, to secure the books suitable for the pupils of all the grades, and also to get the coöperation of the rest of the Sunday-school workers in devising ways and means by which the books would be read by the various pupils.

Besides a good library, the missionary committee could make good use of the

bulletin board as well as missionary maps, charts, diagrams and mottoes to be hung on the walls; for what the eye sees often makes a more lasting impression upon the life than what is heard.

In summing up, we find that systematic, graded instruction; intelligent, definite daily prayer; systematic, proportionate giving, and securing missionary recruits should be our aims as missionary workers in the Sunday-school. Anything less comprehensive will fail to meet the need.

Zion, N. Dak.

Reflections

A. G. Crosswhite

Sitting in a railroad station,
As the people come and go,
Thinking of our State and nation,
Vict'ry o'er our foreign foe,
Hearts rejoicing, boys returning,
From the camps and battlefield,
Have we kept "the home fires burning,"
As a destiny was sealed?

Thinking of the "reconstruction,"
When the world-wide strife shall cease,
Of the coming "League of Nations,"
And a *"Universal Peace";
Will it mean the coming kingdom
Of "King David's Greater Son"?
The dethronement of all evil,
When God's will on earth is done?
*Isa. 65; Zech. 6: 13; Acts 2: 30; Matt. 6: 10.

In the twilight of the glory,
Promised to the "chosen race,"
In the Book of sacred story,
Of our Lord's redeeming grace;
In Judea shall the *scepter
Now return and Christ abide.
Are we ready for the Master
When He comes to claim His bride?
*Gen. 49: 10; Num. 24: 17.

How about "The Great Commission"?
*"Teach all nations," saith the Lord.
What has been my contribution
Toward the preaching of the Word?
How the field has been extended
By the vict'ries over seas;
How God's cause has been defended
By His saints upon their knees!
*Matt. 28: 19, 20.

Let us see where we are standing
In the ranks of human kind;
What of us is God demanding
As a *covenant to bind?
What indemnity or treasure,
For the losing game we've played;
Must it be in fullest measure,
That the sacrifice be paid?
*1 Kings 12: 26; 2 Chron. 6: 24, 38.

Closing out this dispensation,
Kingdoms of this world, I see,
In the final maelstrom plunging,
For all service must be free.
Struggling through the [1]Armageddon,
Two great armies 'gainst the saints,
[2]Gog and Magog, pow'rs of Satan,
John the Revelator paints.
(1) Rev. 14: 20; Rev. 16: 16; (2) Rev. 20: 8.

Under armistice, contrition,
We should fall upon our knees;
There is only one condition,
Which will God, our Father, please.
That is absolute surrender
To His government and will;
Hear His promise, soft and tender,
"I will be your Father still."

Instantly, from these reflections,
Turned my heart to present grief;
Pestilence in all directions,
Influenza being chief.
Yonder comes a small procession,
Matters little, rich or poor,
For you have the same impression,
As they daily pass your door!

Can it be the *tribulation
Just before our Lord's return?
"Nation 'gainst another nation"
When the "tribes of earth shall mourn."
Signs portend a great upheaval
Of unrighteousness and sin;
The deliv'rance from all evil,
When Christ's kingdom cometh in.
*Matt. 24.

A chief of Central Africa welcomed a missionary who recently penetrated areas where no white man had ever gone before, and conducted him to a large tree, beneath which a number of logs were laid in parallel rows. This was where they worshiped the white man's God, he explained. Fifteen months before he had heard a native preacher in a distant village tell about a great and living Savior. On his return he called his people together and told the glad news. "Since that time," he added, "we have gathered here twice a day and worshiped the true God. And there," he continued, pointing to a heap of rubbish, "lie the gods we used to worship!"—The Christian.

There are twenty-seven million widows in India. Forty millions there are bound in sin. How many in our beloved land will enlist for the liberation and freedom of this country?

In Memory of Two Splendid Boys

WM. HENRY EIGENBRODE, only child of Cameron H. and Sister Elsie A. Dotterer Eigenbrode, was born in 1912 and died at his home near Rocky Ridge, Md., aged six years and nine months. Having contracted whooping cough and influenza, after a few days' illness complications developed, which caused death.

William was a bright child and a little friend to all who knew him. He had gone to school just one month when the epidemic broke out. He was learning his little lessons well. We were looking forward with pleasure to his progress in school work. How often we had hoped and prayed that we might raise him up to a life of usefulness in some special work in the church to which he loved to go! But God knows best. He has called him home ere his life was stained by sin. He has missed the many trials and temptations which this world would have brought to him. Surely our loss has been his gain.

William was very sympathetic. He loved to share his blessings with other children. He came home from school on several occasions and said: "Mama, I divided my peaches with another little boy. He did not have any, and he likes them." It almost brought the tears when he spoke of children who had not enough to eat.

He learned early to save his pennies, and at the time of his death had a nice little bank account, all of which we have given to the church.

Now, as our heads are bowed in grief, and our home is dark and dreary, it is so hard to understand why we must give up these dear little ones. But some time the mists will be cleared away and we shall surely know. Even now we can almost see beyond this dark cloud another little angel, happy with the millions of little ones. "For of such is the kingdom of heaven."

CHARLES TROXELL ROYER, only child of Brother Charles E. and Sister Fannie K. Royer, was born Nov. 11, 1900, and died at the age of 18 years and 11 days.

He united with the church July 3, 1913, and was a faithful member in every branch of church work as he grew old enough to take part in them.

He was a member of the first mission study class of Westminster, Md., and graduated with the class in February, 1917, at the close of a Bible Institute held by Bro. R. W. Schlosser. His aim was to do all the mission work he could, and he was looking forward to the time when he could be of more service in the mission field.

He entered Elizabethtown College last fall, and when the influenza broke out at college he came home seemingly well and happy, but was home only five days when he was taken with the influenza and double pneumonia, and passed away after ten days' illness.

He was a devoted child to both old and young, and his lovely life will be missed, for it was so short. He was always willing to help whenever called on to do anything in church work, or to assist a friend or neighbor.

"To be living today is an honor and a responsibility. To be living today, if we really live and think, is to be transformed. To fail now is to fail forever. To be inactive now is not to live at all; it is to die. To be unresponsive now is to die. The dead are not under the cross-marked mounds of Europe; they have just changed their uniforms to appear before the King. The dead are the selfish and inactive, devoid of understanding of their time."—Dr. Porter, in Home and Foreign Fields.

Peter, the Missionary Pig

Edna Phillips

ONE bright, sunshiny morning when I was a little girl my papa came in from feeding the horses and cows and pigs, and said to my brother and me, "You can't guess what I found out in the barn this morning." Of course we wanted to know right away what it was, so he told us there was a whole nestful of little black, fat pigs at the barn. We ran out to see them, and when we got there Mama Pig said, "Wh, uh, uh come here quick or they will get you." So the little baby pigs skipped up close to their mama and lay down flat in the straw. They had great fun playing together, and frisking about in the sunshine, but one little pig was smaller than any of the others, and when dinner time came the rest were not very kind to the little one, but were selfish and pushed it away, so it didn't get very much to eat, and it didn't grow very fast. Papa said to us one day, "That little pig won't live long unless it gets more to eat, but I don't have time to care for it, so if you want to take care of it and feed it you may have it." So we took it away from the rest and made a nice little nest for it. Papa gave us milk to feed it, and mama gave us kitchen scraps for it, and it soon began to grow and get fat. It became a great pet, and when we would go out it would follow us anywhere we would allow it to.

One day mama said to us, "What are you going to do with the money you get for your pig when you sell him?" We hadn't thought anything about ever selling our pet pig, but that made us think we couldn't keep him always, so we began to wonder what we would do with the money. Mama said, "I will tell you what I think would be nice, and that is to send it over to India to the missionaries, to help the little heathen boys and girls to know about Jesus." We thought this was a fine plan and were glad mama suggested it.

One day papa said, "What are you going to name your pig?" We asked him what he thought would be nice, and he said, "Oh, Peter is a pretty good name." So we called him "Peter, the Missionary Pig."

Finally Peter got as large as any of the hogs and was put back in the pen with the rest. After a while longer papa said, "I think those pigs are fat enough to take to town and sell." A neighbor came over and helped him load two wagons full. That evening when we heard papa coming from town, we ran to meet him and asked him how much he got for Peter, and he said eight dollars. That was a long time ago before the price of pigs was as great as it is now. So we sent the money to help the little children in India, and that one poor, little abused pig did very much more good in the world than all the selfish pigs put together.

"HE'S MY BROTHER"

I met a slender little maid
  A rosy burden bearing,
"Isn't he heavy, dear?" I said,
  As past me she was faring.
She looked at me with grave, sweet eyes,
  This fragile "little mother,"
And answered, as in swift surprise,
  "Oh, no, ma'am; he's my brother!"
We larger children toil and fret
  To help this old world onward;
Our eyes with tears are often wet,
  So slowly it moves sunward,
Yet, would we all the secret seek
  Of this dear "little mother,"
Unweary we'd bear up the weak
  Because he is "my brother."

—Sunday School Times.

The war has taught nations to save, to sacrifice and to give. Why not apply these principles to mission work? "If you keep shoveling into the Lord's treasury, he will keep shoveling into your treasury. And you will soon discover that he has the largest shovel."

"Changing Places"

Ruth Idalyne Horning

WELL, my dear, you may either have that new dress (but I do think that you could get along nicely without it), or take the money and help send a mission box to those little yellow-skinned Chinese girls we have been reading about in the Missionary Visitor," said Mrs. Van Nest to her daughter, Celeste.

"Mother, you know I feel sorry for them and wish to help them all I can, but I do want that dress so badly. All the other girls will have new dresses."

"Daughter, you must decide this matter for yourself, is all I will say. But remember, 'Handsome is that handsome does.'"

"I believe I'll go to bed. Good-night, mother."

"All right, Celeste, good-night, and pleasant dreams.'

Celeste was soon in slumberland, thinking about her new dress and those little yellow-skinned Chinese. She had gone to the woods, after the party, in her new dress. Every one had admired her dress. How proud she was of it! Just then she was thinking how glad she was that she had gotten it instead of sending her money to China. But suddenly her foot slipped and she began to sink. Down, down, down, farther still—would she never stop? She could not scream—she could not stop. Oh, why did not some one come and rescue her? It was very dark and she was greatly frightened. Suddenly it became lighter, but still she continued to sink. Now it was nearly daylight. Kerthump! She stopped. But where was she—in a stable? No, there were some people—but they were yellow!

She watched them very intently, but still they slumbered. How many were there? One, two, three, six—why, there were eight, six yellow-skinned children and their parents. What were they sleeping on? It was dirty old straw over a mud-plastered floor. Oh, if she were in her own clean little bedroom and bed! Oh, how dirty their faces and hands were!—and their clothes! How long did it take clothes to get that dirty? They must never have washed them! But, oh, look at that little girl's feet! What is the matter with them? They must be bound. How could they treat them so cruelly! They don't look like feet—just stumps. Why, the baby has no clothes at all. How awful! Where are the windows? There are none. But what are all those ugly pictures all over the walls?—they look so awful—so cruel. Are they idols, their gods? Yes; what is that over there by the door? That is a hog, and the baby right by it! Where is their cupboard? There isn't any. There sits a great bowl in the middle of the floor between several sleeping persons, with the chopsticks still in it. Well, where do they keep their Sunday clothes? All that I can see are on them. They must not have new dresses for parties.

It was now daylight and still all slept. Celeste was wide awake, but became more terrified every minute, as she saw actual living conditions. How could she escape? Where would she go? What would they do with her? Would they bind her feet? Oh, what if they would awaken now! Why had she gone out to the woods? How she wished she had given her money toward the mission box! Maybe it would have helped some little Chinese girl. But now it was too late. Oh, the man was beginning to stir. If she could only scream—what could she do? She could pray. She knelt on the dirty floor.

"Celeste! Celeste! Why don't you get up? It is nearly seven o'clock."

Oh, was that mother's voice? It surely was. Celeste opened her eyes and arose from her knees. Was she at home in her own bedroom? Why, she must have been dreaming. She dressed very quickly and slipped downstairs.

"Mother, I have decided to give up my dress and send my money toward that mission box before it is too late. I dreamed last night I was in China, and that dream has caused me to change my mind about many things. I'm so thankful I did not have to change places with that little Chinese girl, but I am always going to do all I can for missions hereafter, mother."

"You have made a wise choice, Celeste, and I hope you will always live by it."

Larned, Kans.

During the month of August the Board sent out 161,320 pages of tracts.

Correction: The $27.00 given by the Smith Creek congregation of West Virginia was credited in the August Visitor to First District and it should be to the Northern.

The following contributions to the Board's regular funds were received during the month of August:

WORLD-WIDE

Kansas—$343.92
Northeastern District, Individuals
Receipt No. 44972, $300; R. J. Wimer, $2, ..$ 302 00
Southeastern District, Individual
S. C. Gilbert, ... 11 00
Southwestern District, Sunday-school
Salem ($4.65 of this birthday off.), ... 30 92

Pennsylvania—$179.27
Eastern District, Congregations
Harrisburg, $42; Conewago, $5, ... 47 00
Individuals
Miss Virdie Eckert, $3; Receipt No. 44998, $2.15; A Friend, $1, ... 6 15
Southeastern District, Individuals
W. G. Nyce, $1; Eugene W. Hoffman, 10c, 1 10
Southern District, Congregation
Welsh Run, ... 32 59
Individual
Ada Brandt, ... 1 00
Middle District, Individual
Mary A. Kinsey, ... 10 00
Western District, Congregations
Montgomery, $12.68; Manor, $12.25, ... 24 93
Individuals
A Brother and Sister, $30; Mrs. Carrie Forney, $15; Jas. E. Murphy, $10; Self and Son, $1; S. P. Early (Mar. Not.), 50c, ... 56 50

Ohio—$145.50
Northeastern District, Congregation
Wooster, ... 25 00
Northwestern District, Congregation
Richland, ... 20 50
Individual
John Hane, ... 100 00

Indiana—$211.07
Northern District, Congregations
Elkhart Valley, $43.48; Wawaka, $39.15; Turkey Creek, $36.50; Oak Grove, $33.73; English Prairie, $9, ... 161 86
Individual
Mrs. E. E. Shively, ... 25
Middle District, Congregation
Monticello, ... 10 33
Sunday-school
Loon Creek, ... 10 00
Individuals
Mr. and Mrs. Joe E. Shively, ... 10 00
Southern District, Congregations
Indianapolis, $7.26; Noblesville, $6.62, ... 13 88
Individual
Harry A. Smeltzer, ... 4 75

Illinois—$121.24
Northern District, Congregation
Pine Creek, ... 4 00
Southern District, Congregation
Camp Creek, ... 5 00
Christian Workers
Cerro Gordo, ... 7 24
Individuals
Bettie S. Kindig, $100; B. E. Gardner, $5,.. 105 00

Iowa—$107.27
Northern District, Individual
W. O. Tannreuther (Mar. Not.), ... 50
Middle District, Congregation
Fernald, ... 6 70
Southern District, Congregations
English Prairie, $53.64; South Keokuk, $22.81; Council Bluffs, $5.42; Salem, $4.50; Osceola, $2.45; S. Ottumwa, $2.07; Monroe County, $1.18, ... 92 07
Individuals
A. L. Sears, $5; Mrs. C. H. Keim, $3, ... 8 00

Maryland—$65.00
Middle District, Congregation
Manor, ... 65 00

Virginia—$55.94
Northern District, Sunday-school
White Oak, ... 16 00
Southern District, Congregations
Bethlehem, $28.24; Red Oak Grove, $10.70, 38 94
Individual
Sarah J. Hylton, ... 1 00

Delaware—$50.00
Individual
Geo. H. Whisler, ... 50 00

West Virginia—$32.96
First District, Congregations
Knobley, $11.40; Beaver Run, $9.86; Greenland, $1.70, ... 22 96
Individual
Joseph Rembold, ... 10 00

California—$32.85
Northern District, Congregations
Live Oak, $23; Waterford, $9.85, ... 32 85

Missouri—$27.10
Northern District, Sunday-school
Knights of Honor Class, ... 7 10
Middle District, Individual
James P. Harris, ... 20 00

South Dakota—$13.59
Individual
D. R. Baldwin, ... 13 59

Montana—$10.00
Individuals
Mr. and Mrs. J. B. Fleming, ... 10 00

North Dakota—$8.50
Individuals
C. R. Inks, $8; Geo. K. Miller (Mar. Not.), 50c, ... 8 50

North Carolina—$6.00
Individuals
Mrs. W. F. Frisbee, $1; Sarah L. Smawley, $5, ... 6 00

South Carolina—$1.00
Individual
S. P. Jones, ... 1 00

Colorado—$1.00
Individual
S. G. Nickey, ... 1 00

Idaho—50 cents
Individual
H. H. Keim (Mar. Not.), ... 50

Oklahoma—$19.30
Congregation
Washita, ... 19 30

Total for the month, ...$ 1,432 01
Previously reported (Conference and Regular), ... 133,441 80

Total for the year so far, ...$134,873 81

INDIA MISSION

Ohio—$77.73
Northwestern District, Congregations
Richland, $20; Lick Creek, $13.52; Portage, $13.20; Green Spring, $11.78; Rome, $7.88; Toledo, $1.35, ... 67 73
Individual
A Sister, ... 10 00

North Dakota—$48.35
Congregations
Golden Willow, $36.35; Egeland, $12, ... 48 35

Oregon—$30.00
Individuals
A. E. Trotey and wife, ... 30 00

Alberta—$15.55
Congregation
Pleasant Valley, ... 15 55

Iowa—$20.00
Middle District, Individual
R. W. Bentall, ... 20 00

Virginia—$6.53
Second District, Sunday-school
Little Run (Birthday Off.), $3.42; Little Run, $2.46, ... 5 88
Christian Workers' Society
Little Run, ... 65

Pennsylvania—$5.00
Southeastern District, Individual
A Sister, ... 5 00

Indiana—$5.00
Southern District, Individual
Chas. H. Ellenberger, ... 5 00

Total for the month, ...$ 208 16
Previously reported (Conference and regular), ... 771 63

Total for the year so far, ...$ 979 79

INDIA BOARDING SCHOOL

Ohio—$63.08
Northeastern District, Sunday-school
Hartville Primary Department, ... 25 00
Northwestern District, Congregations
1st. Ch. Marion, $15; Black Swamp, $10.58, 25 58
Sunday-school
Six Classes, Pleasant View, ... 12 50

Pennsylvania—$75.53
Southeastern District, Individual
A Sister, ... 5 00
Western District, Congregations
Scalp Level, $30.12; Berkey House—Shade Creek, $26.70, ... 56 82
Individuals
A Brother and Sister, $10; Florence Morris, $3.71, ... 13 71

Saskatchewan—$35.00
Sunday-school
Keithville Union, ... 35 00

Kansas—$45.00
Southeastern District, Sunday-school
Boys' Class—Fredonia, ... 12 00
Southwestern District, Sunday-school
Y. P. Bible Class—West Wichita, ... 33 00

Maryland—$41.00
Eastern District, Sunday-schools
Woodberry, $25; Pipe Creek, $16, ... 41 00

Virginia—$32.00
Second District, Aid Society
Middle River, ... 32 00

Indiana—$13.75
Northern District, Sunday-schools
Class No. 7, Goshen City, $7.50; Children of the King, Washington, $6.25, ... 13 75

North Dakota—$4.00
Individual
C. R. Inks, ... 4 00

Total for the month, ...$ 309 36
Previously reported (regular and Conference), ... 2,312 24

Total for the year so far, ...$ 2,621 60

INDIA HOSPITAL

Pennsylvania—$15.00
Southeastern District, Christian Workers' Society
Parker Ford, ... 10 00
Individual
A Sister, ... 5 00

Oklahoma—$2.00
Congregation
Washita, ... 2 00

Total for the month, ...$ 17 00
Previously reported, ... 21 50

Total for the year so far, ...$ 38 50

INDIA WIDOWS' HOME

Pennsylvania—$35.00
Southeastern District, Individual
A Sister, ... 5 00
Western District, Individual
A Sister—Women's Bible Class, ... 30 00

Texas—$3.60
Individual
A Sister—San Antonio, ... 3 60

Total for the month, ...$ 38 60
Previously reported, ... 20 00

Total for the year so far, ...$ 58 60

INDIA FAMINE

Indiana—$48.00
Northern District, Congregation
Solomon's Creek, ... 43 00
Southern District, Individual
A brother, ... 5 00

Iowa—$41.06
Middle District, Sunday-school
Panther Creek, ... 33 56
Individual
A member—Coon River, ... 7 50

Missouri—$5.00
Middle District, Individuals
Lizzie Fahnestock and family, ... 5 00

West Virginia—$5.00
First District, Individual
Joseph Rembold, ... 5 00

Pennsylvania—$22.50
Eastern District, Individuals
A brother and sister, ... 17 50
Southeastern District, Individual
A sister, ... 5 00

Virginia—$1.50
Northern District, Individual
D. C. Cline, ... 1 50

Total for the month, ...$ 123 06
Previously reported (Conference and regular), ... 6,310 99

Total for the year so far, ...$ 6,434 05

QUINTER MEMORIAL HOSPITAL, INDIA

Michigan—$50.00
Aid Society
Woodland, ... 50 00

Maryland—$25.00
Western District, Individual
C. H. Merrick, ... 25 00

Pennsylvania—$5.00
Western District, Aid Society
Red Bank, ... 5 00

Ohio—$1.25
Northwestern District, Individual
Lorene Cole, ... 1 25

Total for the month, ...$ 81 25
Previously reported (Conference and regular), ... 480 50

Total for the year so far, ... 561 75

CHINA MISSION

Virginia—$49.57
First District, Congregations
Peters Creek, $25.85; Troutville, $12.50; Copper Hill, $11.22, ... 49 57

Iowa—$20.00
Middle District, Individuals
John and Melissa Longhenry, ... 20 00

Tennessee—$11.00
Congregation
Limestone, ... 11 00

Pennsylvania—$5.00
Southeastern District, Individual
A sister, ... 5 00

Indiana—$2.50
Northern District, Sunday-school
Star Class—Center, ... 2 50

Total for the month, ...$ 88 07

Previously reported (regular and Conference), ... 531 74
Conference fund for August, ... 22 09

Total for the year so far, ...$ 641 90

CHINA ORPHANAGE

Virginia—$34.31
First District, Congregation
Oak Grove House—Peter's Creek, ... 26 25
Eastern District, Sunday-school
Dranesville, ... 8 06

Oregon—$5.00
Sunday-school
Myrtle Point—Evergreen, ... 5 00

Indiana—$5.00
Northern District, Sunday-school
Loyal Class—Middlebury, ... 5 00

Pennsylvania—$5.00
Southeastern District, Individual
A sister, ... 5 00

Illinois—$3.00
Northern District, Congregation
Pine Creek, ... 3 00

Total for the month, ...$ 52 31
Previously reported (Conference and regular), ... 317 35

Total for the year so far, ...$ 369 66

CHINA GIRLS' SCHOOL

Ohio—$10.0
Northwestern District, Individuals
Hazel and Walter Niswander of Pleasant View, ... 10 00

Pennsylvania—$5.00
Southeastern District, Individual
A sister, ... 5 00

California—$3.60
Northern District, Sunday-school
Live Oak, ... 3 60

Total for the month, ...$ 18 60
Previously reported (Conference and regular), ... 85 87

Total for the year so far, ...$ 104 47

CHINA BOYS' SCHOOL

Pennsylvania—$5.00
Southeastern District, Individual
A sister, ... 5 00

Total for the month, ...$ 5 00
Previously reported (Conference and regular), ... 157 20

Total for the year so far, ...$ 162 20

CHINA HOSPITAL

Pennsylvania—$15.00
Southeastern District, Christian Workers
Parker Ford, ... 10 00
Individual
A sister, ... 5 00

Indiana—$5.00
Southern District, Individual
Chas. H. Ellenberger, ... 5 00

Michigan—$2.50
Christian Workers' Society
Beaverton, ... 2 50

Oklahoma—$2.00
Congregation
Washita, ... 2 00

Kansas—$2.00
Northeastern District, Congregation
Abilene Jr. Band—Navarre, ... 2 00

Total for the month, ...$ 26 50
Previously reported (Conference and regular), ... 286 97

Total for the year so far, ...$ 313 47

PING TING HOSPITAL, CHINA

Illinois—$93.35
Southern District, Christian Workers' Society
La Place (Okaw), ... 93 35

Virginia—$21.57
Southern District, Congregation
Topeco, ... 21 57

Pennsylvania—$5.00
Southeastern District, Individual
A sister, ... 5 00

Total for the month, ...$ 119 92
Previously reported (Conference and regular), ... 214 57

Total for the year so far, ...$ 334 49

LIAO CHOU HOSPITAL, CHINA

Pennsylvania—$5.00
Southeastern District, Individual
A sister, ... 5 00

Total for the month, ...$ 5 00
Previously reported (Conference and regular), ... 74 50

Total for the year so far, ...$ 79 50

LIAO CHOU MEMORIAL CHURCH

Iowa—$30.29
Southern District, Congregation
Libertyville, ... 30 29

Total for the month, ...$ 30 29
Previously Reported (Conference and regular), ... 962 29

Total for the year so far, ...$ 992 58

SWEDEN CHURCHHOUSE

Pennsylvania—$415.32
Eastern District, Congregations
E. Petersburg, $94.74; Springville, $65.05; Fredericksburg, $62.60; Lancaster, $51.69; Mountville, $36.29; Peach Blossom, $29.75; Akron, July 4, S. S. and Miss. Meeting, $25.40; Lititz, $25.30; Spring Creek Mission Study Class, $24.50, ... 415 32

Maryland—$20.25
Eastern District, Congregation
Denton, ... 20 25

Total for the month, ...$ 435 57
Previously reported (Conference fund), .. 188 19
August Conference fund, ... 184 42

Total for the year so far, ...$ 808 18

OKLAHOMA MEMORIAL BOARDING SCHOOL

Oklahoma—$60.00
Individuals
Mrs. Isaac Williams, $30; Isaac Williams, $30, ... 60 00

Total for the month, ...$ 60 00
Previously reported, ... 20 00

Total for the year so far, ...$ 80 00

INDIA SHARE PLAN FUND

Virginia—$50.00
First District, Sunday-school
Adult Ladies' Bible Class—Cloverdale, ... 50 00

Total for the year, ...$ 50 00

SOUTH AMERICA FUND

Ohio—$1.00
Southern District, Individual
Sara Bigler, ... 1 00

Total for the year, ...$ 1.00

WINONA LAKE CONFERENCE OFFERING

Correction: In the Conference fund in the August Visitor the Miami church of New Mexico received credit for $617.66. This amount should have been

credited as follows: Clovis church, $30.25, Ira Shively, $240.00, Kenneth Shively, $10.00, W. R. Hornbaker, $100.00, M. Emmert, $10.00, Anna Rosswell, $10.00, and the balance to the Miami church.

The $10.00 Conference offering credited in the August Visitor to G. W. Petcher of Alabama, should have been credited to the Fruitdale church of the same State.

WORLD-WIDE

Ohio—$238.95

Northeastern District, Individual
A. B. Horst, ... $ 50 00

Northwestern District, Congregations
Eagle Creek, $105.45; Eagle Creek Mission Band Class, $10, ... 115 45

Aid Society
Pleasant View, ... 10 00

Individual
J. I. Kaylor, ... 12 50

Southern District, Congregation
Salem, ... 1 00

Sunday-school
Brookville, ... 50 00

Pennsylvania—$272.00

Eastern District, Congregations
York, $100; West Greentree, $47, ... 147 00

Western District, Congregation
Scalp Level, ... 100 00

Individual
J. M. Blough, ... 25 00

Indiana—$146.00

Northern District, Individual
Harvey Stump, ... 35 00

Middle District, Congregations
West Eel River, $50; Bachelor Run, $40, .. 90 00

Sunday-school
Primary Department, Bachelor Run, ... 10 00

Individual
E. S. Buchtel, ... 1 00

Southern District, Individuals
Chas. R. Oberlin, $5; Mary Large, $5, ... 10 00

California—$110.00

Northern District, Sunday-school
Fresno, ... 10 00

Southern District, Individual
Joseph W. Cline, ... 100 00

Kansas—$100.00

Name Unknown (Draft from Larned), ... 50 00

Southwestern District, Individual
D. S. Bowman, ... 50 00

Maryland—$91.26

Eastern District, Congregation
Meadow Branch, ... 91 26

Virginia—$54.50

Northern District, Congregation
Cook's Creek, ... 50 00

Individuals
Grace Cave, $1.50; Ruth V. Cosner, $1; Millie Comer, $1; A member, $1, ... 4 50

Minnesota—$50.50

Individual
A. J. Nickey, ... 50 50

Illinois—$35.00

Northern District, Sunday-school
Yellow Creek, ... 25 00

Southern District, Aid Society
Astoria, ... 10 00

West Virginia—$25.00

First District, Individual
Allie K. Leatherman, ... 25 00

Iowa—$12.50

Northern District, Individual
Sadie Miller, ... 12 50

Montana—$5.00

Aid Society
Grand View, ... 5 00

Total for the month, ... $ 1,140 71
Previously reported, ... 125,090 24

Total to date, ... $126,230 95

CHINA MISSION

Maryland—$22.09

Eastern District, Congregation
Meadow Branch, ... 22 09

Total for the month, ... $ 22 09
Previously reported, ... 79 12

Total to date, ... $ 101 21

LIAO CHOU GIRLS' SCHOOL BUILDING

Illinois—$1,000.00

Northern District, Individual
Mrs. Eliza Swartz, ... 1,000 00

Total for the month, ... $ 1,000 00
Previously reported, ... 00

SWEDEN CHURCHHOUSE

Pennsylvania—$184.42

Eastern District, Congregations
Little Swatara, $70.34; East Fairview, $52; Schuylkill, $36; Conestoga, $26.05, ... 184 42

Total for the month, ... $ 184 42
Previously reported, ... 188 19

Total to date, ... $ 372 61

RELIEF AND RECONSTRUCTION COMMITTEE'S REPORT FOR AUGUST, 1919

California

Pomona Church, $113.20; El Centro Church, $33, ... $ 146 20

Illinois

Champaign Church, $6; Loyal Banner Class of West Branch S. S., $5; Franklin Grove S. S., $33.84; Woodland Cong., $226; Batavia S. S., $5; Pine Creek Church, $12.50; Dixon Church, $14.75; Cherry Grove Church, $35; Mt. Morris Cong., $290, ... 628 09

Indiana

Pyrmont Church, $113.35; Chas. H. Ellabarger, Cambridge City, $10; Upper Deer Creek Cong., $12; First Church of South Bend, $11.25; Mexico Cong., $10; Elkhart City Church, $48; A Brother, Roanoke, $5; Young People's Classes of Pine Creek Church, $3.75; Wakarusa S. S. Class, $16; D. L. Miller, Ladoga, $8; Nappanee Cong., $45, ... 282 35

Iowa

C.W. Society, of Cedar Rapids Church, $120; Spring Creek Church, $38.50; West Wichita Junior Band, $2; Plus Ultra Class, Waterloo, $10; John and Melissa Longhenry, $20, ... 190 50

Kansas

S. C. Gilbert, Emporia, $5; Maple Grove Cong., $15; Ladies' Aid Society of Lone Star, $10; Overbrook Church, $74; West Wichita Church, $37.76, ... 141 76

Michigan

Amanda Wertenberger, South Haven, ... 3 00

Minnesota

C. W. Society, of Worthington, ... 5 00

Missouri

Bethel Cong., ... 104 00

Nebraska

Afton Church, $82.50; So. Beatrice Church, $166; Lincoln Church, $61.75, ... 310 25

New York

Lake Ridge Church, $18; Junior Christian Endeavor Society, Brooklyn Cong., $10, ... 28 00

North Dakota

Roy Dumpman, Montrose, $1; Kenmare Cong., $33; James River Cong., Columbia Branch, $40, ... 74 00

Ohio

Greenwood Cong., $34; Intermediate Class of Canton Center S. S., $5; Young People's Class of Canton Center Sunday-school, $5; Elinor Moomaw, Canton, $1.95; Jordan S. S., $5; Lower Stillwater Cong., $41.24; Mr. and Mrs. A. C. Buchwalter, Weilersville, $5; Helpers' and Young Men's Class, $5; Black Swamp Church, $4, ... 106 19

Oklahoma
Washita Church, ... 2 00
Oregon
Sisters' Aid, Mabel, ... 10 00
Pennsylvania
Riddlesburg Church, $5.50; A Brother and Sister, Elizabethtown, $17.50; Clover Creek Cong., $596.50; Ardenheim Church, $75; Amwell Church, $3.25; Everett Cong., $200; Coventry Church, $100; Elizabethtown Church, $5; Akron Church, $92.85; Seal Course Class, Pike S. S., $5, ... 1,100 60
South Dakota
Mrs. Wm. Dumpman, Montrose, $5; Hazel Dumpman, Montrose, $1; A Sister, Montrose, $10, ... 16 00
Virginia
Peters' Creek Cong., $197.10; Powells Fort and Valley Pike Churches, $7.32; Canon Branch Church, $84.50; Nokesville Cong., $4; G. M. Quann, Rhoadesville, $3, ... 295 92
Washington, D. C.
Washington City Cong., ... 5 00
West Virginia
Pleasant View S. S. of Chestnut Grove Cong., ... 17 40

Total for month of August, ...$ 3,466 26

BELGIAN RELIEF FUND

Kansas
S. C. Gilbert, Emporia, ... 5 00

Total for month of August, ...$ 5 00

FRENCH ORPHANS' RELIEF FUND

Illinois
Barbara and Mary Culley, Elgin, ... 3 00
Kansas
Velma Shank, Abilene, ... 2 00

Total for month of August, ...$ 5 00

Half a Life for Christ

At the Canton hospital one woman, who was very ill, heard of Christ and learned to love him. One day she asked:

"Doctor, how much longer can I live if I stay in the hospital?"

"About four months," was the doctor's reluctant reply.

"And how long if I go home?"

"Not more than two months."

"Then I am going home."

"But you will lose half of the life which is left to you," the doctor objected.

A glad light flashed over her face, and she cried in a tone of exultation:

"Do you not think I would be glad to give half of my life for the sake of telling my people of Christ's love?"

She accordingly left the hospital, and went home to spend the short span of life left to her in spreading the glad tidings which had been such a source of comfort to her. Truly "she loved much."—L. F. A., in The Witness.

THE SHARE PLAN OF MISSION SUPPORT

The advertisement appearing on the fourth cover page of this issue reveals a new plan in missionary supports which the Board at the suggestion of the India Mission is just inaugurating. The Anklesvar Station estimates that $3,500 will be required for the coming year for its evangelistic, industrial, medical and general missionary expense. This amount is divided into seventy shares of $50 each, and is being offered to our brethren and sisters for support. Each of the squares on the page mentioned represents one share.

To any organization or individual subscribing for one or more of these shares a splendid Certificate of Support, a facsimile of which appears on the back cover, will be issued. The workers at Anklesvar Station agree to furnish reports of the work there at least semiannually, and the Elgin office will make copies of these and send to all subscribers to the "stock."

By your accepting such shares in this work you will be brought into closest proximity to the mission field, and you will become a real partner in the Anklesvar Station. Your work will not even be circumscribed by the activities of any one worker, but you will be a vital factor in every activity of the station. Only the boarding-school and training-school pupils are reserved for special assignment.

A good brother says, "How I wish that I could preach as Bro. B. can." You can do so in a large way by accepting a Share in the evangelistic, medical and industrial work of Anklesvar. Upon receipt of at least a quarterly payment on one of these shares a certificate will be issued and sent to you. You can pay the remainder quarterly. How many shares will you take? Send in your request for "mission stock" and help to have all the squares on the cover page marked as "Taken" when the page appears in the November issue.

Announcement

THE New Course has just been arranged and as the winter months approach, it is time for the Missionary Committees and Leaders in each Church to plan the work in Mission Study for the season. It is expected that large numbers of Churches will plan special classes for juniors this year, and a special course has been arranged for them.

Mission Study Courses for 1919 and 1920

Adult Study Books. Choice of one from these three is to be made.

Christian Heroism in Heathen Lands, Royer,	$ .50
Ancient Peoples at New Tasks, Price,	.75
Christian Americanization, Brooks,	.75

Adult Reading Course. All of these books are to be read during the year.

Brother Van, Brummitt,	.75
India, Beloved of Heaven, Badley,	1.00
The Moffats, Hubbard,	.75
New Life Currents in China, Gamewell,	.75

Junior Study Books. Choice of one from these two books is to be made.

Soldiers of the Prince, Jefferson,	.40
Mook, Sites,	.35

Junior Reading Books. All of these are to be read during the year.

Giovanni, Stories of an Italian Boy, Ferris,	.50
Stories of Brotherhood, Hunting,	.60
The Honorable Crimson Tree, Ferris,	.60
Red, Yellow and Black, Fahs,	.75

The new Mission Study Prospectus is ready. It will describe these books and courses. Write for a copy and it will be sent to you free.

GENERAL MISSION BOARD, Elgin, Illinois

ONE YEAR WITH OUR MISSIONARIES

A Story from India, by Wilbur B. Stover

This story affords a splendid acquaintanceship with our India missionaries and their work. Brother William Weston, a minister of our church, and his good wife Mary and Brother John Snively, a young man, decide to spend one year in India. The story of their experiences is exceedingly interesting and incidentally the reader learns the facts concerning the work of the field. Pictures of some of the bungalows in which the missionaries live are to be found inserted in this paper bound book. Each, 15c; two copies, 25c. Order from

THE GENERAL MISSION BOARD, Elgin, Ill.

INDIA MISSION SUPPORT SHARES

Seventy organizations and individuals wanted to assume the cost of 70 Shares of India Mission Support. See information on page 304

1 $50 TAKEN	2 $50 TAKEN	3 $50 TAKEN	4 $50 TAKEN	5 $50 TAKEN	6 $50
7 $50	8 $50	9 $50	10 $50	11 $50	12 $50
13 $50	14 $50	15 $50	16 $50	17 $50	18 $50
19 $50	20 $50	21 $50	22 $50	23 $50	24 $50
25 $50					26 $50
27 $50					28 $50
29 $50					30 $50
31 $50					32 $50
33 $50					34 $50
35 $50					36 $50
37 $50					38 $50
39 $50					40 $50
41 $50	42 $50	43 $50	44 $50	45 $50	46 $50
47 $50	48 $50	49 $50	50 $50	51 $50	52 $50
53 $50	54 $50	55 $50	56 $50	57 $50	58 $50
59 $50	60 $50	61 $50	62 $50	63 $50	64 $50
65 $50	66 $50	67 $50	68 $50	69 $50	70 $50

SHARE NO. _____ ISSUE NO. _____

Certificate of Support

GENERAL MISSION BOARD
Church of the Brethren

This certifies that _____

is a subscriber for ____ share of _____ in the support of the General Missionary Work of the _____ Station in our India Field.

In consideration of this contribution to the work, the holder of this certificate will receive through the General Mission Board an annual report of the condition and progress of the work of this station.

Upon the completion of each annual payment a seal, indicating the year for which such has been made, will be sent from the General Mission Board. These may be affixed over the circles indicated below. When the payments for five years have been completed this certificate will be declared entirely paid and if desired a new certificate will be issued.

SHARES $50.00 EACH

OCT 1920 CHICAGO 3435 W VAN BUREN ST.

THE MISSIONARY Visitor

Church of the Brethren

OUR THANKSGIVING PRAYER

DEAR HEAVENLY FATHER: At this Thanksgiving season our hearts turn to Thee, and we cannot but speak of the blessings that Thou hast given to Thy children. We thank Thee that some of Thy sons and daughters could die in upholding truth and righteousness, and we thank Thee still more that many of Thy children are permitted to live lives of unselfish service for Thee. We thank Thee for our country and the Christian ideals brought to it by our forefathers. We thank Thee for the precedent they set in establishing a day for Thanksgiving. We pray, Father, that this spirit may be retained in the hearts of America and may spread throughout the world. We pray that those who choose to follow Thee will be to our country as leaven is to a loaf of bread. Dear Jesus, at this time in the world's history and at this season of the year may we not only worship Thee in the spirit of reverence, but also bring worthy deeds of service as gifts and lay them freely at Thy feet. Keep our minds clear and our fingers skillful that we may not spoil Thy work---work for which Thou hast poured out Thy precious blood. And in these days when mankind does so need Thee, may we offer a fit dwelling place for Thy Spirit that it may become incarnate in us and accomplish Thy work. Amen.

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The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN THROUGH HER GENERAL MISSION BOARD

Subscription Terms

THE SUBSCRIPTION PRICE IS FIFTY CENTS PER YEAR

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Kindly notice, however, that these subscription terms do not include a subscription for every dollar donation, but a subscription for each donation of one dollar or more, no matter how large the donation.

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The Missionary Visitor

Volume XXI NOVEMBER, 1919 No. 11

The Days of Missionary Reconstruction

The Board's Thanksgiving Appeal

We thank our Father in this great day of the world for the manner in which he is awakening his children to a quickened sense of duty. As the embers of flaming passion for blood smolder and die, that spirit which suffers without complaint and visits the scenes of moral wreckage, resulting from war, to restore and renew, bids us to advance in our spiritual warfare as never before. He would have us to advance on our knees at this Thanksgiving time.

We thank our God for bounties in home and granary and in goods; we praise him for reunited families, after the conflict of arms; for the wonderful Forward Movement interest in our churches; for our recognition of the necessity of Christian education; for the multitudes of youth in our colleges; for vital concern in the instructive issues of life.

It is easy, when we think of this, to understand why missionary financial requests for 1920 are so large. India has asked for $145,000 this year, as against $69,000 for 1919. The Board carefully examined her requests and felt she needed the money, and it has been granted.

China has a well-defined building program of large dimensions outlined for the next five years, and the Board is proceeding to follow her schedule as far as possible.

Bro. Graybill and our workers in Sweden have petitioned time and again during the war for a churchhouse in Malmö. Now that the war is over their appeals should not be delayed much longer.

In addition to these programs is the need of the home base, and the Board is looking forward in earnest to assisting in this work.

Besides all this, the Spirit seems to be pointing the Church of the Brethren towards the open door of Darkest Africa. We look, and lo, we stand almost upon the threshold. Shall we enter? This is the question which only a united church can answer.

That all this may be done speedily let us lift our offerings at Thanksgiving time. In so doing please do not forget that while our general mission work has been remembered this year more liberally than ever before, it is entailing larger expenditures and is confronted with greater needs; and let us send our offerings to the Board at Elgin, Ill., where it will be promptly receipted.

Appreciating in advance your generous thank offerings, we are,

Most fraternally yours,

GENERAL MISSION BOARD.

H. C. Early, Otho Winger, Chas. D. Bonsack, J. J. Yoder, A. P. Blough

EDITORIAL

Have you organized your Mission Study Class for this winter? Possibly you find it too early for this work. If you are wondering how best to begin, might we suggest that you first choose a good, live missionary committee?

We further suggest that this committee be made up not simply from those in your congregation whom you "want to give something to do." In the working out of the Forward Movement program the missionary committee is bound to play a most important part. The fifth missionary goal, "Every Church Organized for Greatest Missionary Efficiency," will be placed by most churches in the hands of their committee. Therefore, the members should be from the leaders of your church activities.

Note the work embraced in the fifth missionary goal. To reach greatest missionary efficiency will mean to foster systematic, proportionate giving, frequent missionary sermons, occasional mission programs, mission study, dissemination of missionary news, adding mission books to the church or Sunday-school library, religious surveys of your neighborhood, assistance in your revival meetings, in personal work and prayer bands, etc., etc. Hence the need for a strong committee.

It has just been the editor's privilege to attend the District Meeting of Middle Missouri, and we want to bear testimony to the splendid spirit of the conference. It is well for us "office worms" to get out sometimes and see what the membership is thinking and doing, and to become acquainted with the real, vital problems of folks. We are all so apt to know what others ought to do, and inclined to tell them so, when we are not acquainted with their circumstances, their spirit or really what they are accomplishing. At this meeting, which was held with the Spring Branch congregation, Avery, Mo., many problems presented themselves. They are so general to our Brotherhood that we believe we can speak of them with profit to all.

Our problems are all much akin, you know. And problems are the "stuff" of which life is made. The church and District that have no problems are what we boys used to call "goners." It is not so much a question of how many problems we have, nor should it be our prayer to be spared from them; our prayer and anxiety should be for wisdom and discretion to solve them as they come. Dare we say that the church which succeeds best is the one that does not evade its tasks, but that seeks to solve them in the right way at the proper time?

At the proper time, we say. Which reminds us of a brother who said recently that another brother, it seemed to him, could always get his task on the farm completed while he himself was preparing to do his. Many tasks for the Lord die natural deaths because it is natural for us to put them off.

On the other hand, no church prospers best by always taking an inventory of its difficulties. Most of us think we are surrounded by "peculiar" difficulties. They are not "peculiar" in that helpless sense with which they are oftentimes considered. They simply are problems like the problems of all others. The Lord would have us think rather of his blessings and his victories, and of his problems only to seek their solution.

Of rather historic interest is the fact that the first Conference offering in the history of the Brotherhood was lifted at the Pertle Springs Conference in the Middle Missouri District. The offering at District Conference this year was almost as much as that first amount, which well-nigh constituted a "collection." How fast the Brotherhood grows in God's work!

Middle Missouri is supporting Sister Jennie Mohler, a nurse, in India. The District also is looking forward to the time

when she can support a missionary in preparation. This will help the Board to solve the problem with which it is confronted. Our present task is not to find supporters for missionaries. But there are numbers of consecrated young people who may need assistance in preparation.

We do not believe it is wise to donate money to students in preparation, and only after the student's financial relations and life plans are thoroughly investigated would we recommend full support in college. Circumstances alter cases, always, but it is better for a student to help to win his education in honest toil during the summer months. If money is loaned him for education we believe it is well to take a note from him. If desired, there may be included in the note a provision that it will be canceled after three years' service in exclusive missionary or pastoral work.

The reading of a letter to the District Conference from Sister Mohler emphasized to us anew the value and profit of an organization keeping in close touch with its missionaries. Excepting the power and promises of God, and the inherent love for the work, perhaps the prayers and comradeship of the home folks are the missionary's greatest stimulus for service.

We are reminded anew of the heavy sacrifices made by our city mission workers. Possibly no other body of God's children are compelled to squeeze and figure so much to make ends meet. They could get far more money these days as ordinary laborers than they often do as mission workers. And this condition is forced upon them in the face of a wonderfully prospered constituency in their home Districts. It is a comfort to know that the Districts are awakening to this fact, for many of our workers are being "starved" into seeking other lines of employment. The spirit of faithfulness to service is blessed in a worker, but it requires money even to furnish (not to fill) the family larder.

It is most encouraging to see with what enthusiasm the Forward Movement is being received. In the Middle District of Missouri the budget adopted for District work is in harmony with the desire to raise $200,000 in the Brotherhood for District work. It augurs well for success when each District unit sets itself to "go over the top." We should like to hear from others that are doing this.

We often hear that we are using too much of our District money in the cities as compared to the country. This criticism is oftentimes just, but we have yet to find a District Board that is not willing to spend in the country if the funds are forthcoming. It is unfair and unwise insufficiently to support any mission established, and the only way that our District Boards can support projects in the country is through the Districts enlarging their budgets.

We must care for our rural Districts and the churches that are going down. We would not say that we ought to care for every one that is in such a condition. Possibly the burial of some is delayed too long and people become discouraged in giving money that they say is "being poured into a rat-hole." Conditions of country churches should be thoroughly explored before support is given them. But we have in the country splendid openings that are being neglected, which would yield far richer returns if properly pastored than do many of the city points in the same District. It is profitable to most Boards and satisfying to their constituency if they endeavor to maintain mission points both in the city and the country.

We like the budget system in District finance. That sets a goal—and setting a goal is in harmony with practically everything else we do. The District and the organization that do everything by chance usually find the chances on the side of inactivity and dwarfed missionary development. Few folks who are doing the most are opposed to setting goals and standards. It is new among us, of course, but an ancient custom is not necessarily a good

thing, nor does a suggestion of newness warrant the assumption that it is bad. We must be continually on the alert for every improvement for God. The setting of goals, however, should not leave the impression that this makes their accomplishment an arbitrary feat.

Middle Missouri is working, likewise, on lines of systematic giving for District work. If her local churches assist in this she will accomplish results of which she does not dream. If the local congregations do not respond the Board is bound to suffer some chagrin. But the plan of reaching every member and appealing to him to do his share is scriptural and in the end is bound to meet with success. How we wish that all of our District Boards would undertake the same thing!

Are you thankful for your blessings? In everything give thanks. And at this time praise God for his marvelous blessings. Praise ye him.

The sad news of the death of Brother and Sister A. F. Wine's eleven-year-old son comes to us. He was killed October 5 by a fast train near their home in Oak Park, Ill. Bro. Wine and wife served for a number of years as missionaries to Denmark.

The end of the first year of our Forward Movement is drawing near and the chance to work in 1919 will soon be over, but the good that has been done and the seed that is sown will only begin to bear fruit. Two things we should be doing at this season of the year. First, take a little inventory of our past year's work, and while there is still time we can strengthen the weak places and make a final effort to go over the top on some of our unreached goals. It will do every church good to have listed the points in which it has reached the standard, as well as the other phases of the work that still need greater effort. In the second place we should now be laying plans for the work during 1920. We can profit by the mistakes of last year and build our plans and organizations more perfectly than we have during the present year.

Mission Study classes are now being started for the winter months. Last year the influenza greatly hindered the mission study work, but this year we hope we can make up for lost time. Courses for both adults and juniors have been arranged, and every church should have one or more classes. The 1919-20 Mission Study prospectus is ready and can be secured upon request.

A class of juniors in one of our churches was recently asked to differentiate between home and foreign missions. The reply was that foreign missions was work across the water and that home missions was work here at home. The juniors were asked to name the mission work that is done among the foreigners here at home. Some called it home and others foreign mission work. The name does not matter greatly, but the fact that the average church member has too little concern about the foreigner who lives in his vicinity should greatly concern us. Why pray earnestly and give for the foreigner across the water, and as soon as he comes to America treat him with contempt? Of course their ways are not our ways, and close association may not always be desirable, but a large opportunity to do good confronts us at our door. Many have come for American money and liberty, and shall we not learn if they have an open spirit for Christianity?

The Interchurch World Movement, with its steady march, is going forward, and who dare foretell the limits of this mighty endeavor? Its organization is being completed, down to the smallest unit, and the work goes forward. The watchword of the movement is coöperation and not union. On this platform we can afford to place our shoulders to the wheel and push with all our power. The work we have done and will do in the Forward Movement will make us the more able to meet our share of the tasks outlined by the Interchurch World Movement.

The manuscript and the pictures for the new souvenir booklet from China are at hand, and the date when it may be ready for mailing will soon be announced.

Sets of three splendid posters have just been secured and are obtainable from the Board. See further information concerning them in the "Workers' Corner" of this issue.

Permits for the India missionaries to go out this fall are arriving, and transportation is being arranged for as fast as possible. This is very difficult to secure, and the mission workers will not be able to sail as soon as desired.

Just as we go to press a report comes from the Interchurch Industrial Conference, which met in an effort to offer mediation in the United States Steel Corporation strike. The work done by this conference is splendid, and we desire to publish a few sections from the report:

"We urge upon all parties interested in production the recognition and application of the principles of Jesus in the investigation and employment of such methods of industrial amelioration as the following:

In relation to the industrial status of women, freedom of choice of occupation, the assurance of equal opportunities with men in technical and vocational training, the determination of wages on the basis of occupation and service, and not upon the basis of sex, the establishment of healthful conditions of employment and an equal voice with men in the democratic control and management of society.

The recognition of the right of our nearly 12,000,000 negro fellow Americans to economic justice and to freedom from economic exploitation. The abolition of economic discrimination and exploitation of immigrant aliens and of foreign born citizens.

Inasmuch as industrial relations are of international significance, we urge the serious consideration of these principles and proposals in international conferences by churches and their promulgation to all Christian representatives throughout the world.

In view of the urgency of these industrial problems and the fundamental importance to the nation of the application of these principles in their solution, we urge that the channels of education and publicity be kept free for full and impartial discussion.

We urge a thorough reconstruction of the curricula and methods of religious education to insure that the youth of the church shall be trained for their future responsibility in the application of these principles. The immediate study by the adults of the church of these principles in their relation to the present industrial situation is of the highest importance. We urge upon all theological schools the imperative necessity of adequate sociological training for the ministry, that the ministry may be equipped for that leadership in applying the principles of Jesus to our industrial and social problems which the times ask of and offer to it.

We urge the application of these principles to the life and business of the individual members and to the organization and management of the church itself in all its enterprises.

Volunteer Bands in the Churches

C. O. Miller, Sec.-Treas.

SOUTHERN Indiana experienced a decided increase in her spirit of reconsecration and missions as a result of the missionary meeting at the District Conference. Because of the effective presentation of present-day needs and a general feeling that a spirit of reconsecration should envelop the church, sixty-seven publicly expressed their desire to live a more consecrated life.

These sixty-seven felt that this spirit should be continued and carried into the churches. No precedent in our church history existed for us to follow, so we devised our own methods to accomplish these ends. Our organization was so constituted that it could not be called a student volunteer movement, for there were only nine student volunteers in it. Neither was it a young people's movement, for the older ones joined in consecration with the young. These conditions demanded a specially-worded card. Because it was not distinctively a movement of young people, we could not make the choosing of a life work the essential feature of the card. We adopted the following declaration: "I hereby dedicate myself unreservedly to do, after prayerful and earnest consideration, whatever God shows me is his will, at any time, at any place or at any cost."

The individual signing this card promises to dedicate himself unreservedly to God's work, and to do whatever God shows him he should do. For the young people, this is, fundamentally, a life's-work declaration. To the older, who have already chosen their life work, it means a consecration of money or effort, either where they are situated now, or out in some other needy field, just as the Lord directs. Also the individual promises prayerfully and unselfishly to consider any opportunity that may arise to know what God's will is for him in regard to it.

It is the purpose of the officers of the organization to assist in carrying this movement into the churches, by keeping in touch

with the volunteers. We want each volunteer to propagate this spirit of reconsecration in his church and to make a call for reconsecration of its members. We expect bands to be organized in the churches. These, of course, will become part of the District organization. Such an organization will be an effective means for pushing the Forward Movement program in our churches.

It may be necessary to make some changes in this as we progress and new conditions arise. A constitution for this organization will be in order for discussion next year. We have not chosen a definite name, other than Volunteer Mission Band. Some other name for the movement would be better, no doubt, because some people might get the student volunteers and our District volunteers confused. No suitable name has been suggested. We feel that our organization should be distinct from the student volunteers. We expect our student volunteers to join with us, for they have signed a more definite declaration than we have in our movement. Because of this difference in the declaration referred to, the volunteers from the churches will have to sign the student volunteer declaration when they attend our schools, if they desire to be a student volunteer.

If this movement in the churches is pushed, as it should be, it will supplement and correlate with the student volunteer movement, and the two working together can accomplish wonderful results in the next few years. Each member of this movement can help remove the "if" from it by living up to his declaration and spreading this spirit of reconsecration.

N. Manchester, Ind.

It Is Worth While

Kathryn Ziegler

IT is about the grandmother in this picture that I want to speak. She has not been in the fold many years, but the progress she has made in the Christian life is remarkable. It is rarely that people of her age change their lives. How I do love to visit her and hear her talk and see the joy in her countenance! Her very expression tells of the change that has taken place in her heart. The winning of the women to a better life is slow work, but this dear, saintly old grandmother shows what can be done, and whether with her or away from her, she is a constant inspiration to me, and helps me to work hard to win others.

To show her unwavering faith in God, this incident is given: Her little granddaughter, who was her pet, became very ill during the monsoon season, when they could get no medical help. Grandmother said they all prayed and asked the Christian teacher to join with them in prayer, and, as she says, the Lord heard their prayers and raised her to life. She speaks about this time with much feeling and how it increased her faith and trust in the Father.

The Christian Grandmother

The Heathen Grandmother

Grandmother speaks about her days on earth being few, and her going to be with the Father, so one day the little granddaughter said, "Grandma, when you go to heaven I want to go too," but grandmother said to her, "You do not want to go yet."

This mother's son and daughter, with their families, are in the Master's service. As the grandchildren become old enough they are admitted to the church. Three of the little girls are in the boarding-school in Anklesvar, and are promising girls.

In the village where this grandmother and her families live the people treat them with the greatest respect. They see that the Lord is prospering them. Even the past harvest, when the rain was scarce, this family had good crops, and it almost seemed as if the Lord did let it rain on the Christians' fields and withheld it from the non-Christians'. In one case the Mohammedans were said to be jealous because the Christians' cotton fields looked better than theirs.

This old grandmother, standing alone, is still in her heathen state. See the contrast, as compared with the enlightened grandmother.

How one's heart yearns for the mothers of this land, that they may all learn to know, love and serve the Master! May we all be in much prayer for them, that they may become enlightened and be true home makers.

Landour, Mussoori.

"What Meanest Thou, O Sleeper?"

Carl Coffman

"So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple" (Luke 14: 33).

THE test of discipleship is our absolute willingness to do the will of the Father. And furthermore, the true disciple is not only passively willing, but so eager to see his Heavenly Father's will accomplished that he uses every effort to remove the obstacles which the devil is ever ready to place in his way. Furthermore, he trusts his Father and believes the words of his Son when he said: "All authority hath been given me in heaven and on earth" (Matt. 28: 18), and can say with the Apostle Paul, "I can do all things in him who strengtheneth me" (Philpp. 4: 13). Therefore, no obstacle, however great, but he can overcome, provided only he is doing God's will.

Now, fellow volunteer, it seems perfectly obvious that it is God's will that our brethren in foreign lands who do not know of him and his Son should hear at a much faster rate than they are hearing, for my Bible says, in plain English, "It is not the will of your Father who is in heaven, that one of these little ones should perish" (Matt. 18: 14).

It seems fair to assume also that many volunteers have not had faith enough to

overcome the difficulties in their way, and hence have never accepted the opportunity offered them to show their love for the One who lived and died for them by carrying his message to the very neediest of those he came to save. Has such a one measured up to the test of true discipleship? Is it not time that we become troubled and concerned in this matter, as were the disciples when Jesus told them that one of their number was to betray him? As we look up into the face of our Heavenly Father with a petition for guidance and blessing, let us each ask in all honesty, "Is it I, Lord" (Matt. 26: 22)? Surely, it is some one. Can it be that I am willing to do less than my best for the One who gave up the throne of heaven to save me? Our best is but a meager return for what he did for us, and only his grace can fill the measure. He who said, "Love thy neighbor as thyself" (Matt. 22: 39), also said, "Go ye" (Mark 16: 15). He made the missionary cause not only a mere matter of doing a loving service if it were convenient, but put behind it the imperative call of "ought," duty not only to man but to God. We are not compelled to do our share, but we owe it to God, and he expects it of us. When we say, "There is so much to do at home," the answer comes, "This ye should do [the foreign work], and not leave the other [the home work] undone" (cf. Matt. 23: 23). "My grace is sufficient for thee" (2 Cor. 12: 9).

Such an excuse is simply saying that the task is too big for us, and denying our faith in the omnipotent power of God which he has placed at our command if we only use it according to his will.

An oft-used and very striking illustration may express the thought in still another way: "If you were sitting on your front porch, and ten men came along the road carrying a heavy log, and there were nine men at the small end and one at the large end, to which end would you go? Or would you just sit still?"

Your pledge card in the file of the student volunteer secretary is worthless unless there is one to match it in the card file of the recording angel in heaven. It would be interesting to compare those two files. The cards in the student secretary's file read: "God willing, it is my purpose to be a foreign missionary." Perhaps some of those in the file of the recording angel read something like this: "Alice willing, it is my purpose to become a foreign missionary"; or, "If father can secure some one to run the farm, it is my purpose . . ." etc.; or, "Unless I can get a good college position, it is my purpose . . ." etc. If Jesus should come into the office and look over the file would he not say about those lives as he said to Peter when the latter declared, "Lord, with thee I am ready to go both to prison and to death" (Luke 22: 33), "I tell thee, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me" (Luke 22: 34)?

And where would he look for the cards of those who, when the time came to go, turned away and took the easy road to fame, business success, or intellectual culture? (Where would we be if he had chosen that road?)

He must look in the dead file for them, and can you not see the tears falling as his fingers turn those cards one by one? Does he find your name or mine there?

Or, suppose he should call the roll of those in that dead file. How many would there be, and would they answer gladly? And could he not apply to them the parable of the two sons, as he did to the chief priests and elders of the Jews: "But what think ye? A man had two sons; and he came to the first, and said, Son, go work today in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Which of the two did the will of his father" (Matt. 21: 28-31)?

Are you, am I, a dead volunteer? If so, we need not remain dead, for he has said: "I came that they may have life, and may have it abundantly" (John 10: 10).

3657 Colorado Avenue, Chicago.

India Notes for August

Ida C. Shumaker

Rain! Rain! Rain! How thankful we are! How our hearts rejoice as we watch the growing rain! At this writing we are having a heavy "downpour of rain." Up to Aug. 26 we have had 32.64 inches of rain. Some of the other stations have already had an abundance of rainfall. Vada seems to have had an overabundance. One from there writes, "We are having some juicy time, sure enough!"

Because of the heavy rains in Khandesh, the Narabadda River is very high. As a consequence, many villages have been flooded, and the people are fleeing for their lives. The "wires" are kept busy these days to keep the villagers informed as to the coming of the flood. A number of people from Anklesvar, including our missionaries there, crossed the Broach bridge which spans this river, to see the high water. This bridge is the longest on the "B. B. & C. I. Ry." (Bombay, Baroda & Central India Ry.). It is 4,500 feet long, and has 25 piers, each 180 feet from the next one.

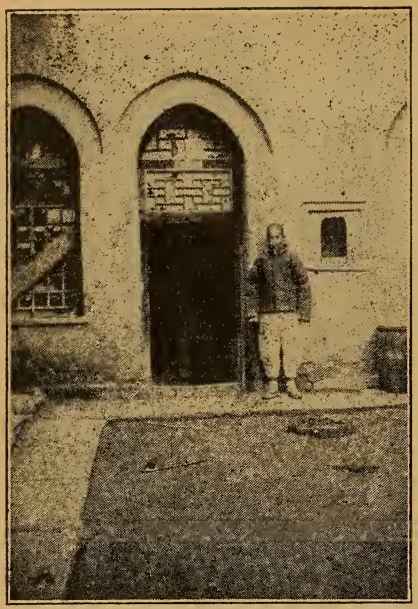
We are always glad for word from the Dangs these days. During the rainy season they are almost completely cut off from the rest of us by the high waters. Bro. Ebey writes, "No mail from Saturday to Wednesday. Splendid prospects for good harvest. Present needs are hard to satisfy. Grain is finished. Too bad! We shall see destitution the next two months, and not be able to relieve the people." When Sister Ebey was serving food to some people, Leah Ruth said, "O mama, give these little thin children more—a little more than the rest." They now have 23 girls in their boarding. One poor little girl, who was with them only 15 days, died. Sister Ebey writes, "In spite of the pouring rain, we had some 300 out to services. Our church could barely shelter them all."

On Aug. 8 Bro. Arnold wrote us, saying, in part, "One week ago yesterday Raymond was taken with dysentery, and has been a very sick child ever since. Will you remember us at a throne of grace?" On Aug. 10 Dr. A. R. Cottrell wrote us, saying, "To inform you that Raymond Arnold died last evening at 5 o'clock, at Vali." Oh, how our hearts went out in tender love and sympathy, and how earnestly we prayed that sustaining grace may be given! From a human viewpoint our hearts were strangely moved and deeply pained as we thought of the departure of this "little sunbeam" from our midst. On the other hand, how happy to know that these loved ones are able to prove that "God's grace is sufficient"! They have reared a "standing monument to God's glory." Praise ye the Lord with us! We wish to share our beautiful message of perfect trust and full and complete submission to the will of God, received from Bro. Arnold and family, with you. To us it is very sacred: "We wish to thank you for your prayers and sympathy for us during the sickness and departure of our dear little boy. While it was hard, very hard to think that we shall have his little form with us no more in this world, yet it is equally sweet and precious to know that his spirit that shall never know corruption will be watching for us over there. We have now a precious spot on the hillside east of Vali, where his little form lies, but more precious still is the little spirit that has gone to be with Jesus. His peace abides with us, and may it abide with you, is our prayer." Let us bow our heads and our hearts in worship, for we are treading on holy ground.

Later came another message, telling us that "Somabhai Ramabhai died at Vali, of worms." This came as a shock to all of us. Not long before, he had undergone a very successful operation, at Miraj, for appendicitis. He was one of our valued workers. How we shall miss him! You will hear more of this elsewhere.

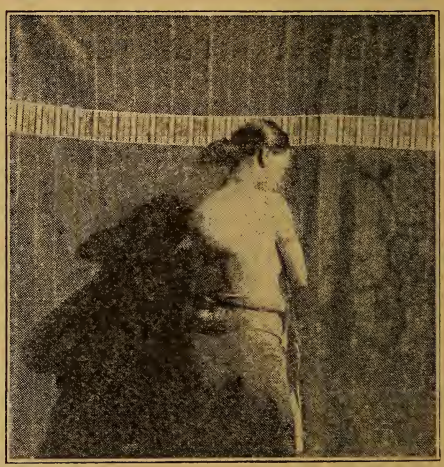
And again comes the word that nine or ten babies in the "Babies' Home," under the competent supervision of Sister Himmelsbaugh, have died of dysentery, of a most "virulent type." It seemed to take the little ones who had been victims of the measles some time ago. Then, too, Sister Himmelsbaugh's "woman helper" was

(Continued on Page 324)

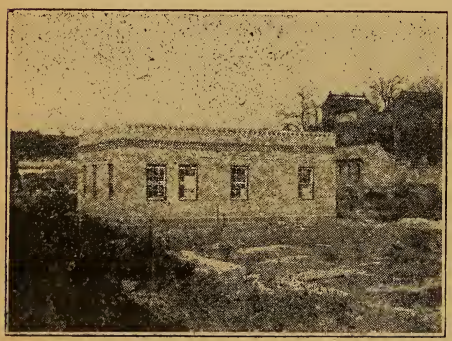


Mr. Chang, the Christian Man of the Mountain Village

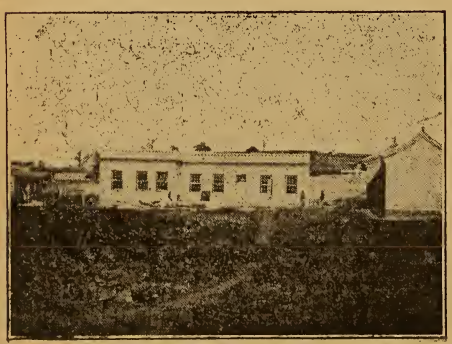
Sung Chiao Yu, Betrothed Girl in the Girls' School, Supported by a Good Brother in the Homeland



Before Operation



Roanoke Operating Pavilion, Ping Ting

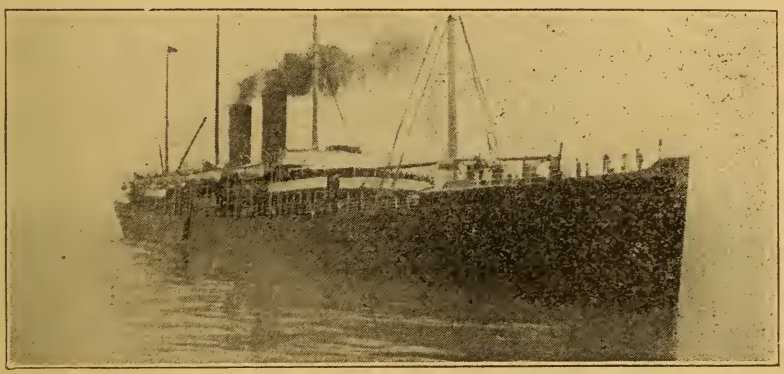


Ward Pavilion, Ping Ting

After Operation

Going to China

Hazel Sollenberger



The S. S. China Carried Safely Our Embassadors to Their New Home

DURING the last few days of July and the first few days of August the outgoing missionaries to China bade farewell to loved parents, relatives and friends. While their carnal natures suffered pain as they looked into our faces the last time for six or seven years, they rejoice that their sons and daughters are entering the great moral conflict for righteousness.

The members of the party from the East, namely: Bro. J. Homer Bright and family, Bro. O. C. Sollenberger and family, Brother and Sister M. M. Myers, Sister Anna Hutchison and Sister Valley V. Miller, met in Chicago. The Bethany people had planned a farewell meeting for Thursday evening, July 31. Sister Valley Miller did not arrive until Friday morning and so missed her part on the program. The rest of us going out for the first time told why we were leaving the homeland and journeying to China. Brother and Sister Bright, who were returning from furlough, presented the needs of China and expressed their joy in returning home. Sister Hutchison made a personal appeal at the close, asking, "Would you like to go with us?" The many who expressed their desire to go encouraged us and assured us that they would be with us in prayer. Bro. Wieand put it something like this: "I do go every time the missionaries go. I go as far as I can and then I go the rest of the way." Bro. J. H. B. Williams was with us on that memorable occasion. His encouraging remarks assured us that our hands would be held up by the church at home.

The next morning we left Chicago for the western coast, a journey of three days. We who traveled across the western States for the first time were impressed with the majesty of God, as revealed through nature. The fertile plains with their growing crops, the pasture land with numerous herds of cattle, the arid and mountainous regions, with here and there a lake or river, and California, the State of delicious fruits and beautiful flowers, all spoke to us of a wonderful Creator.

We arrived at San Francisco Monday night. Brother and Sister Stump and their little daughter had come a few hours before us. Bro. Stiverson and family gave all a hearty welcome in their home. With his aid the next day it was possible for us to secure our tickets, get passports visaed, baggage checked, money changed, and in short have everything in shape to leave the next day. That evening, after a hard day's work, we met at a mission near their home, of which Bro. Stiverson has charge. The workers here had eagerly looked forward to this occasion and were especially interested in hearing of the activities in China, as told by Bro. Bright and Sister Hutchison. Some brethren and sisters had

come many miles to welcome us. They with Bro. Stiverson's and others from the mission accompanied us to the dock, where good-byes were said and many beautiful bouquets of flowers given us to make our cabins on the boat more cheerful and homelike. Sister Lulu Ullom did not arrive until the morning of the sixth on account of unavoidable delay on the way. It was a hustling few hours for her and Bro. Stiverson. However, all went well, and soon after noon we were all on board the steamship "China," where we spent nearly three weeks crossing the great Pacific.

After one week's sailing we landed at Honolulu, the capital and principal city of the Hawaiian Islands, over two thousand miles from San Francisco. Here we were permitted to go ashore and visit some places of interest: the aquarium, with its collection of beautifully-colored and curiously-shaped tropical fish; the Waikiki Beach, whose shallow waters appeared as a mirror, reflecting many beautiful colors; and the Pali, one of the highest points on the island, where it was so windy that it nearly blew us off the ground. We looked upon some of the most enchanting views that our eyes ever beheld. As we went from place to place we saw beautiful palms, flowering plants and trees, and various fruit trees common in a tropical climate growing in fields and by the wayside as well as in the yards.

After these few hours of recreation on land we again boarded the "China" and continued our journey. While boat life is not the most pleasant one might desire, we found it very satisfactory for a few weeks. Aside from seasickness, which annoyed only a few of us, we enjoyed crossing the deep blue waters of the Pacific. There were thirty some missionaries on board, going out under six different mission boards. We met daily for worship and had preaching service each Lord's Day. Bro. M. M. Myers, one of our number, gave a splendid discourse the last Sunday, clearly representing character as the outgrowth of our thoughts. It was well suited to the audience of different nationalities and vocations.

We landed at Yokohama, Japan, Monday, Aug. 25, and left the "China," intending to take another boat across the Yellow Sea to Tientsin. However, being unable to make satisfactory arrangements for sailing without a delay of a week or two, we decided to continue our journey by rail, as living is very expensive in Japan. We crossed Japan from Yokohama to Shemonoseki, a seaport on the southern coast of the same country, in twenty-four hours. By some Japan is called the garden spot of the world. While we have seen but little of this wonderful country, we can truthfully say it is the most beautiful we have seen. Although it is mountainous it presented an entirely different appearance from the mountainous region in the western part of the United States, through which we passed on our way to the coast. There the mountains are rocky and almost barren of vegetation, but in Japan they as well as the valleys are covered with verdure. Where the shrubbery and timber had been cleared from the steep slopes the land has been terraced and planted to rice. In fact, rice is the principal crop. On either side of the railroad our eyes beheld the beautiful green rice fields, with here and there a clump of mulberry bushes or some other crop which reminded us of an American park.

Leaving Japan at Shemonoseki we were ferried across the Korean Strait to Fusan in eleven hours, and again took the train and crossed Korea and over into Manchuria to Mukden, and from there down to Tientsin, one of the principal seaport cities of China, Sept. 1. Here we appeared before the American consul and made application to reside in China as missionaries for the next seven years. The day following we came to Peking, a three hours' ride from Tientsin, to our new home in China.

Bro. Stump and family, Brother and Sister M. M. Myers, and Sister Lulu Ullom accompanied Bro. Bright's, Sister Hutchison, and Valley Miller to the interior, to attend the conference, visit friends and get a bird's-eye view of the work that will be expected of them later. Bro. Sollenberger's thought it best to remain in Peking with their children for a rest. Moreover, it was necessary that they stay in order to start

Members Who Said Good-bye to the Missionaries at the Frisco Pier August 6

their six-year-old daughter to school, which began Sept. 10.

Some of us will likely tell you later of our home and work here. May the Lord bless every one whose prayers have been with us on our long journey. We invite you to remain with us as we study the language, and adapt ourselves to new conditions here. We are not discouraged. We see the mountain full of horses and chariots and realize that they that are with us are more than they that are against us. However, we are human and do not know the trials through which we may be called to pass. Your prayers can change our nights to days. And while you are remembering us, remember those we have left in the homeland, especially our parents. We who are young and in our prime are so absorbed in the activities of life that we do not feel the loneliness that they must bear.

North China Language School, Peking.

Milk River Valley Congregation, Church of the Brethren

J. A. Brumbaugh

THE beginning of this congregation was at the coming of Bro. W. H. Meeks and family from the Mt. Hope congregation, Oklahoma. He, as well as those who came later, was attracted by the enlarged homestead act passed by the government, allowing 320 acres for homesteads. Bro. Meeks landed in Havre Dec. 12, 1909, and filed on a homestead four and one-half miles northeast of Gildford, and was one of the charter members of the organization. He is a deacon, and one of the main ones in perfecting our organization. The following year a union Sunday-school was organized, in which some of the members took an active part. Nothing more was done in the way of church work until Bro. D. F. Landis came in the spring of 1911 and held a ten days' meeting, preaching both in the country and in the town of Gildford.

Two meetings were held by the writer in June, 1911, while in the community building a shack preparatory to moving here. These meetings were held in the homes of settlers and were well attended. The writer, with his family, as well as a number of other members' families, attended these meetings during this same year, and in January, 1912, our first Sunday-school was organized in the home of Bro. R. F. Good with Bro. W. H. Meeks as superintendent, and Lulu Stayr, secretary and treasurer.

From this time on our work continued, with Sunday-school and preaching each Sunday in the homes of members and oth-

Home of J. A. Brumbaugh

ers. Some interesting as well as astonishing incidents (especially to those who live in old-settled communities) might be related, but we want to stay by our work as closely as possible, and relate only such things as are of paramount importance. I will give just one incident to show those who worship in commodious houses of worship what a group of live members and others who are interested will do in order to receive instruction and edification in a newly-settled community. As many as forty-seven attended a meeting in a shack twelve by fourteen. Maybe you think, gentle reader, that we were not close and compactly situated, but a more attentive and eager audience would be hard to find.

Our work kept growing, and in the fall of 1913 we began meeting regularly in the home of the writer, a picture of which is submitted herewith. This picture was taken immediately after a Sunday service, with about seventy in attendance. Here we continued until about March, 1914.

Our organization took place Oct. 25, 1912, in the home of Bro. Jesse Funderburg, with Bro. J. E. Keller in charge. We were organized into a working body with one minister, four deacons, and thirty-six charter members. Bro. J. E. Keller was chosen elder in charge, with the writer as his assistant, and Sister Lulu Stayr, clerk.

From March, 1914, our meetings were held in a schoolhouse, about twelve miles northwest of Kremlin, Mont. Here we continued to worship until our new churchhouse was completed. In August, 1916, while still worshiping in the schoolhouse, Bro. Wm. Bixler held a series of meetings for us, at which time nine were baptized, making twenty-one baptisms in all, twelve being baptized previous to this time.

In 1917-1918 we had Bro. G. N. Falkenstein with us. His coming into the congregation was a help as well as an inspiration to us. He served as our elder while here, doing a large part of the preaching, and also preaching for the Brethren in the north part of the congregation, about which I will speak later. Ours is a large congregation, as far as territory is concerned, extending from the Canadian line along the east line of the hill country south to the forty-seventh parallel, and west to the summit of the Rocky Mountains. At one time we had as many as ninety members scattered over this vast territory, most of them here at Gildford, while some were at Sollid, and others at Conrad, a hundred miles to the southwest. Five members were found at Sollid, forming a nucleus around which to work, and in October, 1913, at their solicitation and desire to be useful in the Master's service, a meeting was

This Schoolhouse Served as a Church, Too

held there by the writer. There were no accessions at this meeting, but seed was sown which bore fruit in a subsequent meeting held by Bro. Wm. Bixler, who also held meetings at Conrad; twelve being baptized at the two places. After the meetings held by Bro. Bixler, the writer and Bro. Wolff made trips alternately to minister to this small body of earnest workers. Although having no minister, they kept up a Sunday-school and regular prayer and Bible study meetings. A picture of this group accompanies this article.

We have a group of members at Ft. Benton, where a union Sunday-school was held for some time; also meetings were conducted by Bro. Ruff.

In the spring of 1914 eleven members settled about twenty-one miles northwest of Gildford, among them being one minister, Bro. Wolff, and three deacons. A Sunday-school was organized and continued for two years, after which the work was considerably affected, owing to the fact that some of the members moved to other fields. In August, 1917, Bro. Falkenstein

Milk River Valley Church

held a protracted meeting. At this time there were thirty-four in the congregation.

Though we are widely scattered, and composed of members from many places, our purpose has always been clearly manifested in the harmony of the work done. We tried from the beginning to instil into the hearts of the members the idea that we were not in the work for selfish interest, but for the purpose of building up the work in the commuity on a basis of loving service.

Our work progressed nicely until the droughts set in and a goodly number of the members became dissatisfied and moved away, but we still have enough left to do effective work.

In 1917 we set to work in earnest and solicited funds and erected a house of worship, which consists of the main building, twenty-four by thirty-six feet, and an annex, eighteen by twenty feet. A number of attempts were made to elect a minister, but none were successful until last May, when Bro. J. J. Peters was elected minister, and V. V. Smith and R. F. Good, deacons.

We now have three ordained elders, one minister and six deacons in the congregation, and approximately fifty members.

This is a brief history of the Milk River Valley congregation.

Gildford, Mont.

East Swan Creek Congregation, Ohio

This little congregation reports that they have gone "Over the Top" on all the Forward Movement goals. Thirty faithful workers comprise the membership and they are planning aggressive movements for further work. Just now they have a move to support an orphan and a native worker in India.

The Visitor editor will be glad to hear from any church that has reached all the goals for the year in the Forward Movement.

Denmark's New Workers

W. E. Glasmire

R. W. Schlosser

AS a leader of young people, William Earl Glasmire will always be remembered by former students of Elizabethtown College, and by church workers wherever he has sojourned. This active, energetic young man hails from Leesport, Berks County, Pa., where he was born May 18, 1881. His father, Alexander H. Glasmire, was a member of the Reformed Church, and his mother, Mary A. Glasmire, was a member of the Lutheran Church.

His boyhood days were spent on his father's farm. He secured a diploma at the age of fifteen from the county superintendent in a competitive examination to enter a State Normal School, but not desiring to teach he did not enter the school.

At the age of fifteen he was confirmed in the Lutheran Church by Rev. B. D. Zweizig. From 1896 to 1901 he was assistant superintendent of the Lutheran Sunday-school in Leesport. His six brothers and two sisters are Lutherans.

The West appealed to this ambitious young man, and in 1901 he went to Iowa and was engaged in carpentering. Later he was following the life of a cowboy on the plains of North Dakota. While he was in Iowa he met Bro. B. F. Wampler, who induced him to come to Elizabethtown College in September, 1905. His school life was marked with a number of significant incidents. It was here that he decided to follow the Master in all his teachings, and was baptized Jan. 28, 1906, and received into fellowship as a member of the Church of the Brethren at Elizabethtown. In June, 1907, he completed the music teachers' course at Elizabethtown College. Then he spent a year in California and returned to his alma mater as a member of the faculty. He served in this capacity for two years, taking up some studies in addition to his other duties. While at school his first call came to enter the foreign field. Eld. Galen B. Royer was assisting in a Bible term at Elizabethtown College, and after presenting the great need for workers in unoccupied fields, the call came, to which Bro. Glasmire responded in his heart. The personal appeal of Bro. J. F. Graybill during his furlough caused him to decide to go to Denmark. In 1912 he wanted to go to India or China, but was prevented by Providence.

During 1910 and 1911 he was engaged in the lumber business. He was manager of a lumber yard at Hummelstown, Pa., and then accepted a position as bookkeeper in the Palmyra Planing Mill, so that he could assist in the work of the church and Sunday-school at that place.

While at Elizabethtown he formed the acquaintance of a devoted Christian, Sister Leah M. Sheaffer, of Bareville, Pa. She also is a graduate of Elizabethtown College, in the pedagogical and piano courses. Their home has been made happy by three children: Martin Alexander, nearly five years old; Charlotte May, two and a half years old; and Joe, fifteen months old.

Bro. Glasmire was very energetic in all the religious activities of the church wherever he went. At Hummelstown he was choir conductor in the Reformed Church. At Palmyra he was instrumental in reorganizing the Sunday-school and grading the pupils. He started the Christian Workers' Society and organized several outpost Sunday-schools. He was superintendent of one of these for three years. While in Palmyra he was a member of the Sunday-school advisory board of the Spring Creek church; District superintedent of temperance of the State Sabbath School Association during 1916 and 1917; treasurer of the No-License League of Palmyra, District of

Lebanon County, during 1916 and 1917.

In November, 1917, he moved with his family into the bounds of the Maiden Creek church, in Berks County. Here he assumed his duties as general manager of Mr. Alleman's extensive coal industry, farms and manufacturing plant.

During his stay at this place he was elected to the ministry Aug. 17, 1918, and ordained the same day. Here he taught a large organized ladies' Bible class in the Union Sunday-school in connection with his duties in his own church. He also taught a class in teacher-training during the past year and is now president of the eighteenth district of the State Sabbath School Association.

Brother and Sister Glasmire were accepted by the General Mission Board for the field in Denmark and were confirmed by the General Conference at Winona Lake, June 9, 1919. May God richly bless them in their labors in their new field and ever keep them under his guidance.

Elizabethtown, Pa.

Charlotte, Joe and Alexander Glasmire

The biographies of Misses Valley Miller and Lulu Ullom did not appear in the September Visitor with the other new missionaries for China. We were unable to secure these for that issue and we regret that we are not able to print these yet in this November issue, but hope to favor the Visitor readers with these biographies in December.

Leah Glasmire

Elizabeth Myer

THE subject of this sketch, Leah Sheaffer Glasmire, was born in Bareville, Lancaster County, Pa., April 7, 1889. Her grandparents on both sides were all of good, sturdy Pennsylvania-German stock. Her parents are Martin R. Sheaffer and Lottie (Charlotte) Myer Sheaffer. Her father was the only son of Philip and Leah Sheaffer. The Sheaffers were the owners of, and thrifty workers on, farming land in Lancaster County. Martin R. Sheaffer, a retired farmer, residing in Bareville, is at present a director of the New Holland National Bank and also of the Agricultural Trust Company of Lancaster. Mrs. Glasmire's grandfather, Samuel R. Myer, and her great-grandfather, Joseph Myer, were prominent ministers in the Church of the Brethren in the Conestoga District of Eastern Pennsylvania. Samuel R. Myer and his wife, Amanda Evans Myer, were the parents of twelve children, two of whom died in infancy.

Lottie, the mother of Sister Leah Glasmire, was the third eldest child. She attended the public school and without further preparation became bookkeeper and clerk for twelve years in the store, then under the direction of her brother-in-law, John D. Buckwalter. She became a member of the Church of the Brethren in the summer of 1886. Several years later she was married to Martin R. Sheaffer. To these parents were born three children, Leah, Amanda, and Rebekah.

Leah was born near her Grandmother Myer's home, where she spent many happy girlhood days. Her love for her aunts, uncles, and grandma was manifested in the fact that when she was but fifteen months old she crossed the turnpike alone to visit them, and we believe that her aunts and

uncles wish her Godspeed in the mission field to which she and her family have been called. Sister Leah attended the public schools in Bareville until she was sixteen years old. While very young she was placed under the instruction of one of the best piano teachers in Lancaster City, and when quite a young girl she was one of the skilled musicians of her neighborhood. In the fall of 1905 she became a student of Elizabethtown College. During her first year at the college she united with the church and has proved a very faithful and efficient church worker ever since. For a number of years she taught a Sunday-school class and also served as superintendent of the Sunday-school at Newville, often walking the distance of two and one-half miles from the college to Newville, where this outpost Sunday-school was held. Her strong personality and sterling Christian character won the confidence and love of all who knew her. She was graduated in the English scientific course in June, 1907, as salutatorian of her class. In 1908 she was graduated in the piano course and in 1910 she finished the pedagogical course. During her life as a student her efficiency in music won for her a position on the faculty as assistant teacher in piano and organ in Elizabethtown College. A short time later she taught English branches, drawing and physical culture and served for two years as the head of the department in instrumental music.

Dec. 17, 1913, she was united in marriage with W. E. Glasmire, who also was a teacher in Elizabethtown College for a number of years. Soon after their marriage they moved to Palmyra, Lebanon County, Pa., where Bro. Glasmire was employed by the Palmyra Planing Mill as bookkeeper and clerk for seven years. During their stay in Palmyra they became the parents of two children: Alexander, who was born Jan. 15, 1915, and Charlotte, born Feb. 6, 1917. From Palmyra they moved to Shoemakersville, Berks County, Pa., where they lived up to the time when the call came to enter the mission field in Denmark. During their stay here little Joe was born into their home, July 2, 1918.

While in college Sister Glasmire decided to give her life to the Lord's work as her Heavenly Father should direct. Wherever Brother and Sister Glasmire lived they showed great zeal as workers in the Church of the Brethren. After the call came to Sister Glasmire to enter the mission field in Denmark, the Conestoga church of Eastern Pennsylvania, in which her mother, Lottie Myer Sheaffer, and her grandmother, Amanda Evans Myer, have always held their membership, decided to support Sister Glasmire in the mission field. With the prayers of this church back of her and with the good wishes of her relatives at home and her friends at the college, Sister Glasmire trustingly and cheerfully stepped aboard the vessel at New York Oct. 22, 1919.

We wish her and her family a safe voyage across the ocean, Godspeed in their work, and a harvest of souls for their hire.

OUR CALL

Before becoming a member of the Church of the Brethren I heard Bro. Galen B. Royer plead for workers for the needy fields. I have never forgotten the plea. Ever since accepting the faith of the Brethren my prayer has been that the Lord should lead me into the field of greatest usefulness. Denmark seems to be the answer to our prayers.

I go with the hope that our lives may count in service for him, with the Spirit as our Guide. Will E. Glasmire.

For at least ten years I have felt, very keenly, the need of the world and my responsibility to the same. If there was any definite thing that constituted my call it was the fact that while attending Elizabethtown College I was asked to write an essay on "How Can I Help to Supply the Need for Workers?" Knowing that without consecration of self I could never answer that question, I decided to allow the Lord to direct my life fully so that I might fulfill his purpose in me. We continue to pray that the Lord may direct our lives to the good of those whom we are going to serve and to his glory.

Leah Sheaffer Glasmire.

INDIA NOTES FOR AUGUST

(Continued from Page 313)

taken, making her work still heavier. So you see that this station has received some heavy strokes during this siege of dysentery, and other causes. They need your earnest prayers. May sustaining grace and strength continue to be given! They still have about 20 babies in the Home.

The sickness among the girls in the boarding at Anklesvar is on the decline. A number of the inmates in the "Widows' Home" at Bulsar have been ill. Several cases of pneumonia among the children in Bulsar are reported. Little Paul Icchabhai died of the disease. Surely our doctors and nurses are all kept busy!

According to the plan, Bro. Ross and family, Dr. Barbara Nickey, Sisters Eliza B. Miller and Jennie Mohler, will leave for the hill stations for "rest and recuperation," on Sept. 1. The former will join their daughters—Misses Nina and Ruth—at Naini Tal, where they are in school. The latter will go to Landour. May this prove to be a great blessing to them, for they are "hard run" and need to have a breathing spell.

Last week Sister Grisso received word from Dr. Nickey that she was to meet her in Miraj, whither she had taken Sister Pittenger for an operation, if necessary. All preparations were made, but just shortly before Sister Grisso was ready to leave for Miraj, to care for Sister Pittenger after the operation, a telegram came, telling her an operation was not necessary at the present time. How we again thanked God that he heard our prayers in behalf of Sister Pittenger! Praise him!

The Jalalpor church has been richly blessed during this month by having helpers from the outside fill the pulpit over Sunday. We had four rich, spiritual feasts given us by Brethren Naranji Vhalji, A. W. Ross, I. S. Long and family, and W. B. Stover and family. We were highly favored, for, during the first seven months of this year, we had but six from the outside to fill the pulpit over Sunday. We had ninety-one present, fifty-five of whom were children, on last Sunday. We were so thankful for all who had come. While Bro. Stover was giving us the helpful message on "Gratitude and Ingratitude," a scene was taking place on the outside. On learning the cause, we felt very sad. A woman had come from one of the villages where two of our boarding-school girls lived. She told us that the girls' father had fallen from a high building and had cracked his skull, and was terribly wounded, and might die any minute. Would we please allow the girls to go home to see their father before he died? They would send the girls back the next day. The two beautiful girls, who were so happy here, and who were doing so well, followed this woman very reluctantly, and were weeping bitterly, as if their hearts would break. We thought, of course, it was because of the sad news they had received about their father. We tried to comfort them as best we could, and sent a man at once to see if we could render any assistance.

Now prepare yourself for a shock! This is the sequel: The father of these girls had desired to have his girls educated. He placed them in our boarding. All went well till the man for whom he works found it out. He is a wealthy land owner and the father of these girls is his veritable slave—this class is in serfdom, so to speak. In a rage he came to this poor man and demanded the reason why he placed his girls in a school to be educated. Then he beat him shamefully, and threatened him if he would not get those girls out of school at once. The man was so cowed that he feared to leave his girls in school. So this story was concocted in order to get these poor girls out of school. The story was false. The real reason that the girls wept was—they did not want to leave us. They are simply heartbroken. They plead to come back. How we long to crush these oppressors with the weapon of truth, justice and righteousness!

Beloved! As soon as you read this, get down on your knees and help us to pray this through to victory. How long must it be? How long must these poor women and girls in India remain in serfdom? God have mercy!

Jalalpor.

Mission Study Season Is Open

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Mission Study Season Is Open

The autumn and winter months are usually considered the mission study season. These courses may be studied at any time during the year, but now is the time for every church not having a class in 1919 to organize the mission study work.

Courses for both adult and junior classes have been arranged. Three books are named for the adult classes, and choice is to be made of one of these:

Ancient Peoples at New Tasks, ...75c
Christian Americanization, ...75c
Christian Heroism in Heathen Lands, ..50c

Two books are named as suitable for use in the junior classes and one from these is to be selected. The junior books are as follows:

Soldiers of the Prince, ...40c
Mook, cloth, 57c; paper, ...35c

The Mission Study Prospectus, which lists the study books as well as the reading books for 1919-20, is ready and will be sent free upon request.

One worker suggests that the whole Sunday-school should be organized for mission study and have several classes, rather than starting one class and enrolling just a small part of the church in it.

A little blank, called, "Can You Afford to Miss It?" has been arranged to help in enrolling classes. These may be secured in any quantity without charge.

The Necessity for Mission Study

Missionary education is the avowed foe of ignorance, lack of interest, indifference to God's commands, covetousness among God's children, and selfishness in division of the fruitage of shop and herd and field.

To be interested in missionary endeavor we must know what has been accomplished by great apostles of the modern missionary age. We must become acquainted with them, live with them, travel with them, know something of their hardships and victories.

We must know something of the lands in which they labored, the peoples whom they went out to help, the fruitage reaped from their years spent in the isolated places of the world, and lastly, the permanent results of the entrance of God's Word into the hearts that were dark and hopeless.

We cannot read our Bibles correctly, or understand them fully, or God's wishes intelligently, without knowing what he meant when he told his disciples that they should be his witnesses "unto the uttermost parts of the earth." Nor can we understand his statement that "all power is given unto me," or his promise, "Lo I am with you always" unless we see how he has taken men of faith and resolute purpose, and through them entered into forbidden, unknown lands, overturned their age-old systems, swept away the cobwebs of cruelty and superstition, and replaced worn-out institutions and customs with the youthful organizations of Christianity and life.

Indeed, to understand God, it is as necessary to know of his present victories in lands where sin has reigned supreme unto the twentieth century, as it is to be acquainted with the Jehovah of hosts, in whose might and strength Joshua brushed aside the foes of heaven on the fields of Ajalon.

Unfurling Missionary Service Flags

Since the large missionary service flag was displayed at the Winona Conference, many churches have been inquiring about flags for local use. Information will be given to those who desire it. Those who have flags will need to revise them from

ADULT BOOKS				Missionary Reading Course 1919 – 1920 RECOGNITION CHART	JUNIOR BOOKS			
Brother Van	India, Beloved of Heaven	The Moffats	New Life Currents in China		Giovanni	Stories of Brotherhood	The Honorable Crimson Tree	Red, Yellow, and Black
X	X	X		Ralph S. Miller			X	
X			X	Hilda A. Roh	X		X	
				Blanche Musser		X	X	X
	X			Stella Strauss				
		X	X	Fern Grosh				
X	X			Howard Miller		X	X	X
				Hazel Blosser	X	X		
X		X		Ruth Grosh				
	X			Georgia Kaufman				
X	X			Noble R. Miller	X			
	X	X		Ada Strauss				
X			X	Mrs. J. F. Appleman				
	X		X	Floyd Klaus		X		
		X		Burton Metzler			X	X
				Lucinda Klaus	X	X		
X	X	X	X	Gladys McClain				

These are names from the Mission Study Class at Nappanee, Ind. This does not represent acurately the books they have read but shows how the chart is to be used.

time to time. Because of the death of Bro. Steven Berkebile it will be necessary to change one silver to a gold cross. At the present time the flag should have in the upper portion eighty-three blue crosses, ten silver crosses and seven gold crosses. Thirty-two blue crosses should be in the lower portion.

Brighten the Sunday-School Library

Most libraries need a little brightening frequently, and it would be splendid to make a present of some new books for the coming Christmas. The books on the missionary reading course would be splendid for this purpose. There are eight, half of them intended for reading by adults and the other half for juniors. The entire set can be secured from the Brethren Publishing House at a cost of $5.70.

Recognize the Reading of Mission Books

The missionary committee of the Sunday-school librarian should arrange to recognize those who do work in the missionary reading course. The accompanying diagram shows a chart that would be suitable to use. This can be drawn by some one in the church, and should be placed on cardboard, so that it would be suitable to hang in the church. It will be quite necessary for all the books to be in the Sunday-school library if the plan is to be used successfully. It would not be fair to ask each reader to buy all the books, but they should be obtainable from the library.

Recent Helpful Material

Ten Forward Movement Leaflets are available for free distribution. The titles of them are as follows:

1. The Five Year Forward Movement Program.
2. The Local Missionary Committee and Its Work.
3. A Workable Plan of Systematic Giving.
4. Fifteen New Missionaries Annually.
5. Mission Study for Juniors.
6. Three Hundred New Ministers Annually.
7. A Missionary Library.
8. The Forward Movement and District Missions.
9. What the District Mission Boards Can Accomplish with $200,000 Annually.
10. The Community Survey.

The latter leaflet is very recent and should be used in every church.

The Forward Movement Poster will be sent without charge.

New map of our India field; paper, 15c; cloth, 40c.

Missionary Programs, 35c.

The New India Survey, free.

Forward Movement Song (leaflet), per hundred, 40c.

Set of three new posters, suitable for use in churches or at special meetings. Entirely new, per set, 50c.

One Year with Our Missionaries in India (told in story form), 15c.

Three sets of stereopticon slides, rental fee, $2.

Set No. 1. Forward Movement Views.

Set No. 2. Views from our India field.

Set No. 3. Views from our China field.

MISSIONARY OPENING EXERCISE

Mrs. J. A. Walker

Leader

Who is Jesus, can you tell?
Do you know the story well?

Class

Jesus is God's only Son,
Sent to help us every one.
The Bible says: "For God so loved the world, that he gave his only Son."

Leader

Does he love the children all?
Will he listen to their call?

Class

Of his love we may all know,
In his Word he tells us so.
For he says: "Suffer the little children to come unto me."

Leader

Is there work for us to do?
Can we send the message, too?

Class

If we listen, day by day,
Gladly we will hear him say,
"Go ye into all the world and teach the Gospel."

Leader

If at home we have to stay,
May we still his Word obey?

Class

We can help some one to live
By the money that we give.
The Bible says: "Freely ye received, freely give."

Leader

How can we give so that we
May his loving favor see?

Class

We can give with all our heart,
Willing each to do his part.
The Bible says: "God loveth a cheerful giver."

Leader

Who are they who need his love,
Whom he cares for from above?

Class

The little Brown children, so cunning and wee;
The little Yellow children over the sea;
The little Red children in their wigwam home;
The little Black children wherever they roam;
The little White children, at home and away;
All the little children wherever they stay
Are Jesus' dear children, he loves every one;
We'll thank him for all the kind things he has done.

Prayer

Dear Father, we thank thee for Jesus, thy Son,
Who came down from heaven to help us each one;
We thank thee for all the good things thou dost give,
For food, for clothing, and the homes where we live;
We pray that all of thy children so dear
May know thee and love thee wherever they are.
May we do our part the good news to send
And show by our gifts we love Jesus, our Friend.
Be with us, dear Father, by night and by day,
For Jesus' sake and his name we pray.

Amen.

From Missionary Program Material Published by Missionary Education Movement.

The story, "Our Little Chinese Cousin," printed in the Children's Corner of the September Visitor, was to have been continued in the October number, but up to this time we do not have the manuscript for the contiued portion. It may have been lost in the mails.

THE JUNIOR MISSIONARY

A Letter from India

To My Little Friends in America:

I suppose you think I have forgotten you. Indeed, I have not. I think of you every day and pray for you, and thank the Heavenly Father for you, and for all you have done to make so many boys and girls in India happy.

Here are but two of the many you have helped. This is how they looked when they came to us. You should see them now! Perhaps later I can show you how they looked after we had them a short while.

Would you like to hear a little story about them? One dark night I went out of my house. I went down to the place where we have our school. I was talking to the teacher about getting some clothes for the children. We were out in the yard in front of the house. The boys and girls were in night school, getting their lessons for the next day. We have a big lamp hanging in the middle of the room. All can see, in this way, so we need but one light. You see we must save in every way we can. There was a time when we could get only a small amount of oil to put in our lamps.

Looking in the direction in which I heard a noise, I saw something, dressed in white, coming towards me through the darkness. We got a lantern to see what was coming so slowly and so quietly. What do you think was coming? What do you think we saw? Was I afraid? Not at all! No! Not at all! I said, "Who comes there?" The voice I heard in reply was that of our houseboy. I waited till he came nearer, and saw something beside him in the shadow. What do you think that was? Yes! This little half-starved orphan. Our boy had gone to the station on some business. He saw this poor, hungry, lonely little boy. He was begging for some food.

He Was Hungry and We Gave Him Bread

One big Mohammedan man gave him a little bit of parched rice. He was not satisfied with that, for he was so hungry. Another man put that little cap on his head. Then it was that this homeless boy saw our boy. He saw that he looked different from the others. He came towards him as fast as he could, for he was so weak he could not go very fast, and said, half-crying, "Please take me to your house! Oh! Please do! I will be a good boy. I will not run off. I will do anything you tell me. I know you are a kind man. I know you will not beat me. I know you will give me something to eat. Oh! Please, sir, do take me. I am so tired and hungry! I have no father or mother. They died of the influenza, and left me all alone! No

one loves me or will care for me. I came far, far in search of food. I walked by day and by night, till I was too tired to walk any more. I need a home, too. Oh! Please, please do take me to your home. Do not leave me here at the station all night. I have gone so far and slept where I could. Oh! I am so tired and lonely and so hungry! Please take me to your home."

When our boy had him there with him, I think I never saw a more distressed little boy. We first gave him some food. Well, now, I should say we had him wash his hands first, for you know these people eat with their fingers. No! We gave him a bath later. The little fellow was almost starved; so why should we punish him so "on an empty stomach," which was aching so for food? I had to go away and weep when I saw that little fellow eat. I thought of the many, many boys and girls in India who are in need of help. The little fellow's eyes got so big and dreamy when he saw the food before him. "Gulped it down?" He seemed to want to take it all at once! We had to watch him very carefully. You see he would have taken too much and then he would have sickened and perhaps have gotten the disease which half-starved people get when they are given food for the first time, and overeat.

Some time after he had eaten—of course he begged for more, but we did not dare to give him all he wanted at that time—our boy bathed him—and such a job! I will not stop to tell you how long that took, and in what condition he was. Then he took him to his own house till morning. We have no place for little boys here, for we have a "girls' boarding school." Of course little boys and girls who do not live in our boarding school come to our day school.

The next morning our boy brought him to the bungalow. He put one of his upper garments on this tiny boy. It dragged on the floor, and the sleeves were turned back as far as the elbows. He was a comical-looking sight, sure enough. Our boy meant it all well. He shared what he had with him.

The little fellow was so happy. His eyes just shone; such a change! He had had a thorough bath and two good meals. The next thing we did was to get him some clothes. What a time in that little boy's life! First clothes he ever had. We were arranging to send him to our boys' school at Bulsar. In the meantime we took his picture. We would have been glad to take it the moment he arrived, but it was too late at night. You can get an idea how he looked, anyway.

He is now well and has a good home in the boys' school at Bulsar. He is as happy as can be. The only trouble he had at first was to get used to wearing clothes. You see he had never worn any clothes in all his life!

Do you know where we got the money to help this little boy? Some of you gave it to us. Now are you not glad to know how much good you have done for "India's little ones"? We hope this little boy, whom you have clothed and fed and given a home where he is learning about Jesus, will some day be a good worker for Jesus. Then you will be happier than you are now, will you not? When you pray to our Heavenly Father, do not forget to pray for these little ones over here whom Jesus loves as well as you.

Now, look at this little girl. How sad and distressed she looks! This is the way she looked when she came to us.

Early one morning the mother of one of the little Dubla girls, who comes to our day school, came with this little girl. She found her wandering from place to place, during the night. She knew we would care for poor, homeless girls, so she brought her to us. After prayers, the teacher of the girls' school took her to the bathing place, near the well, and gave her a bath. You should have seen that poor child's body! It was bruised all over. She had been beaten by some cruel people with whom she went to stay after her parents died. They did not want her. They had too many children in their own home. Yes, these were relatives of this poor girl, but they cast her out, after beating her very cruelly. Some kind Mohammedan woman was near and took the little girl, and gave her the clothing which you see on her. This woman brought her on the train as far as Navsari,

She Appreciates What the Juniors of America Have Done for the Juniors of India

our railway station, and put her off at the station, while she went on on the train. It was dark. What should this poor child do in a strange place and at night? She was sad and lonely, and so very hungry. Her poor, bruised body pained her so. She just wandered about till this woman found her and brought her to us. We did all we could for her. Now she is so well and happy. She is in school every day, and is trying hard to do what she is told to do. She, too, was helped by your "gifts of love." We hope some day that she will be a good worker for Jesus. So here is another little one whom you have made so glad and happy. Are you not happy, too?

Just now all the girls are off on a pleasure trip to a little village four miles away. This is a holiday, so the teachers took them to this village. They will return tonight. The moon will give them the light. We can read here by moonlight, you know, so they will have a nice drive in the ox-cart. That is the reason I have a chance to talk to you at this time. Each day I have "The Children's Hour" with these little ones, so now they are gone I am giving it to you. See?

All these little ones say to you, "Thank you, one and all." They also send their "salaams"—their loving greetings. I also join them in sending "greetings to you all from beautiful India!"

Most sincerely your friend,

Ida C. Shumaker.

Jalalpor, Surat District, Aug. 11.

A TOUCHING INCIDENT

A reader of the Christian Herald, Mrs. John W. Kimball, of Sanbornville, N. H., writes that her sister, who has been principal of a boarding school in South Africa for many years, has written her of a very touching incident which occurred recently at the school. Two little boys wandered away from the place. While searching anxiously for them, the searchers found them returning, dragging a little cart on which lay an open Bible, which they believed would protect them, because it was the Word of God. Mrs. Kimball sends the story in the form of a beautiful little poem, which is given below. It will interest not only other missionaries, but many mothers and fathers in the homeland. Her sister in Africa desired that it be sent to the Christian Herald.

Two little lads went out one day
In Afric's sunny land so fair,
And from their home strayed far away,
While friends were searching everywhere,
Filled with anxiety and pain
Lest they should find them not again.

Ere darkness quite had veiled the day,
Two little figures were espied
Dragging a tiny cart, where lay
The Holy Bible, opened wide.
Friends clasped them in their arms once more,
Weary and tired, sad and footsore.

"But, children dear, how did you dare
To wander and so far to roam?
You know the Kaffirs might be there,
And take you far away from home."
"We thought of that," said one small lad.
"And don't you see just what we had?

"We took the Bible, don't you see?
We thought if Kaffir, beast, or bird
Should meet us, we quite safe would be
Because we had God's Holy Word;
For he has said that if we trust,
He'll keep us, and we're sure he must."

Oh, childhood's faith! Oh, blessed trust!
May that blest faith and trust be mine,
As through this world of sin and lust
I wander with my hand in thine.
From thy Word may I not depart,
But hold it close within my heart.

We are sure the juniors as well as all other readers of the Visitor extend sympathy to the Ira S. Arnold family in India and the A. F. Wine family at Oak Park, Ill., because of the death of their sons, Raymond and Ardys F., respectively.

Village Affairs---India

Sadie J. Miller

No. 1

Such a little girl, only four years old, and yet she stole—said Bakery about her stepsister. Dherdi, the four-year-old, had been wandering about our tent and we knew it not except by the rattling of the anklets so common on the India children. She had gone into our canvas bath place and taken a good sized piece of soap, slipped away and home, sticking the soap under the old stone mill where no one would think of looking for it.

When Bakery discovered we were searching for it she informed her stepmother, whereupon the soap was produced in short order.

And Bakery forgot that only a fortnight ago she took from a pocket twenty-five cents in change. Perhaps she had never seen so much money before and it frightened her. She knew not how to use it or where to put it. When the owner searched and found it not she remembered Bakery was the only person who had been in her house. When she approached Bakery and found her resentful as well as stiff she began to threaten her. Then it was Bakery again became frightened and she led the seeker to a certain tree, brushed a bit of gravel away and there under the root of the tree lay the several pieces of coin just as she had placed it.

How easy for children, as well as grown people, to condemn and criticise faults in others, of the which they themselves are guilty!

No. 2

Bakery, why is it you and your two smaller sisters never get bathed? No wonder you have itch. Don't you have water at your house?

Yes, we have water, but our stepmother only bathes her own children. Dhurlki and Khaseri only get bathed when father has time to do it. I am now old enough to bathe myself but they are not.

And you do not get it finished when you bathe, do you? But why does not your stepmother bathe you children?

Oh! cause we don't let her. You see she beats us if she bathes us at all, and scolds us all the time, saying, I am under no obligations to you, why must I do this work for you? And we don't like to hear that so we just run away and stay away most of the time.

Does she not beat her own children? She belongs to your father and so do you, then why not bathe you as well as cook for you?

But stepmothers do not beat their own children, just our kind, you know, is all they beat (this is all too true among non-Christians). She always gives them the choice food. If we have chicken her children get the good pieces and we are given the leftovers or what they do not like. They get the nicest clothes too and choice of everything. Since you are here we get parched rice and sweets sometimes. How long will you stay? My! we are glad it is several months, 'cause you're kind to us and we do not need to hear so much scolding when we come over here to play. We can get away and stay away longer.

What is the matter with your baby brother that he is so bony and tiny?

Well, he does not cry in the daytime because my stepmother gives him plenty of opium in the morning and that keeps him sleeping most of the day and when he keeps us awake at night he gets more opium because, you see, my mother and father have to work hard and must have their sleep at night. I never saw a baby that did not get opium. My mother gave it to me and all of us when we were little. It makes babies so good, you know, they sleep all the time and let mothers work.

That is not what makes Baby Bhavsing so tiny. He is bony because the gods are angry; that is what my father says. He said that when gods get angry they make us have dreadful pain in the stomach or wherever. Once my father had great pain and I asked him if the gods were angry but he did not answer me. My cousin said he was sick from having drank some liquor, but since then my father does not drink, so I think it was the liquor did make him sick, and not the gods this time.

FINANCIAL REPORT

REGULAR MISSION RECEIPTS—SEPTEMBER

During the month of September the Board sent out 211,935 pages of tracts.

Correction. The $2.00 credited to R. J. Wimer in the October Visitor should have been to the Oakland church.

WORLD-WIDE

Missouri—$2,516.50

Northern District, Individual
J. B. Shenk Estate, ... $ 2,500 00
Middle District, Individual
Grace Steele, ... 16 50

Texas—$2,000.00

Individuals
Samuel and Jane Badger, ... 2,000 00

Indiana—$233.27

Northern District, Congregations
Camp Creek, $47.60; Cedar Creek, $6.40; Nappanee, $30.87, ... 84 87
Individuals
A Sister, Pine Creek, $2; J. W. Lear (Mar. Not.), 50c; H. S. Bowers (Mar. Not.), 50c,.. 3 00
Middle District, Congregations
Burnetts Creek, $24.77; Monticello, $19.42, 44 19
Individuals
S. L. Cover (Mar. Not.), 50c; E. L. Heestand (Mar. Not.), 50c, ... 1 00
Southern District, Congregations
Rossville, $35.58; Arcadia, $20; Buck Creek, $16.91; Howard, $10.76; Mt. Pleasant, $8; Kokomo, $6.05; Muncie, $2.91, ... 100 21

California—$181.06

Northern District, Congregation
Lindsay, ... 56 06
Southern District, Sunday-school
South Los Angeles, ... 125 00

Ohio—$26.00

Northeastern District, Individuals
Geo. H. Irvin, $10; Friends, $5, ... 15 00
Northwestern District, Individuals
S. M. Friend, 50c; David Byerly, 50c, ... 1 00
Sunday-school
Fostoria Bible Class, ... 10 00

Pennsylvania—$83.55

Eastern District, Congregation
E. Petersburg, ... 70 05
Southeastern District, Individual
A sister—Green Tree Cong., ... 2 00
Southern District
J. H. Keller (Mar. Not.), ... 50
Western District, Individuals
Mrs. Hannah Puterbaugh, $5; Thos. Harden and son, $1; Frank K. Metzger, $5, ... 11 00

Maryland—$55.27

Eastern District, Congregations
Meadow Branch, $12.33; Frederick City, $10, ... 22 33
Middle District, Congregation
Welsh Run, ... 22 20
Western District
District Meeting Offering, ... 10 74

Nebraska—$90.18

Congregations
So. Beatrice, $72.16; Kearney, $18.02, ... 90 18

Kansas—$49.20

Northeastern District, Congregation
Wade Branch, ... 2 70
Individuals
J. W. Mosier, $20; W. B. Devilbiss (Mar. Not.), 50c, ... 20 50
Northwestern District, Individuals
Arthur Jackson, $25; J. W. Jarboe, 50c, .. 25 50
Southwestern District, Individual
A. D. Sollenberger (Mar. Not.), ... 50

Idaho—$51.00

Individuals
Brother and Sister S. L. Gross, $50; Emma Kesler, $1, ... 51 00

Virginia—$25.67

Northern District, Sunday-school
Beahm's Chapel, ... 14 17
Individuals
Mrs. Emma Mayer, $10; Clara M. Parsons, South Fork, $1, ... 11 00
Second District, Individual
John S. Flory (Mar. Not.), ... 50

West Virginia—$125.66

First District, Congregations
Harman, $10.45; Allegheny, $7.86; Greenland, 50c, ... 18 81
Second District, Congregation
Bean's Chapel, ... 106 85

Michigan—$40.44

Congregation
New Haven, ... 38 44
Individuals
Mrs. Martha Brapp, $1; Mrs. Nancy Kline, $1, ... 2 00

Iowa—$27.48

Middle District, Sunday-school
Panther Creek, ... 16 48
Individual
I. W. Brubaker, ... 1 00
Southern District, Congregation
North English, ... 10 00

Oklahoma—$14.00

Christian Workers' Society
Thomas, ... 8 50
Individuals
Ella Garst, $5; J. Appleman, 50c, ... 5 50

Minnesota—$10.00

Congregation
Lewiston, ... 10 00

Illinois—$11.03

Northern District, Congregations
Rock Creek, $3; Dixon, $2.71, ... 5 71
Southern District, Individual
B. H. Strickler, ... 5 32

Washington—$11.00

Individuals
J. Edwin Jarboe, $10; Helen Hatfield, $1, 11 00

North Carolina—$5.00

Individual
Mattie Hartman, ... 5 00

South Dakota—$6.00

Individual
D. R. Baldwin, ... 6 00

South Carolina—$5.00

Individual
J. I. Branscom, ... 5 00

Donor Unknown, ... 50 00

Total for the month, ...	$ 5,617 31
Conference report for August, ...	1,140 71
Conference report for September, ...	1,654 81
Previously reported, ...	134,873 81
Total W. W. for the year so far, ...	$143,286 64

HOME MISSIONS

California—$41.96

Northern District, Congregation
Golden Gate Mission, ... 18 71
Sunday-school
Reedley, ... 23 25

Pennsylvania—$44.78

Eastern District
Elizabethtown, ... 29 83
Southern District, Congregation
Hanover, ... 14 95

Ohio—$39.25
Northeastern District, Congregation
Maple Grove, ... 39 25
New Mexico—$11.07
Individual
Minnie B. Rhodes, ... 11 07

Total for the month and year, ...$ 137 06

INDIA MISSION

Ohio—$47.61
Northeastern District, Individual
Receipt No. 45247, ... 25 00
Northwestern District, Congregation
Wyandot, ... 22 61
California—$38.00
Northern District, Congregation
Empire, ... 25 00
Southern District, Individuals
C. C. Gish, $10; Nancy D. Underhill, $3, .. 13 00
Missouri—$10.00
Southern District, Individual
Mary J. Mays, ... 10 00
Virginia—$6.20
First District, Congregation
Green Hill, ... 6 20
Indiana—$3.00
Middle District, Sunday-school
Junior Hustlers—Loon Creek, ... 3 00
Michigan—$2.00
Individual
C. W. Ditsworth, ... 2 00

Total for the month, ...$ 106 81
Previously reported, Conference and regular, ... 979 79

Total to date, ...$ 1,086 60

INDIA BOARDING SCHOOL

Oklahoma—$305.75
Individuals
F. E. Marsham, $210.85; Edw. R. Herndon, $50; Josiah Lehman, $14; Ray S. Wagoner, $15.90; O. D. Kinzie, $5; Nannie Harper, $5; James Hardy, $5, ... 305 75
Missouri—$53.75
Northern District, Sunday-school
Loyal Sons Class—Walnut Grove, ... 6 25
Middle District, Congregations
West and Southwest Warrensburg, ... 5 00
Aid Society
Adrian, ... 10 00
Individual
P. C. Peterson, ... 20 00
Southern District, Sunday-school
Class No. 2, Greenwood, ... 12 50
Indiana—$58.75
Northern District, Sunday-school
Walnut Primary Department, ... 12 50
Christian Workers
Turkey Creek, ... 6 25
Individual
Mrs. Henry Riches, ... 25 00
Southern District, Individual
A Brother, ... 15 00
Ohio—$47.13
Northeastern District, Sunday-school
Mrs. L. R. Klinger's Class—Akron, ... 3 83
Individual
Ephraim P. Yoder, ... 6 25
Northwestern District, Sunday-school
Band of Hope—Alvordton, ... 25 00
Christian Workers
Sugar Creek, ... 12 50
Pennsylvania—$110.65
Southern District, Sunday-school
Sunbeam Class—Carlisle, ... 6 25
Individual
Receipt No. 45330, ... 2 00
Middle District, Sunday-school
Huntingdon, ... 20 00
Christian Workers
Fairview, ... 21 40
Western District, Sunday-school
O. A. B. Class—Purchase Line, ... 25 00
Individual
R. L. Pollard, ... 36 00
California—$37.50
Northern District, Individuals
Ruth E. Wilkinson, $6.25; Paul J. Wilkinson, $6.25, ... 12 50
Southern District, Sunday-school
Primary Department—Pasadena, ... 25 00
Virginia—$30.00
Second District, Aid Society
Sangerville, ... 25 00
Southern District, Sunday-school
Smith River, ... 5 00
Oregon—$10.00
Sunday-school
Newberg, ... 10 00
Kansas—$6.25
Southeastern District, Sunday-school
Loyal Workers' Class—Parsons, ... 6 25
Iowa—$5.00
Southern District, Sunday-school
South Keokuk, ... 5 00

Total for the month, ...$ 664 78
Previously reported, Conference and regular, ... 2,621 60

Total to date, ...$ 3,286 38

INDIA SHARE PLAN

Maryland—$75.00
Eastern District, Individual
E. L. Moser, ... 50 00
Aid Society
Westminster, ... 25 00
Colorado—$50.00
Individuals
Mr. and Mrs. P. J. Swigart, ... 50 00
Indiana—$35.00
Northern District
H. E. Blough and wife, ... 35 00
Missouri—$25.00
Middle District, Christian Workers' Society
Adrian, ... 25 00
Nebraska—$30.00
Sunday-school
Alvo, ... 20 00
Christian Workers' Society
Alvo, ... 10 00
Pennsylvania—$25.00
Western District, Individuals
Mr. and Mrs. Arthur M. Wolford, ... 25 00

Total for the month, ...$ 240 00
Previously received, ... 50 00

Total to date, ...$ 290 00

INDIA WIDOWS' HOME

California—$32.50
Southern District, Aid Societies
Inglewood, $7.50; Covina, $5; Pomona, $5; Long Beach, $5; South Los Angeles, $5; La Verne, $5, ... 32 50
Ohio—$1.00
Southern District, Individual
A sister, ... 1 00

Total for the month, ...$ 33 50
Previously reported, ... 58 60

Total to date, ...$ 92 10

INDIA FAMINE

California—$19.00
Northern District
Union Christian Endeavor, Stine, Correl and Calaveras Churches, ... 16 00
Southern District, Individual
Nancy D. Underhill, ... 3 00
Pennsylvania—$4.00
Southern District
Receipt No. 45330, ... 4 00
Washington—$3.65
Sunday-school
Birthday Off. Primary Dept.—Sunnyslope, 3 65
Virginia—$1.00
Southern District, Individual
W. H. Lintocum, ... 1 00

Total for the month, ...$ 27 65

Previously reported, ... 6,434 05

Total to date, ...$ 6,461 70

QUINTER MEMORIAL HOSPITAL

California—$7.50
Southern District, Aid Society
Inglewood, ... 7 50

Pennsylvania—$2.00
Southern District
Receipt No. 45330, ... 2 00

Total for the month, ...$ 9 50
Previously reported, ... 561 75

Total for the year, ...$ 571 25

DAHANU HOSPITAL

Ohio—$2.00
Southern District, Individual
Sara Bigler, ... 2 00

Total for the month and year, ...$ 2 00

VADA AUTO FUND

Pennsylvania—$27.66
Eastern District, Congregation
Spring Grove, ... 10 00
Southern District, Sunday-schools
Shrewsbury, $8.24; New Freedom, $9.42, .. 17 66

Total for the month and year, ...$ 27 66

CHINA MISSION

Ohio—$25.00
Northeastern District, Individual
Receipt No. 45247, ... 25 00

Virginia—$22.88
First District, Congregation
Green Hill, ... 6 20
Second District, Congregation
Bridgewater, ... 16 68

Missouri—$10.00
Southern District, Individual
Mary J. Mays, ... 10 00

California—$3.50
Southern District, Individual
Nancy D. Underhill, ... 3 50

Total for the month, ...$ 61 38
Previously reported, Conference and regular, ... 641 90

Total to date, ...$ 703 28

CHINA ORPHANAGE

Ohio—$34.08
Northwestern District, Congregation
Eagle Creek, ... 20 00
Southern District, Sunday-school
Primary Class—Sugar Hill, ... 4 08
Individuals
Viola and Mary Miller, ... 10 00

Oregon—$5.00
Sunday-school
Myrtle Point, ... 5 00

Iowa—$3.90
Southern District, Congregation
North English, ... 3 90

Total for the month, ...$ 42 98
Previously reported, ... 369 66

Total to date, ...$ 412 64

CHINA BOYS' SCHOOL

Illinois—$5.00
Southern District, Aid Society
Coal Creek, ... 5 00

Total for the month, ...$ 5 00
Previously reported, ... 162 20

Total to date, ...$ 167 20

CHINA GIRLS' SCHOOL

Ohio—$10.00
Southern District, Individuals
Viola and Mary Miller, ... 10 00

California—$30.00
Southern District, Aid Society
Covina, ... 30 00

Total for the month, ...$ 40 00
Previously reported, ... 104 47

Total to date, ...$ 144 47

CHINA HOSPITAL

Maryland—$61.21
Eastern District, Congregation
Meadow Branch, ... 61 21

Illinois—$16.25
Southern District, Sunday-school
Young Men's Class—LaPlace, ... 16 25

Florida—$5.00
Individual
ZLM, ... 5 00

Total for the month, ...$ 82 46
Previously reported, ... 313 47

Total to date, ...$ 395 93

PING TING HOSPITAL, CHINA

Virginia—$6.68
Southern District, Congregation
Pleasant Valley, ... 6 68

Total for the month, ...$ 6 68
Previously reported, ... 334 49

Total to date, ...$ 341 17

LIAO CHOU HOSPITAL

Kansas—$25.00
Northeastern District, Christian Workers' Society
Ottawa, ... 25 00

Iowa—$4.00
Southern District, Congregation
North English, ... 4 00

Total for the month, ...$ 29 00
Previously reported, ... 79 50

Total to date, ...$ 108 50

LIAO CHOU MEMORIAL CHURCH

Illinois—$91.41
Northern District, Congregations
Sterling, $30.11; Yellow Oak, $3.80, ... 33 91
Individuals
Peter Frantz, $10; Mrs. W. E. McNutt, $10; Wm. E. McNutt, $5; I. R. Young, $20; J. J. Prowant, $5; U. V. Prowant, $1; Samuel Studebaker, $1.50; S. J. Lehman, $2; Henry W. Hicks, $2; Mrs. Wm. Kreider, $1, 57 50

Indiana—$50.00
Southern District, Individual
Mrs. Ida Winger, ... 50 00

Total for the month, ...$ 141 41
Previously reported, ... 992 58

Total to date, ...$ 1,133 99

SWEDEN MISSION

Maryland—$96.02
Eastern District
Meadow Branch Congregation, $77.20; Blue Ridge College, $18.82, ... 96 02

Ohio—$50.00
Northeastern District, Individual
Receipt No. 45247, ... 50 00

Total for the month, ...$ 146 02
Previously received, ... 5 00

Total to date, ...$ 151 02

SWEDEN CHURCHHOUSE

Pennsylvania—$597.19
Eastern District, Congregations
White Oak, $163.35; Mingo, $55.95; Hatfield, $55; West Conestoga, $42.70; Indian Creek, $45.13; Mechanic Grove, $43.50;

Springfield, $37.42; Big Swatara, $37.15; Maiden Creek, $22.06; Spring Grove, $20; Reading, $19, ... 541 26
Sunday-school
Baumstown, ... 4 00
Southern District, Congregations
Upper Cumberland, $41.33; Hanover, $10.60, 51 93

Total for the month, ...$ 597 19
Previously reported, Conference and regular, ... 808 18

Total to date, ...$ 1,405 37

BROOKLYN ITALIAN MISSION

Pennsylvania—$3.05
Western District, Christian Workers' Society
Rockton, ... 3 05

Total for the month, ...$ 3 05
Previously reported, ... 7 00

Total to date, ...$ 10 05

SOUTH CHINA FUND

Illinois—$15.00
Northern District, Individual
Geo. Wolfenberger, ... 15 00

Total for the month, ...$ 15 00
Previously reported, ... 5 00

Total to date, ...$ 20 00

CONFERENCE OFFERING—SEPTEMBER

WORLD-WIDE

Correction. The Black River Church of Northeastern Ohio reporting in the August Visitor under the Conference fund with $408.03 should have their credit divided as follows: Black River church, $333.03, Black River Sunday-school, $50.00 and Class No. 2 of the same school, $25.00.

In the August Visitor $68.00 given by the Wyandot congregation for W. W. missions was credited to Southern Ohio instead of Northwestern Ohio.

Indiana—$539.00
Northern District, Congregations
Walnut, $100; Wakarusa, $69; Middlebury, $50; Turkey Creek, $50; Bethany, $25, ...$ 294 00
Sunday-school
Willing Workers Class—Washington, ... 10 00
Aid Societies
Rock Run, $10; New Salem, $10, ... 20 00
Middle District, Congregations
Huntington, $100; Loon Creek, $100, ... 200 00
Individual
J. L. Cunningham, ... 25 00

Pennsylvania—$366.42
Eastern District, Aid Society
Richland, ... 10 00
Southeastern District, Congregation
Coventry, ... 30 00
Southern District, Congregation
Upper Cumberland, ... 50 00
Middle District, Congregation
Raven Run, ... 96 42
Western District, Congregations
Brothers Valley, $105; Greensburg, $50.00; Ligonier, $25, ... 180 00

Ohio—$280.00
Northeastern District, Congregation
Ashland Dickey, ... 50 00
Northwestern District, Sunday-school
Fostoria, ... 25 00
Southern District, Congregations
Sidney, $50; West Charleston, $50, ... 100 00
Aid Society
Sidney, ... 5 00
Individual
Mrs. Isaac Frantz, ... 100 00

Kansas—$215.00
Southwestern District, Congregations
Monitor, $180; Larned, $25; Pleasant View, $10, ... 215 00

Illinois—$100.00
Northern District, Individual
A. F. Wine, ... 100 00

Michigan—$50.00
Individuals
S. Bowser and wife, ... 50 00

Iowa—$50.00
Middle District, Individual
H. L. Royer, ... 50 00

Tennessee—$16.00
Congregation
Cedar Grove, ... 16 00

California—$10.00
Northern District, Congregation
Raisin, ... 10 00

Virginia—$10.00
First District, Sunday-school
Young Ladies Class—Cloverdale, ... 10 00

Maryland—$6.89
Eastern District, Congregation
Meadow Branch, ... 6 89

Saskatchewan—$1.50
Individual
Wm. Huffman, ... 1 50

Total for the month, ...$ 1,654 81
Previously reported, ... 126,230 95

Total to date (W. W.), ...$127,885 76

RELIEF AND RECONSTRUCTION COMMITTEE'S REPORT FOR SEPTEMBER, 1919

ARMENIAN AND SYRIAN RELIEF

California
"Interested Ones," Fresno, $5; Nancy D. Underhill, Pomona, $4; Boyle Heights Mission, Los Angeles, $6.50; Empire Church, $10; Mr. and Mrs. Wm. C. Halsey, $10.25, ..$ 35 75

Canada
William Huffman, Osage, Sask., ... 2 50

Illinois
Polo Church, $20; Contribution at S. S. Conference, Lena, $50.09; Batavia S. S., $5; Coal Creek Church, $13.25; Primary Department, Bethany S. S., Chicago, $3; Loyal Banner Class, West Branch S. S., $10, ... 101 34

Indiana
Solomon's Creek Young People, $52.60; Young People's Class of Maple Grove S. S., $10; Maple Grove Cong., $47; E. S. Metzger, Peru, $2.50; Q. L. Brower, Huntington, $15; Mrs. George Kitch, Bowling Green, $60; Union Grove Church, Mississinewa Cong., $250; Nappanee Cong., $35; Truth Seekers Class of Lower Deer Creek Church, $5; West Goshen Church, $171.50; Manchester Church, $139.25; Lower Deer Creek Church, $3.25; Mexico Cong., $10, ... 801 10

Iowa
Kingsley Church, $52; First Church of the Brethren, Des Moines, $100; Volunteer Class of Waterloo S. S., $15; English River Cong., $16, ... 183 00

Kansas
Mr. and Mrs. C. C. Hoyt, Wichita, $50; Irene Hoyt, Wichita, $10; Rock Creek Church, $46.25; Olathe Church, $37.50; Boys and Girls' S. S. Class, Olathe, $7.22; Mrs. Alice Vaniman, McPherson, $5; D. H. Geiman, Larned, $25, ... 180 97

Minnesota
C. W. Society, Worthington, ... 5 00

Missouri
Junior S. S. Classes, Greenwood S. S., ... 13 26

Montana
Galpin Union S. S., ... 15 00

Nebraska
C. W. Society, Silver Lake Cong., ... 4 27

North Dakota
Kenmare Cong., $55; Cando Cong., $150, .. 205 00

Ohio
Reading Cong., $225; Helpers' Class and Young Men's Class, Wooster Church, $5; Mr. and Mrs. A. C. Buchwalter, Weilersville, $5; Logan Church, $200; Wm. Bixler, East Akron, $5; Marble Furnace Cong., $13.75; Intermediate Class, Canton Center S. S., $5; Young People's Class, Canton Center S. S., $5; Jordan S. S., Ft. Recovery, $5; Lick Creek Church, $65.44; Russel Landes, Brookville, $5; George Earbaugh, Brookville, $5; O. W. Slyder, Brookville, $5; Milford H. Fyock, Toledo, $15; Ludlow Church, $82, ... 646 19

Oregon
Myrtle Point Church, ... 20 00

Pennsylvania
Stonerstown Cong., $8.18; Jacobs Creek Cong., $69; Susan Rouzer, Point, $10; Bellwood Church, $53.50; Mr. and Mrs. L. S. Knepper, Berlin, $30; Seal Course Class, Pike S. S., $10; Mrs. Rosa Young, Vernfield, $5; Free Spring S. S., Lost Creek Cong., $10; Spring Creek Church, $124.82; Harrisburg Church, $26; Little Swatara Church, $59.60; Johnstown Cong., $169.25; Latimore S. S., $18.90; Rummel Cong., $17; Schuylkill Church, $28.24, ... 639 49

Virginia
Brother and Sister Forester, Nokesville, $6; Sangerville Cong., $72.92, ... 78 92

West Virginia
John W. and Elva May Hevener, Hosterman, ... 6 35

Total for month of September, ...$ 2,938 14

FRENCH ORPHANS' RELIEF FUND

Illinois
Barbara and Mary Culley, Elgin, ... 12 50

Minnesota
Loyal Class of Nemadji, ... 9 00

Ohio
Sisters' Aid Society, Silver Creek Cong., Pioneer, ... 36 50

Pennsylvania
A Sister, Lansdale, ... 2 00

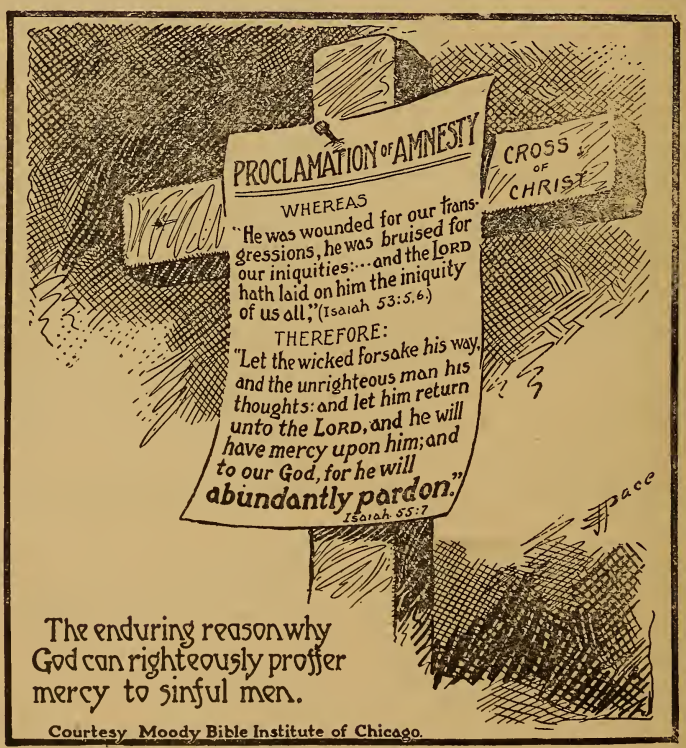
Total for month of September, ...$ 60 00

BELGIAN RELIEF FUND

Missouri
Pleasant View C. W. Society, ... 10 50

Pennsylvania
Mrs. Rosa Young, Vernfield, $5; A Sister, Lansdale, $2, ... 7 00

Total for month of September, ...$ 17 50


PROCLAMATION OF AMNESTY
CROSS OF CHRIST
WHEREAS
"He was wounded for our transgressions, he was bruised for our iniquities:...and the LORD hath laid on him the iniquity of us all," (Isaiah 53:5,6)
THEREFORE:
"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."
Isaiah 55:7
Grace
The enduring reason why God can righteously proffer mercy to sinful men.
Courtesy Moody Bible Institute of Chicago.

Now Is a Good Time To Sell Your Farm

When folks want to buy, then is your opportunity to sell

Values of farm lands have increased wonderfully. In some great sections of the country real estate has doubled in the past year.

But there is no wisdom in simply selling your land for the sake of having your bank book show up fatter than you ever dreamed it would in your lifetime.

You must settle first where you mean to live. Live close to the old church, of course. The friends of a lifetime are there. Old age is not the time to make such a change.

You must decide where to invest the proceeds from the sale of your farm. And this is where we can help you.

Our annuity plan is always available for those wanting to make permanent, worthy, sound investments.

Our resources and experience are at your disposal to assist you in safeguarding the years of old age.

Our entire assets are back of every annuity bond that we write.

We will accept the mortgage that you take from your farm and collect the interest for you, and then finally, when the mortgage is paid off, pay you our regular rates of annuity on the money.

Why not consult us in this hour when you are trying to settle the question of investment?

Many others have done so and received help and assured themselves of a steady income. Write us Today.

GENERAL MISSION BOARD, Elgin, Illinois.

INDIA MISSION SUPPORT SHARES

Seventy organizations and individuals wanted to assume the cost of 70 Shares of India Mission Support. Subscribe for a Share

1 $50 TAKEN	2 $50 TAKEN	3 $50 TAKEN	4 $50 TAKEN	5 $50 TAKEN	6 $50 TAKEN
7 $50 TAKEN	8 $50 TAKEN	9 $50 TAKEN	10 $50 TAKEN	11 $50 TAKEN	12 $50 TAKEN
13 $50 TAKEN	14 $50 TAKEN	15 $50 TAKEN	16 $50 TAKEN	17 $50 TAKEN	18 $50
19 $50	20 $50	21 $50	22 $50	23 $50	24 $50
25 $50					26 $50
27 $50					28 $50
29 $50					30 $50
31 $50					32 $50
33 $50					34 $50
35 $50					36 $50
37 $50					38 $50
39 $50					40 $50
41 $50	42 $50	43 $50	44 $50	45 $50	46 $50
47 $50	48 $50	49 $50	50 $50	51 $50	52 $50
53 $50	54 $50	55 $50	56 $50	57 $50	58 $50
59 $50	60 $50	61 $50	62 $50	63 $50	64 $50
65 $50	66 $50	67 $50	68 $50	69 $50	70 $50

SHARE NO._____ ISSUE NO._____

Certificate of Support

GENERAL MISSION BOARD
Church of the Brethren

This certifies that_____

is a subscriber for____share of_____in the support of the General Missionary Work of the_____Station in our India Field.

In consideration of this contribution to the work, the holder of this certificate will receive through the General Mission Board an annual report of the condition and progress of the work of this station.

Upon the completion of each annual payment a seal, indicating the year for which such has been made, will be sent from the General Mission Board. These may be affixed over the circles indicated below. When the payments for five years have been completed this certificate will be declared entirely paid and if desired a new certificate will be issued.

In witness whereof the General Mission Board of the Church of the Brethren issues this Certificate this____day of_____A. D. 19____

Secretary of Board

SHARES $50.00 EACH

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THE MISSIONARY Visitor

Church of the Brethren

"The Heathen in His Blindness Bows Down to Wood and Stone." A Chinese Worshiper Before His God

VOL. XXI DECEMBER, 1919 NO. 12

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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The Missionary Visitor

Volume XXI DECEMBER, 1919 No. 12

"Peace on earth, good will to men" are words, the combination of which could have been coined only in heaven. In this world, where men cry peace, peace, and there is none, when capital and labor and selfishness are working mightily for the mastery always, when hatreds only smoulder to take fire again, when men are thinking and grasping and planning for all of earth, how joyous it is to learn of that heavenly wish for the whole world! And more so when we contemplate Heaven's provision to make that wish a reality. And perfect peace, Heaven knows, could be found only in a sacrifice of perfect love. Hence our Savior, in a borrowed manger at birth, with nowhere in life to lay his head, and in a borrowed tomb at the end of his earthly pilgrimage, was the perfect Embodiment of One possessing nothing, yet Possessor of all things; as One who wishes all things good for all mankind, but who asks nothing for himself. Such is the true Christmas spirit.

"A time to give, nor let that giving be
Measured by what another gives to thee.
Ofttimes a handclasp and a cheery smile,
That makes the heart-beats quicken for awhile,
More of the Christmas spirit doth proclaim
Than costly gifts. Whoever in Christ's name
Extendeth sympathy to one in need,
And makes his action measure to his deed,
Or from his meager store doth give a share,
Nor recks that he the dole can illy spare—
In him the Christmas spirit reigns supreme;
Nor is his giving a mere idle dream.
Christ gave his life—no earthly-born device
Can ever match this costly sacrifice."

EDITORIAL

Merry Christmas to you, dear Visitor readers! How we would like to deliver this message personally to every one who reads these lines; but that is impossible. No, not altogether impossible. For if our hearts are ablaze with the same happiness, if the glory of the angels' first message is in our hearts, if we are one in our anxiety to make all others happy at this glad time, we shall in reality be delivering Christmas messages to each other and to all mankind. We shall be one in joy, in message, in wish, in Jesus.

And we hope, too, that the genuineness of your Christmas message may be proved by your helpfulness to others who know not the happiness that you have so many times experienced. We would not ask that Your hearth burn less brightly on Christmas day, in order that others may be

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BRIDGEWATER, VIRGINIA

warmed and cheered; rather, we would ask that your hearth be all the brighter through this very exercise of love and human fellowship.

How we have all discovered our kinship to mankind in these last few years of suffering and heartache! How we have come to understand the heartache of the Master! How we are yearning that every human being on earth may know of the Savior's love! And lastly, how clearly are we beginning to see the divinity and majesty of the Master's plan to bring joy to them, through his willingness for us to be "helpers in his joy"!

A very clear evidence of the desire of our people to share Christmas joys with others is found in the increased number of inquiries about how best to forward money, packages and what-not to our missionaries and the little children under their care in all of our fields.

Farewells once more are being said to missionaries sailing for their chosen fields of labor. On Nov. 8 Bro. Q. A. Holsopple and family, Bro. D. J. Lichty, and Sisters Elizabeth Kintner and Sara G. Replogle sailed from New York City on the good ship "City of Lahore," for Bombay, India. Dr. Fred J. Wampler and wife, returning from furlough, and Dr. D. L. Horning and wife, going out for the first time, plan to sail on the steamship "China" from San Francisco, Dec. 27. The remainder of the party to India will go the Pacific route, sailing in two parties, Jan. 10 and 27.

Speaking of securing transportation for missionaries, one must go at it rather advisedly, for there is so much formality to go through. This is the method of getting one worker to India: After approval by Conference, a permit to enter India must be secured from the British Government. This entails a delay of from six months to a year. Permit secured, passports must be procured from our State department. Reservations on the steamship must be found, the passport secured, income tax exemption certificate must be sought, passport must be visaed, and these matters, along with strikes, uncertainties of sailings, inability to secure accommodations for all the workers on the same boat, connections for the steamer at Hong Kong, etc., etc., make these "farewelling services" of the missionaries from the mission rooms a most complicated and uncertain affair. In such trying times the one thing that makes the path smooth and optimistic is the wonderful, unvarying patience of our missionaries. We mention these things merely to let you know some of the difficulties of travel in wartime.

To show the willingness of our good people to stand by the workers who sail for the foreign fields, the following will supply you with the list of those who have thus far assumed missionary supports:

	Supported by
Will E. Glasmire,	White Oak congregation, Pa.
Mrs. W. E. Glasmire,	Conestoga congregation, Pa.
M. M. Myers,	Fairfax congregation, Va.
Sarah Z. Myers,	Elk Run congregation, Va.
L. A. Stump,	Pleasant View S. S., Ohio
Mrs. L. A. Stump,	Pipe Creek congregation, Ind.
O. C. Sollenberger,	Southern Ohio S. S.'s, Ohio.
Mrs. O. C. Sollenberger,	Four So. Ohio churches
Dr. D. L. Horning,	Nez Perce congregation, Idaho
Mrs. D. L. Horning,	Freeburg and Science Hill S. S.'s, Ohio
Lula Ullom,	Bro. J. D. Yoder, Conway, Kans.
Valley V. Miller,	Lebanon congregation, Va.
Mrs. C. G. Shull,	Waterloo City S. S., Iowa
A. S. B. Miller,	South Waterloo C. W.'s, Iowa
Mrs. A. S. B. Miller,	South Waterloo S. S., Iowa
Leo Blickenstaff,	Locust Grove S. S., Ind.
Mrs. Leo Blickensaff,	McFarland congregation, Calif.
Fred M. Hollenberg,	Bow Valley congregation, Can.
Mrs. Fred M. Hollenberg,	Harrisburg cong., Pa.
J. E. Wagoner,	Okaw congregation, Ill.
A. G. Butterbaugh,	Butterbaugh relatives
Mrs. A. G. Butterbaugh,	Franklin Grove cong., Ill.
B. F. Summer,	Middle Maryland S. S.'s, Md.
Nettie Brown,	Buck Creek congregation, Ind.
Anna M. Brumbaugh,	East Nimishillen cong., Ohio
Elizabeth Kintner,	Lick Creek congregation, Ohio
Sara G. Replogle,	Middle Pa. S. S.'s, Pa.
Verna Blickenstaff,	Brother and Sister Noah Blickenstaff, Oakley, Ill.

Possibly it will be noted that the supports for four new workers are unprovided for in the above list. However, sixteen organizations have asked for workers whom we have not yet supplied, so we do not fear that any will go unassigned. In fact, we are now trying to determine to whom these four shall be assigned. Do you wonder that we thank God and take courage under such generous offers of support?

The Eighth International Convention of the Student Volunteer Movement will be held at Des Moines, Iowa, beginning Wednesday afternoon, Dec. 31, 1919, and

closing Sunday night, Jan. 4. These conventions are held every four years, although the present one is two years delayed because of the war. This convention, the greatest in many ways, held at the most opportune time in the history of the church, will set the standards for the work and supply the vision of the tasks of the next years of the Christian church.

The announcement of this convention shows that it will have four prominent features. First, the main program will occupy morning and night sessions and will include some of the strongest speakers of Christendom. Second, each afternoon will give place to sectional conferences, each with its own complete program. Third, there will be a large and impressive exhibit bearing on the progress of Christianity in the world. Fourth, exceptional opportunities will be afforded for intercollegiate, interdenominational and international fellowships.

We are pleased to know that at least ten of our schools have chosen delegates to this convention, and we hope there will be afforded opportunities for the closest fellowship as members of the Church of the Brethren. We expect to devote as much time as possible to meetings of our own students, seeking thus to conserve for our church the richest and best that is possible to be gained from the conference.

With this month the first year of the Forward Movement Program closes. We said some time ago that while there has been little noise made over this first year's work, much beneath the surface has been done in our churches to prepare the way for greater things. We hope to present in the February Visitor something of a summary of the work which has been accomplished.

We are pleased to announce that after a quest of almost a year, and over many States, a Home Mission Secretary has been elected by the General Mission Board. Bro. M. R. Zigler, Broadway, Va., has been chosen for this most important place. Bro. Zigler has been connected with the Army Welfare work in connection with the Y. M. C. A. Camp at Paris Island, S. C., for the last two and one-half years, and comes to this new secretarial post splendidly fitted for his duties. He expects to be in the office sometime in December. It is hoped that through this appointment the General Mission Board will be in a position to serve the interests of home missions in a greatly enlarged degree.

There are people who speak more of the weakness of converts in non-Christian lands than they think of their faithfulness. The story comes from a missionary in Shantung, China, of a village which was practically swept away by a flood. For weeks afterwards the people waded around in the mud, barefooted, cold and suffering. At last, when the flood subsided, the native pastor suggested that they ought to rebuild the Lord's house first, and out of their poverty they did as he suggested.

In our Conference offering at Winona Lake was found the following unsigned message, written out of the fulness of some dear heart: "Although the doors of home will be closed, when I reach there, although I have no income, although this leaves my purse empty, yet I give this and ask that God's blessing go with it. I wish it were $1,000." Do you wonder that God blesses the work of such consecrated, sacrificial gifts?

"The Creation of Democracy" is the title of a vigorous leaflet which has just come from the pen of Bro. D. W. Kurtz, and which is now available for free distribution by the General Educational Board. Order the same from this Board, Elgin, Ill.

Dr. D. B. Towner, the last but one of the great gospel singers who were intimately associated with D. L. Moody, died suddenly Oct. 3 at Longwood, Mo., where he was conducting evangelistic meetings. He composed more than 2,000 gospel songs and edited twenty-three hymnals. Among his best-known songs are "Trust and Obey," "Anywhere with Jesus," and "My Anchor

Gifts by the King's Children for Their Brethren in Need

Inasmuch as the Relief and Reconstruction Committee feels that, because of the very liberal gifts made by our churches to Armenian Relief Work last spring, there will be no appeal made for funds for relief at this time, the General Sunday School Board, in conjunction with the General Mission Board, suggests that the offerings given at this Christmas time by our people, unless specifically lifted for some definite cause, be sent to the General Mission Board for India School Buildings.

We are committed to a very heavy program of advance on our mission fields. Hundreds of thousands of children there need school privileges. Our mission can develop only through education, and our missionaries desire to provide the buildings and equipment through which many of these can be educated. Your gifts, lifted for this purpose, will thus pave the way for Christmas joys for your little India cousins.

As you think of the gifts, therefore, that you will receive this year, will you not also think of those whom your gifts will help bring to the light, and to the joys of the Christmas season?

Thanks in advance for the offering of every boy and girl, and older one, too, at this Christmas time, for the cause of

INDIA SCHOOL BUILDINGS

Holds." He was born in 1850 in Rome, Pa.

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer when I went with a party of friends to visit a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide for the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian's wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterwards.—Young Disciple.

Some Observations While on Furlough

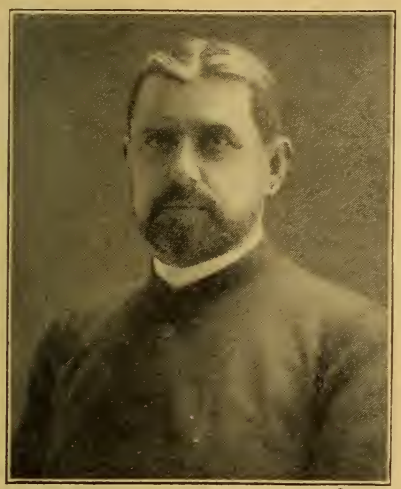
J. F. Graybill

AFTER seven and a half years of labor in Sweden we became very much attached to the people among whom we were working, even to the extent that we were loath to leave the work for a short furlough. Upon our departure from Sweden we promised to return to the work before Christmas. With tears in our eyes, a little anxiety as to the safety of our journey in these perilous times, and fond anticipations of meeting our loved ones whom we had not seen for nearly eight years, we set out on our voyage for the homeland.

We reached Christiania, the capital of Norway, after an eighteen hours' ride. We were asked to be at this port a day before sailing, to have all papers fixed to embark. In these times there is more than ordinary

"red tape" connected with traveling. The boat sailed on time and after a pleasant voyage of ten days we arrived safely in Brooklyn.

Upon our arrival in New York Bay we were impressed with the reality of the part the United States played in the great Euro-



Bro. J. F. Graybill

pean war. Five large troop transports were slowly finding their way to the dock. The Statue of Liberty also had a greater significance to us than when we passed it on our way to Sweden. Living under a monarchy, though it be limited, is a splendid lesson to develop patriotism for the Land of the Free. The day following our arrival, New York welcomed home its heroes. No money was saved in making this an auspicious occasion. Among the many costly decorations was an arch of pearl erected at 5th Avenue and 60th Street, costing $45,000. I admit that no money can repay the sacrifices that have been made to make the world safe for democracy. But we are made to ask as to what extent we have succeeded. On the other hand, we wonder if the vast sum of money expended to welcome home the boys might not have been used in a manner to help the heroes, especially those who were unfortunate in the great conflict, or if the money might not have been used more wisely and to the honor and glory of God by the proclamation of a Gospel that will make democracy safe for the world, and bring us nearer the dispensation when wars shall be no more.

There is quite a change noticeable in the means of communication. One had not expected the absence of the horse and carriage to such an extent as was the case. This method of conveyance is almost a thing of the past in some sections of the country. The large sheds at our churches are vacant, and the yard space around the building is, at some places, taxed to its utmost capacity. This is certainly an automobile age. It may be detrimental to some who make a misuse of the machine. To others it is certainly a great convenience. People can attend the church services at a long distance and when the weather is inclement so that one would not like to take a horse out into the rain. Some people, sorry to say, seem to have what one might call clear-weather or good-road machines. But those who have their machine for active service and not for pleasure only, will not so easily be kept from the services because of bad roads or unfavorable weather. While on furlough we have experienced that the automobile fever is quite contagious, and that a machine is of splendid service and may be used to the honor and glory of God.

We are glad for the missionary spirit that is permeating the church until the whole church is becoming leavened. It is gratifying to see how our different church activities are lining up in the Five-Year Forward Movement. All the churches, especially in the District of Eastern Pennsylvania (assigned us for deputation work), are very anxious to acquaint themselves with the conditions and needs of our missionary endeavor. They must know this in order to pray intelligently and give as they should. In all the churches visited in this District, as well as in other Districts, we enjoyed a cordial welcome and the best interest. Their appreciation of our work was manifested by liberal offerings for the Master's cause in the Scandinavian field.

Some individuals and some churches have a vision of the mission work and a consideration for the workers that not all possess. They know that the missionary is of like passions as those who remain at home "by the stuff," and that they would enjoy the same conveniences those enjoy whose

calling in life appears to be making money. Occasionally an offering would be handed to us with the following instructions: "Use this for yourselves personally." Only the missionary, deprived of so many things, knows what these words really mean. Some would say: "You should have a Ford to get about in your work." It required very little encouragement of this kind till we thought it would be not only nice, but convenient and profitable, to do church work by the same method that it is being done here in the States. And in faith we invested in a Ford. When an offering or personal donation was given us it was credited to the automobile account. When we came to foot up these gifts we discovered that the contributions of thirty individuals and a few offerings at public meetings made a total of nearly $250. This was wholly unsolicited on our part, and was very gratefully received. The contributors may consider themselves stockholders in a Ford that is being used for the extension of the kingdom of God in Sweden.

The different church activities are progressing nicely. We notice much improvement in the Christian Workers' meetings. A number of Aid Societies are live wires and doing a splendid work for missions. One society has made a donation of $50 to the relief work of the Malmö Mission. Another society gave a check for $100 to the Malmö Church Building Fund. In the Sunday-school work we notice modern improvements for classified work. These improvements may be found in schools where least expected. And it certainly will have a telling effect. While most congregations of our church realize the importance of the Sunday-school, there are still a few, we are sorry to say, who do not see its importance. The future will reveal their mistake, and we fear their eyes will be opened when it is too late.

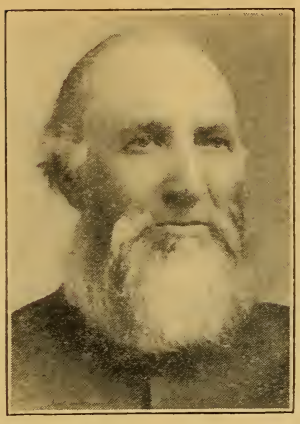
While visiting in one church we were especially impressed with the interest some teachers are taking in their Sunday-school classes. They were anxious to have the missionary meet all the members. One could readily notice that the class was very much devoted to its teacher. Where these conditions exist the best work can be accomplished. One teacher came to the writer at the close of the Sunday morning service, which marked the beginning of a revival effort at that place, and said: "I wish you had extended an invitation. I know one of the boys in my class is under conviction. I am very much concerned about the salvation of my class of boys." We answered her: "If you are enough concerned about their salvation they will be won for the Lord." The boy under conviction took a stand for Christ the afternoon of that same day. We have many teachers of the same type in the Brotherhood, who are intensely interested in the salvation of the boys and girls committed to their care. This kind of work will tell for Christ and the church.

A brother in one of the churches in the eastern part of Pennsylvania was so much pleased with our visit, and so much interested in knowing the conditions and needs of the field, that he suggested that the missionaries write circular letters to the churches, or that, when letters are received by individuals, they be read publicly and the photos of the workers on the different fields be placed in a conspicuous place so that the members may become more intimately acquainted with the missionaries. We agree with the brother, that personal acquaintance with the missionaries on the field would deepen the interest in our mission work. This would be worth a trial.

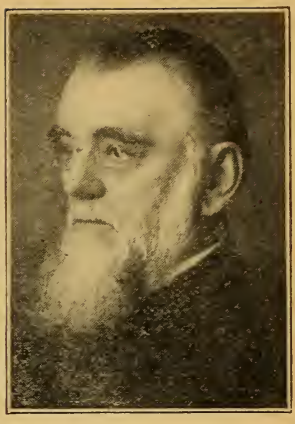
While there are many things which manifest progress in the right way, there are some things noticeable that grieve our hearts—one is a marked tendency toward worldliness. The people, as a rule, have been prosperous during the past years, and this has fostered worldliness. Prosperity is not the best soil for the roots of humility to take hold in. Pride goeth before destruction and a haughty spirit before a fall. The grace of God, which teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this world, can not thrive in the heart that puts worldliness before godliness. Let us hold fast to sound doctrine, to the simple life and holy living. Thus we can exemplify the life of Christ and be a power for good in the world. Let us take heed to ourselves and to the doctrines, to continue in them; for by so doing we shall save ourselves and those who hear us.

Brooklyn, N. Y., Oct. 27.

Eld. Enoch H. Eby



Eld. Daniel Vaniman



Eld. D. L. Miller

Three Missionary Veterans Whom the Church Must Ever Remember with Honor

AT the September meeting of the General Mission Board there were placed in the Board room, for time to come, enlarged pictures of the three brethren, of which the above are facsimiles.

Eld. Enoch H. Eby became a member of the Board when the first missionary committee was set on foot in 1880, serving as its first president. He continued service until 1885, and then again from 1893 to 1899. With Bro. Daniel Fry he visited Denmark in 1877, thus becoming the American pioneer of our foreign missions. He died April 29, 1910.

Eld. Daniel Vaniman was a missionary statesman. The plan for missionary work, adopted in 1884, which was the organized beginning of our present missionary enterprise, was practically all his production. He was a member of the General Mission Board from 1884 to 1894, serving as its president from 1885. He raised the $50,000 necessary to purchase the Brethren Publishing House for the Brotherhood, and for many years served the Board as traveling secretary, raising large sums for endowment. He died Nov. 15, 1903.

Eld. D. L. Miller, universally known and loved, has many times been introduced to the Brotherhood, but the triumvirate would not be complete without him. Always missionary at heart, at the beginning of his active church career he devoted much time to colonization, helping to establish some of our most prosperous Kansas congregations. As a member of the board of trustees of Mt. Morris College for more than thirty years, as one of the active leaders in the development of our publishing interests from the beginning until now, and as an active member of the General Mission Board from 1884 to 1910, serving as secretary, treasurer and chairman, successively, yet serving as advisory member, he has been a chief factor in the development of our Brotherhood. He lives among us, happy, active, optimistic and studious to keep himself fully abreast with the times.

"JOY AT OUR CHILDREN'S GOING"

(Continued from Page 357)

prayers attend her, and may many souls be blessed by her presence, over there.

Eld. A. C. and E. M. Daggett,
Parents of Martha Daggett Horning.

Our son, D. L. Horning, has been a diligent student and zealous lover of the cause of Christ, as preached and practiced by the Church of the Brethren. We, his parents, willingly and joyfully give our hearty consent for him to go to the foreign field, since it is his choice. God be praised!

S. H. Horning,
E. L. Horning.

The Pastor a Missionary Educator

I. Erbaugh

MISSIONS constitute the chief work of the Christian church. The greatest movement for the social, moral, and religious uplift of the world is not only a good thing but the primary work of the church of Christ. It is the very reason for the existence of the church, and therefore every member of the church should be educated along missionary lines and upon every phase of missionary activity.

In fact it is a prominent mark which determines whether or not the church is Christian. This trait, or characteristic, should be noticeable to the same extent as the other Christian virtues for which the Bible stands and which Jesus taught. Since Christ is Lord of all, we ought not to think that his saving Gospel is meant only for us, but that it is for every nation, people, and tribe upon the earth. There is no other subject that is more broadening, deepening, developing, and inspiring than this great theme of themes. The members look to the pastor as their spiritual adviser, and if he fails to bring to them the knowledge of the great and very urgent needs of the unsaved heathen world, how can he expect them to know as fully as they should? and if they do not know, how can he expect them to move out to meet the world? There is no excuse nor substitute for not bringing this much-needed knowledge to his church, because the subject is of first importance and there is much valuable and interesting knowledge on every hand.

No one should be satisfied with teaching about missions for a short time only, but this teaching should be continuous, because the interest is sure to wane, to the detriment of all concerned, if it is not taught continually.

The pastor should begin this teaching by putting on a vigorous, interesting campaign of education. There is no vision without information. It is impossible to have zeal and enthusiasm for a subject when people are ignorant. The telling of the story of the last century is sure to bring a lively interest in missions and will react upon the home church and increase her activities. And for every dollar given for foreign missions, ten dollars will be available in the home field. Not only is the amount contributed larger, but the motive is corrected and the conviction is deepened. Then this added interest in giving is followed by the right kind of praying. The members are enabled to pray intelligently and definitely only after they know God's will and the needs of the whole world.

The youth of the church, by being confronted with the needs of the church and God's will, are helped to determine their life's work—the work in which they will be doing the world the greatest amount of good, finding the field that will bring to them the greatest amount of joy, and in which they may contribute the largest good to the largest numbers.

This increased activity and interest in missions will do away with many other troubles of the home church. Narrowness and selfishness will disappear to a large extent. Debts that accumulate fast and are seemingly impossible to pay off will vanish, and the vitality of the church will be greatly increased. Any church may become powerful if she is willing to follow God's plan in propagating his Gospel throughout the whole world.

The pastor should educate through the pulpit, preaching at least one missionary sermon each quarter, and many others should be flavored with missionary extracts. He should not excuse himself for preaching so often about missions, but contend that it is the most important topic of his year's program.

Some of these should be strictly biblical, because Christ was the greatest Missionary, and as God sent Christ so he sends us. The meaning of the word "apostle," the great commission, and the acts of the apostles and early church leaders, should all be made prominent. Such other topics as "Missions and World Progress," "The Transforming Power of the Gospel," "Telling the Story of the Fiji Islanders," may be used with telling effect.

The members can be educated also through the monthly missionary meeting.

This meeting should regard prayer as the supreme need and that the enduement of the Holy Spirit is most essential to the success of the cause. These meetings should be mapped out twelve months ahead. Six of them may be given to the consideration of the foreign field and six to the home field.

The young people's meetings should be appealed to, that they may make the missionary topic their most important one to be considered, because the youth will constitute our future church.

The Sunday-school should be organized for missionary purposes, and the teachers should not only teach a missionary lesson each quarter, but a little time in each lesson should be given to missions. All the other organizations of the church should be solicited to pursue a vigorous missionary program. These organizations and programs should be helped and encouraged by the use of stereopticon slides, maps, charts, missionary literature, books, and a museum of curios. The assistance of secretaries, returned missionaries, and students of the volunteer movement will be valuable.

Mission-study classes should be encouraged, so that many may pursue further knowledge and obtain enthusiasm for teaching and other positions in the other missionary organizations of the church.

The pastor should require of his members, when they are taken into the church, that they permit themselves to be used of God in his service. If the world is ever redeemed it must be through the agency of man. The pastor should keep before his flock, continually, the dark map of the world and make his people feel that the job is both big and worth while.

The pastor must be a growing man. A man is more than method. He should have a program, good tools, be given to prayer, and lead a consecrated life.

He should attend missionary conferences, have interviews with secretaries and returned missionaries, and bend every effort toward the salvation of the world.

The Pastor an Evangelist

Lewis Hyde

THE pastor who is not an evangelist in the real sense of the term is not living up to the highest possibilities to which God intended he should.

The Gospel is a Gospel for the whole world. "The Son of man came to seek and to save that which was lost."

When Jesus left this world he delegated this salvation to his followers, with this instruction: "Ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." This then is an evangelistic commission.

The pastor who settles down in his own church and does not reach out after the lost all around him, but is satisfied with his own little flock, is like the man who prayed, "Lord, save me and my wife," etc.

The love for the lost soul, as the love of the true shepherd for the lost sheep, should be in the bosom of every pastor, who should be ready at any time to leave the ninety and nine in the safety of the fold, and go out and seek for the one who is under the influence of Satan, and if possible win him for the kingdom. The pastor is a chosen vessel; shame on the one who is not carrying the name of Christ to those who are sitting in darkness!

Think of the conveniences of travel we have today, compared with what the apostles and even our own fathers had. We use the automobile; they rode on horseback or traveled even less conveniently than that, yet they carried the Gospel to those who knew it not.

A few suggestions as to how the pastor may be an evangelist. The church at home is first of all his responsibility, but since it does not stop there he should be on the lookout for others who are in need of help. Jesus said, "Other sheep I have which are not of this fold." This may well apply to the pastor of today. In the country there are many schoolhouses where services may be held. The people may be too busy, or careless, or even too unconcerned to make any special effort to go to the regular place of worship, but if a Sunday-school were organized near their home, many would come,

and in this way become interested in the work, thus laying the foundation for a church later on.

This same thing could be accomplished in the city, for there are many places where there is no church in the immediate locality. If the pastor of some church does not go out after them they may be lost to the kingdom. Brother, what doth hinder you from being this pastor?

Philip was having wonderful results in the Samaria revival, yet God said to him, "On the desert out from Jerusalem toward Gaza there is an Ethiopian; go and help him." Does this not suggest to you the foreigners that are at our doors?

Missions among the Chinese, Negroes, Mexicans, Jews, and others are possible to the wide-awake pastor.

Do I mean that the pastor should do all this work himself? By no means! That would spell failure.

There are many young people in every church who would be willing to do some of these things if one would take the lead and get them started—and who should this be but the pastor?

Possibly the pastor (for financial reasons) does not have the time to do all that is suggested here. Then the church should come to his support, supplying him with temporal needs, while he provides the church with spiritual things (that there may be equality—2 Cor. 8: 14), thus making it possible that the borders of the kingdom be enlarged, and many souls saved for the Master.

The Special Evangelistic Campaign

I. S. Long

IT may sound strange to some that we on the field have a special time when we make an extraordinary effort to win the unconverted about us. You should not forget that the India people are pretty much like the people of the West. They, too, become wedded to business and the cares of life and are not as missionary as they ought to be. You see in this special week (or month, as some missions have) great effort is made to have **every** member give some time to witnessing to the unsaved, and to have him do so at his own expense, voluntarily.

It has always seemed to me that Mohammedans are far more zealous for their faith than Christians are. It is a known fact that Mohammedan traders spread the faith of Mohammed along with their business. In the mission, here and there, are rare, enthusiastic souls who are afire for Jesus, and their witness is splendid. The witness of such men is all the more effective because it is voluntary, and because it comes from farmers of their own caste, formerly, not from paid teachers. We need literally hundreds of just such witnesses.

To prepare more of these, and to inspire the entire church to prayer and Bible study, we have special meetings for several months prior to the particular effort. The month when this campaign is carried on is usually February, and our own mission uses the increase of the moon for the time. Really, we use the larger part of the two weeks after new moon in February, and we invite the prayers of the whole church in a special way at that time.

Year by year our people more and more feel that they are a part of a great conquering army going forth at the Master's behest (Matt. 28: 19) to win the world for Christ. They think of our Lord Jesus as "Captain of the host" who leads them on.

Our workers are also having increasing conviction that they possess the truth—the truth that will mean the salvation of India's millions, both for this life and that to come. This conviction of having the true Word of God and God himself on one's side makes one bold and his testimony convincing.

Moreover, our men return each time, telling of having spoken with power not their own, of being impelled to speak forth the message God the Holy Spirit seems to have given them. Their reception is better each year, also, and the people begin to believe we mean business. They see so many testifying that they can not believe otherwise than that these people's religion is a reality to them. Enthusiasm literally means "in God." No wonder an enthusiastic

worker has power over others, to lead them to God!

There is much political agitation in India these days, but it doesn't affect the backward classes very much. Moreover, our Christians are loyal to the British crown, believing as they do that their destiny is far safer in the hands of the strong, yet just, British Government, than in the hands of the India Home Rulers.

Your missionaries are very anxious to be all we can by God's grace to India's people, and to the Christian community especially. We long for greater and greater blessing. We know that Jesus alone can save and that he is "mighty to save." The age-long prejudices have to be prayed out of the way, however, before hosts of people can accept Jesus. Oh, let your part in the Lord's work be a very real one, else the Master may look on and wonder that there is none to help or uphold his workers before the throne of grace (Isa. 63: 5).

India Notes for September

Ida C. Shumaker

THIS month closed with some "happenings" here at Jalalpor. As soon as it was known that some of our Christian students were to come here to get ready for the Vernacular Final Examination at Surat, in April, the enemy set to work to prevent their attending the Government School. The students expect to enter Government School Oct. 6, D. V. We are much in prayer that victory for the Lord may be won.

Last Sunday we had to act very quickly. We learned of the "secret service" plan of the enemy to break up our good school at Machad. (This is their third attempt in the five years.) We appeared on the scene just in time to save the day. Not one of the parents—how sorry we felt for them!—and the children desired to yield. They did not want to leave our school and enter this "private" school, but they were frightened, and threatened, and forced to yield. Thank God we found it out in time! Things are quiet there again for the present. Two months ago we took steps to have this school "registered." As these notes are being written, Bro. Eby is in Ahmedabad, the headquarters of the educational inspector, looking after this, as well as other matters, in person.

In spite of these oft-repeated attempts to overthrow the work of the kingdom, thus far we have been able to keep the banner of King Jesus waving, in this very dark part of his vineyard. Only he knows what it is costing to do so amid this fierce opposition. To him be the glory. There has been, so far, a steady growth in the boarding school (we now have seventeen girls and two little boys—the sons of the Koli cook), and in the day school as well. We have over sixty children in the day school—some too small to be placed on the register, yet they come, and we welcome them. We have also sent seventeen boys to the Bulsar boarding school from around here. The average attendance at church and Sunday-school for this month is as follows: Men, seventeen; women, thirty-one, and children, sixty-seven. Total, 115. That does not say much to you who do not know the field and the conditions. Do pray with us, that the work of the kingdom may go forward, and that the enemy may not succeed in overthrowing the work, but that God may have the victory. Even if it does cost a life, it will be gladly given.

Another event was the appearance of a high-caste Hindoo from a near-by village, to become a Christian. He came voluntarily three times. We have not baptized him as yet. We may have more to say later. This is an interesting case, to say the least.

There are many sad hearts these days. In the beginning of the rainy season every one was praying so earnestly that God might send the much-needed rain. He has heard. Now what? Why are the people sad? The first crop of rice is just ready to harvest. We have been having very heavy rains, which have spoiled most of this crop

of rice and the other grains of this season. At this writing (Sept. 30) we are having a heavy downpour. We have had here at Jalalpor 40.5 inches. It looks as if we may have a week of rain.

All our missionaries at the hill stations report that they are getting the much-needed rest. In addition to those mentioned last month, Sister B. Mary Royer has gone to Panchgani for a season of rest which she so much needed. We are glad to report that Sister Alley, who had a very severe attack of malaria, is convalescent, as is also Sister Swartz, who, when Dr. Nickey went to the hills, was under Drs. Cottrells' care at Bulsar. Sister Pittenger was able to return to her home after a several weeks' stay at Bulsar, where she was having special treatment. Angelina Pittenger, who is at present in school at Naini Tal, was not so well. Her father was called, and he reports that she is now getting on well. Sister Mow's condition is so much better. She is able to "hold the fort" in the Ross home while they are resting at the hills. She is homemaker and housekeeper. She has charge of the "Widows' Home," which is an interesting employment, especially when one has to arrange for the weddings. Sister Mow has had some unique experiences in the "match-making" business. She also has charge of a class of women who are doing needlework. This, in addition to her duties with her "pandit," and other things which come up each day. We do praise the Lord for her recovery, and that she is so capable in adapting herself to conditions as they are.

Our veteran missionary, Bro. Stover, was our representative at the Bombay Council of Missions. He also made several trips to Bombay to look up the matter of low rate of exchange. Bro. Long went to Miraj to consult a specialist in regard to the condition of his eye. He also stopped off at Poona, to look into the matter of the Agricultural School, for we hope soon to have one of our own.

How our hearts were saddened when the cable reached us telling of the homegoing of Bro. Berkebile! Surely, "our loss is heaven's gain." He virtually gave his life for the work at Vada. Those who labored with him here on the field, and those at Vada whom he helped to a higher life, can bear witness. The dear Lord reward him. How keenly do I remember an incident which occurred at the Bellefontaine Conference! I sat well to the front, not far from the rostrum. I was deeply moved during that Missionary Conference. It was all I could do to control my feelings. A woman, whom I did not know, sat in front of me, weeping as if her heart would break. After the service, she turned, looked at me for a moment, and then fell on my neck, and sobbed out these burning words: "Yes, these people are giving their silver and gold. I am giving my very heart's blood. There! See my beloved son—Steven Berkebile. He is going to give his life for the lost ones in India! O God! Bless him as he goes out on his mission of love!" The scene is ended. He has gone to his reward. Who is willing to fill up the gap and continue the good work?

Jalalpor, Surat District.

"Refuse to open your purse, and soon you cannot open your sympathy. Refuse to give, and soon you will cease to enjoy that which you have. Refuse to love, and you lose the power to love and be loved. Withhold your affections, and you become a moral paralytic. But the moment you open wider the door of your life, and, like the rose, send out without stint your fragrance and beauty, you let the sunshine of life into your own soul."—The Tither.

RICHES

If I can leave behind me, here and there,
A friend or two to say, when I am gone,
That I had helped to make their pathway fair—
Had brought them smiles when they were bowed with care—
The riches of this world I'll carry on
If only three or four shall pause to say,
When I have passed beyond this earthly sphere
That I brought gladness to them on a day
When bitterness was theirs, I'll take away
More riches than a millionaire leaves here.

—Selected by Anna Lesh.

Paying Our Debts

Rev. Willard L. Sperry

I BELIEVE in foreign missions because I believe in paying my debts. Since I cannot pay my spiritual debts to my religious creditors of the past, I propose to pay that debt by passing on what I have received to the needy men of the present. For I never long forget that from the standpoint of the first Christians I am a heathen convert. My forefathers were Gentiles, barbarians, outsiders. Peter, the first great organizer of the church, naturally thought of my ancestors as I now think of African savages. He did not know much about them, but what he knew he deplored. In the actual words of the New Testament, they were 'far off' beyond a partition wall. There was a boundary line where religion ended and where irreligion began, and our people were across the boundary.

"As Anglo-Saxons, even in this new land, we are what we are because of foreign missions. Had it not been for the impulse to missions in the fifth, sixth, and seventh centuries of our era, what would have been the subsequent history of England? Would ours have been a long process of degeneration, the inbreeding of our vicious weaknesses proving our undoing? Such speculations are as sombre as they are vain. And yet such historical musings keep me humble. For, realizing that once I was nothing but an unconverted heathen, a member of a savage and pagan tribe, living on the outmost fringes of the then known world, I have no mind to be either indifferent or contemptuous toward those who are today in like unhappy circumstance. My brother, the Chinese convert in Shansi, and I both stand in the same relationship to the simple and original Gospel given by Jesus to his disciples. We are outsiders, men once far off who have been brought near to Jesus through that leavening process which, happily or unhappily, we call 'foreign missions.' The study of history is a discipline in humility and charity. If I assume a separatist and supercilious attitude toward those who are today what once I was, men who know nothing about Christianity, I do not thereby greatly exalt myself. If, looking about from my vantage-ground, I thank God that I am not as the Chinaman or the African, I lay myself open fairly to that most unwelcome of all charges, the charge of pharisaism. For in my self-complacent thanksgiving at my fancied superiority I show at once my provincial snobbery and my dense historical ignorance. I believe in foreign missions, then, because only through them can I pay my honest debts. I cannot deny the debt; other men labored and I have entered into their labors. I cannot cancel the debt, and being unable to pay the Christian past I would pay the non-Christian present. This is what the first Christian missionary meant when he said he was a 'debtor to the barbarians.' Freely I have received from those who once thought of me as a 'far-off' man, freely I would give to those who are today outside the artificial parish boundaries of my immediate world."—From Missionary Ammunition.

HELPFUL WORDS AND WORKS

M. M. Eshelman

The article, some time ago, from a sister in Virginia who began teaching spiritual things in a little shack among bushes, and the wonderful results therefrom, appeals to my heart. I love to write letters to all such for their enjoyment.

Are there any discouraged and despondent ones? I will be glad to write to them and comfort and encourage them not to get weary in well doing, nor to faint by the way.

The struggle against sin in all its forms is a fierce one. As strong as Paul was, and much as he was strengthened by the Lord, he appealed earnestly to other holy members for their prayers and sympathies. Sympathy is a kindred feeling for those in pain or pleasure, and I am sure there are plenty of troubled people who need my words of help. Write me your good wishes.

1247 Maryland Ave., Glendale, Calif.

In Memory of Master Raymond Arnold

Latest Picture of Raymond. His Sister Barbara Holds the Doll

(Missionary homes would not be complete without these rosebuds from heaven which lend their fragrance, nor would the bowers of heaven be properly peopled were there not some of these precious ones called from homes that can scarcely give them up; homes where their joy is so much appreciated and needed. But it is God's way. The following, out of a father's heart, will tell his story, which was not purposely written for publication.—Editor.)

Raymond was taken sick on Thursday morning, July 31. On Friday we wired for Dr. Cottrell to come, and he got here Saturday noon, staying until Sunday evening. Of course dysentery is a serious thing, but the doctor thought his condition was not serious, and that being taken in time there would be no trouble in conquering it. He left medicines and we thought he was improving. Each morning he would seem brighter and each evening he would have a little fever. But as he still could not eat, Sister Himmelsbaugh advised that we call Dr. Cottrell again, which we did. On Friday night he was real sick, and on Saturday morning we thought he was brighter again. About noon the doctor came and said at once that his condition was serious and that we had better take him to Bulsar, where they could give him constant attention.

We at once began to get ready, but before time to start for the train the doctor called me and said he was failing and it was not wise to start. This was about two o'clock in the afternoon, but he gradually sank until five o'clock, when he quietly and peacefully passed away. As the end approached his little face wore a depressed expression, but just at the end, at exactly five o'clock, his chin lifted, his beautiful eyes looked upward, his delicate lips parted, showing a row of pretty, white teeth, and there came over his face the most beautiful expression I have ever seen. He must have seen Jesus. Yes, our little darling was gone.

Raymond loved music and had learned to clap his hands to the time of the singing as the schoolboys did in their giansubas (singing meetings), and often at the sound of distant singing his hands would begin to clap to the song. But now he enjoys the music of heaven, the singing of the angels, and all that goes with it. And while it was oh, so hard to give him up, we are glad that he can now be with Jesus. We rejoice that we have been counted worthy to furnish a jewel for the crown of our Savior. The little grave on the hillside will be a continual missionary sermon, and this may be perhaps one of our greatest contributions to the cause of our Lord.

Our New Workers for China

Dr. Daniel L. Horning

Ferne Heagley Coffman

ON April 22, 1884, there arrived in the home of Samuel H. and Hannah R. Horning, early pioneers in Brown County, S. Dak., a little blue-eyed baby, whom they named Daniel. He was the fifth child of a family of eight, the eldest of whom is Emma, who was a member of the first Brethren missionary party to China.

At the proper age he trudged along to the small country schoolhouse with his older sisters, swinging his little tin dinner-pail. He finished the grades in 1899.

Like most barefooted country boys he spent much time outdoors, often watching his father's herd and amusing himself by catching gophers and picking wild flowers with which the prairies abound. As is often the case, farm chores became at times somewhat irksome, requiring as an incentive the use of his mother's old slipper.

His schoolmates were all agreeably surprised at the change wrought in him by his conversion at the age of twelve, after which he curbed his ingenuity in tormenting his playmates, much to the relief of the girls and with a marked reduction of the numerous scraps with the boys in which his former tricks had resulted. Being reared in a Christian home, and having attended Sunday-school and church from babyhood, he now became an active worker in all the Christian organizations of the community.

After completing the grades, he spent the next few years on the farm with his father, under whose direction he learned the essentials of farming and mechanics, assuming complete charge of the farm when the family moved to Fruita, Colo., in 1904.

During the cold, snowy winter of 1905-6 he may be pictured thus:

"Brisk wielder of the birch and rule,
The master of the district school

* * * * *

Fresh-hued and fair, where scarce appeared
The uncertain prophecy of beard."

Fired with zeal for the Lord's work, and feeling the need of more education, the next autumn he followed his parents to Colorado, where he entered the Fruita High School, graduating in 1911. During his second year of high school he decided definitely to give his life to missions, at which time his sister sailed for China. In 1910 he was elected and ordained to the ministry. During this time he and his father bought a fruit farm, where he spent his summers. While in Colorado his interest in Sunday-school and missionary work was very keen, and he took his place as a leader of the young people.

Looking forward to a career as a medical missionary, he spent the ensuing two years at McPherson College, doing biblical and pre-medical work, and incidentally met and became very much interested in the little woman who later became his wife.

In the fall of 1913 he came to Chicago, where he entered Hahnemann Medical College, graduating in the spring of 1917 with the degree of M. D. At this time McPherson College conferred upon him the degree of B. A.

"Wear-ever" aluminum holds a much-esteemed place in many kitchens, as well as in Dr. Horning's own, due to his efforts in distributing this commodity in vacation times. This was the chief source of his income for meeting school and living expenses during these six years. The kindness of Covina, Glendora and Los Angeles Christian Workers' Societies aided very materially and made possible what would otherwise have been almost impossible. Considerable work, also, outside of school hours, was necessary.

Even though very busy he did not neglect the religious side of his education. He

attended Bethany Bible School during the summer terms of 1914 and 1915. During the summer of 1916 he took a course in physical education at the Battle Creek Sanitarium, Battle Creek, Mich., and the following year (his senior year in medicine) he was physical director at Bethany Bible School.

Dr. Horning's rather extended hospital experience was gained in New York City, where he spent sixteen months as interne at the Metropolitan and Cumberland Street Hospitals, and the remaining five months as house physician.

On May 4, 1919, Martha A. Daggett consented to leave her paternal roof in Covert, Kans., to embark with Dr. Horning on the unknown sea of matrimony.

Many needy ones await their arrival in China.

Martha Daggett Horning

Mary D. Brandt

Martha Daggett Horning, the second daughter of Eld. A. C. Daggett and Elizabeth M. Daggett, was born July 7, 1891, near Scandia, Republic County, Kans. She was fortunate in being born into a Christian home, where the atmosphere was conducive to an early interest in missions, as well as to growth in the Christ-life.

In the spring of 1902 the Daggett family moved to Osborne County, Kans., near where the Victor church now stands. At the age of 12 years Martha accepted Christ as her Savior. In the growing pioneer church in which she lived there were many opportunities for service, and Martha did not shrink from accepting her part.

At an early age she showed a desire to help others. This characteristic was encouraged by home influences, by the reading of missionary literature, and by the occasional visits of missionaries in the home church. All of these influences helped Martha while quite young to feel that some day she must have a part in taking the Gospel of Jesus Christ to those who had never known the privileges she enjoyed. Thus as a child she began to think of the work she is now to take up.

School work was always a pleasure to her. She finished the grades in the little country school in the home community. The following fall she entered high school, but before the close of the year transferred to McPherson College, where in due time she finished the normal course. Summer vacations were spent in helping with the various duties that go with farm life in Kansas during the harvest season. After completing the normal course, one year was spent in teaching, and a new period of training began.

It was during the school years spent at McPherson College that Martha definitely decided to give her life to mission work on the foreign field. She felt the call strongly, and was anxious to undertake the work as fully prepared as possible. Accordingly she entered the Illinois Training School for Nurses and completed the regular three-year course in the fall of 1918. Her work at this institution was broken into by several periods of delay, for she spent one entire year at home, as well as shorter periods, nursing her own loved ones back to health and strength. But Martha's courage never faltered, and as one recognition of work well done she became one of the head nurses in the Methodist Hospital in Omaha, Nebr., shortly after her graduation from the Illinois Training School. She resigned from this position to become the wife of Dr. D. L. Horning, May 4, 1919. Thus the long years of waiting and preparation came to a close in the opening of the door to medical missionary service in China.

La Verne, Calif.

Mission Study

In the last issue of the Visitor we announced the new "Mission Study Course" and urged churches to organize classes. We are now glad to say that a large number of book orders are being received by the Publishing House. This augurs well for a good Mission Study year.

Valley Virginia Miller

A. B. Miller

THE subject of this sketch was born May 30, 1891, at Port Republic, Va., where, on the home farm, her mother, Mrs. Jennie S. Miller, still resides. Her father, Andrew B. Miller, died in 1898.

Valley, like others of the family of eight children who lived to be grown, has known the meaning of toil. She has had her share since childhood. This, to her, as to others, has been a blessing.

Very early in life she manifested a yearning and a determination to secure an education. She received her training at Port Republic Graded School, Timberville High School, Harrisonburg (Va.) State Normal during seven summer sessions, the University of Virginia School of Methods, and Bridgewater College. She received the degree of bachelor of arts from the last named school in May, 1919, having been in attendance for four and a half sessions.

She began teaching at the age of eighteen and continued for six years, only one of which was spent in a private school.

All of this experience was made to contribute to her larger experience in the service of the Lord Jesus Christ, whom she confessed as Savior and Lord in May, 1912, uniting with the Church of the Brethren. It is hoped that her training may continue to add to her efficiency in her present field.

Valley's activities in the church and her choice of the foreign mission field for her life's work have not seemed unnatural or abnormal, but have rather grown upon her gradually. The spirit of sacrifice and the willingness to go where and when needed was not new to her. The atmosphere of her home has been pregnant therewith ever since she can remember. Both her father and her mother instilled, or sought to instil, these into the hearts and minds of their children, in all sincerity and faithfulness; for this the children now "rise up" and call their parents blessed. And Valley yielded to the cry of need from the far-off republic of China, made her preparation and has sailed as these words are penned.

"What of the family; how do they feel about it," do you ask? Well, we have labored together for years to aid wherever possible and to encourage each other always to discover and train for the work God would call each to perform. We—I feel confident I speak for all at home—consider it a cause for deep gratitude that the Master has chosen two of the girls for the work—hard work—of the foreign mission field. It means some sacrifice to be thus separated, but we rejoice in spite of it and would not have it different. We carry both Vida and Valley on our hearts continually, and bear our petitions to the throne of him who saves and reigns and rewards, that they may grow in grace and triumph in his service as they endeavor to lead the lost of China into the light and power and glory of the faith in our only Savior and Lord.

Bridgewater, Va.

Our New Workers for India

Sara G. Replogle

D. T. Detwiler

SARA G. REPLOGLE, daughter of Andrew S. Replogle and Barbara Guyer Replogle, came to gladden the home of her parents April 12, 1886, near New Enterprise in Bedford County, Pa. She is the fourth of a family of six children, four girls and two boys. One girl has gone to the spirit world. Her parents are staunch, faithful members of the Brethren Church, and sacrificed much for the church

and for the good of the community in which they live. In her parents' home Sara learned the spirit of sacrifice. She was reared on a farm and helped to do the work incident to farm life. During the winter she attended the district school. Being of a studious nature, and apt to learn, and by attending a summer normal two terms, she was licensed to teach in the public schools when she was seventeen years of age. She taught ten terms in the rural schools, and attended two spring terms (1906-08) at Juniata College. To prepare herself better for her chosen profession, she entered Elizabethtown College in 1912 and completed the English Bible course in 1914. Though the foreign mission field appealed to her, she continued teaching.

In 1900 Bro. J. J. Shaffer, of Berlin, Pa., held a series of meetings in her home congregation. During these meetings, at the age of fourteen years, she gave her heart to the Savior. From now her chief delight was to attend Sunday-school and church services. She was always ready to help in every good work. When she had duties to perform she could be depended upon. She loved the church and her work of saving the lost. Through her influence some who attended the rural schools while she was teaching accepted Christ as their personal Savior.

She attended Bethany Bible School from 1915 to 1918. While there she fully decided to give the Lord her whole life, to be used as He wills. During these years hers was a busy life. Besides her school work, she was employed part of the time in a private home, to help meet expenses. During these years she taught a class of girls in the Douglas Park Sunday-school Mission. She also taught one year in the Jewish Mission and one year in the Chinese Mission, getting experience that will be helpful to her in her chosen field of labor.

With a heart full of sympathy for those who need her help she enters into her chosen labors, feeling the need of the guidance of the Holy Spirit. May she have the prayers of those of us who think of her as one of our friends, and of all others interested in the cause of the Master, as she goes forth in humble service to those in India who have never heard the story.

Elizabeth Kintner

A. L. Sellers

SISTER ELIZABETH KINTNER was born March 20, 1888, in her grandfather's home, two miles west of Ney, Defiance County, Ohio. Her father, Benjamin Franklin Kintner, was born in the same home, and her mother, Mary (Walker) Kintner, was born and raised in the same neighborhood. Her parents are now living in the old homestead. Elizabeth is the fourth child of a family of five children, having three brothers and one sister.

The character of the influence under which she grew can be easily determined from the fact that her grandfather, one of the pioneer settlers of this part of the country, was a most faithful attendant at church. Her father's and mother's place, and consequently her place, was never vacant, even though they had several miles to go to church. Two of her brothers are now ministers, one an elder, and her only sister is faithfully performing the duties of a pastor's wife.

The missionary spirit of the home is also manifested in the fact that when the home church offered to support Sister Elizabeth, her own mother was the first and only one to offer $50 per year for her support.

Elizabeth's school days were spent in much the same manner as other children's school days. She finished the grades in

1904, and the only two years of high school offered by her township, in 1906. She began teaching in the fall of 1906 and continued at that profession almost uninterruptedly until she entered training for the field.

Several mountain-top experiences came to Elizabeth in her life up to this time, two or three of which we shall mention in this account.

The first of these experiences came to her in 1909 when a cherished dream of hers of seeing New York came true. Several years before this two of her brothers and her sister visited that city and brought home wonderful tales of a wonderful city. She determined some time if possible to see the place. So in 1909, when the Conference was at Harrisburg, Pa., the opportunity presented itself and she visited not only New York, but Washington, D. C., and several other places of interest. It was her first really long adventure and she enjoyed it thoroughly.

In the spring of 1911 the opportunity of seeing the great west offered itself, and again she started to travel. This time she landed in Wenatchee, Wash., where she taught school for several years before entering Bethany.

It was while here that she first came in contact with the missionary spirit. She first formed the resolution to go to the mission field while listening to Bro. Hilton give a missionary sermon in the Wenatchee church, as he stopped there on his way to China. Then also the need of more thorough Bible training was brought home to her while attending a teacher-training class at the same place, and she decided as soon as she could she would go to Bethany.

In 1912 she entered Bethany Bible School and while there worked her way through, partly by boarding herself, working in homes, doing practical mission work, and paying part of her expenses with money she had saved while teaching. Twenty-one months of her time in Chicago were spent in the Hastings Street Mission.

When she had finished her course at Bethany she came to North Manchester, hoping to take her A. B. and then go to the field. But the Lord had other work for her, and during the special Bible term of January, 1918, the call to go to the field came so strongly that she could not resist longer. So she offered herself and was accepted.

Many times during her preparation doubts arose in her mind as to whether God really wanted her in the field, but she decided to keep on with her preparation and press on to the point where, as one great man has said, "God would give her a special exemption, rather than wait for a special call."

She goes with her home church supporting, and she can rest assured that their prayers as well as their money are back of her.

Farewell Messages to the Volunteers

Dear Fellow Volunteers: As we sever our connection, in a sense, with the band in the homeland we are not severing our connection with the band of those whom the Lord has chosen to go and bear fruit for him. And as we go forth on the great mission to which we have been called we desire an interest in your prayers, that we may be used of the Lord in the largest way possible to lead those into the light who are yet in darkness.

We are aware of the fact that "the harvest truly is plenteous and the laborers are few," and so our prayer is that each Volunteer may be true to his or her pledge and that the Lord may cause many others to realize that they are not their own, but that they have been bought with a price and therefore they are his to be used for his service in any place, at any time and at any cost. Sara G. Replogle.

The grace of giving should be developed among the natives. It may not be much they can give. They might be encouraged to sacrifice a meal a day for some time and contribute the value of this food to the Lord. Or they might be encouraged to bring a handful of rice as their part in the propagation of the Master's cause among their own people.

As I near the time of leaving the homeland for my work in benighted India, I think of the student volunteers of our Brotherhood, and wonder where they may be now, and what they are doing.

Many of you are no doubt in school, preparing day by day for the work the Master has led you to choose as your life work. Others, perhaps, are out somewhere else, building up their finances in order further to prepare themselves for God's work.

Just here may be a danger point. Many of our volunteers are lost to the world's mission fields because they have had to stop in their preparation and earn the means necessary to carry on their preparation. For "the deceitfulness of riches" often lures them away from God's plan. Then today many of our young men who have volunteered to give their lives to God's service wherever he might choose to call them, must first serve their country.

But, O fellow-volunteers! "The harvest truly is great and the laborers are few." Even though you may be hindered for a time in your preparation, and the way may seem dark, I pray God that you may ever be true to the purpose you have set before you, and do not give it up until, as Robert E. Speer says, you receive a special exemption to stay at home, rather than a special call to go.

Elizabeth Kintner.

The Vision of the World's Needs That Bids Us to the Field

As I have studied the history of the various nations of the world, and the missions of some nations in particular, I have become more and more convinced that the greatest need of the world of today is "Jesus Christ made real" in the lives of its people. For, when I think of the greed of the nations for wealth and power, and note their rise and fall because these things are only temporal, then contrast them with the kingdom of Jesus in its simplicity, humility, and power, again I am convinced that the world is sorely in need of Jesus as its Savior.

Napoleon once remarked that he could not understand why people were willing to give up their time and even their lives for the cause of Christ, who had not been on earth for more than eighteen centuries. He said his soldiers would respond to the personality of his presence, but he could not see why people would respond to a Personality, which to him seemed so far away.

It is because Jesus' kingdom is eternal, and because he is not far away that he has led me to desire to serve him in India.

I go, not because I simply feel it is a duty that I owe to my Master and to the heathen nations of the world, but because Jesus uplifts and brings the only true and lasting peace and joy the world can ever know. This enduring peace and joy have come into my life and I want the people of India to know it, too.

Elizabeth Kintner.

My going to the field is the normal outgrowth of a Christian home with ideals for service. Missionaries visited in our home, and later on I attended McPherson College. Here, also, the atmosphere for service was afire; but my decision came not as a thunderbolt, but in quiet communion my Master showed me the path he would have me take.

Martha Daggett Horning.

During my early teens I first felt a desire to become a foreign missionary. However, this desire lay dormant for years, to be revived at a missionary meeting, held by Bro. Frank Crumpacker, in which he vividly brought before us the tremendous need of China's dying millions. During that meeting the Lord laid mightily on my heart the burden of those needy souls, and I definitely decided to prepare for service, as a medical missionary.

D. L. Horning, M. D.
3435 Van Buren St., Chicago.

The call for service in India first came to me many years ago. As I looked on the pictures which Bro. Stover showed in our church when he was home on his first furlough, I had a larger vision of conditions in that great and needy field. And somehow I felt that perhaps that was the place where the Lord wanted me to serve him.

As I thought of far-off India and the sacrifices which one would have to make to go there, the cost seemed too great, so I began preparing for a life of service in

the homeland. This, however, did not bring the peace which I felt that a child of God should have, and finally I told the Lord that I was willing to go to the foreign field if he would open the way. Since that time I can truthfully say, "Now I have peace, sweet peace, while in this world of sin."

I praise the Lord that he has thus far opened the way, and I go with joy, praying that my life shall be of use in that great harvest field.

Dear reader, in times such as we are living today, when the fields are white unto harvest and so many of our strong young men are giving their lives in service for their country, may **you** not hesitate to consecrate your all to his service and trust him to guide you to the place where you can do your best for him.

Sara G. Replogle.

"JOY AT OUR CHILDREN'S GOING"

Although we shall miss our daughter in the home, because she is the last of our children to leave us, yet we willingly give her and are glad that she can serve the Lord in India. Our greatest joy would be to see all our children serve the Lord in needy fields.

A. S. Replogle,
Barbara Replogle.

When our children were small we prayed God to help us bring them up for his service. The time has come when one of them has decided to go from us to the foreign field. Though the service to which her life has been dedicated takes her far from us, and to a strange people, we rejoice, for we feel that our Father will care for her and bless her. With the prayers of the good people of the homeland back of her, we feel that she will be able to do something for the cause we love and labor for.

B. F. and Mary Kintner.

Although we shall sorely miss our daughter, it is with thankful hearts we send her forth, knowing she will prove a blessing to many needy ones on the China field. Our

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Summer Conferences in China

Emma Horning

MOST missions expect their workers to leave the hot, unsanitary cities for a month or more during the summer, to get a rest for the next year's work. For this reason there are a number of rest places in China. Inland they are on some mountain, where cottages are built. Near the coast they are built by the sea. Here the worn workers come to seek health, rest, and inspiration. Some workers are isolated and have seen no other white faces all the year—yes, sometimes for several years. The meeting of so many friends and the blessed associations of these days are a foretaste of heaven. But above all is the spiritual uplift we receive at these places. Each summer a number of selected men, often from the home country, visit them and feed the hungry souls of the missionaries. And we are hungry, for we have been giving out all year and have spread ourselves over such vast territory that we truly feel the need of refilling.

Our first meeting this year was held by Dr. H. P. Beach, professor of missions at Yale. He has visited mission fields all over the world. He inspired us by telling of the wonderful things that are being done in other parts of the world, and we long for the same blessing. The next meeting was by Dr. Paton, of the United States, and representatives of the China Continuation Committee. Dr. Paton represents the Interchurch World Missionary Movement. This movement is working to get all the churches to plan their mission work together, so as to do their work more effectively and reach every corner of the earth with the Gospel. A complete survey of China is being taken, so that we may know where our weak and strong points are and work accordingly. They emphasized the great need of prayer for these people. We may give the poor people too much money and we may do too much of the mission work ourselves, thus making them spiritual beggars, but we can never pray for them too much. We must make prayer a serious,

continuous business if we would win these millions for Christ.

The next meeting was held by Dr. Torrey and Dr. Atkinson of Los Angeles, Calif. They showed us how the Holy Spirit must purify and fill our hearts before we can have power for saving souls. We may have special times of great infilling, but this is not sufficient, for we must be filled daily to do effective work. Saving souls is our mission in China, and nothing but this daily filling will do. May we have the fullness of the power! Only your prayer will keep us filled.

We live some distance from where these large conferences are held, so only a few of us can attend each year. This year six of us were present. Brother and Sister Oberholtzer were at Pei-te-ho by the sea, also Sister Shock and Sister Rider. Sister Senger and myself were on the mountain, Chi Kung, in central China.

May our year's work be blessed by the summer's experience!

China Notes for August and September

V. Grace Clapper

WE are glad to report the safe arrival of the missionary party. They landed in Tien Tsin Sept. 1, and the entire party, with the exception of Brother and Sister Sollenberger, who remained in Peking, found their way into the interior in time to attend the Annual Conference, which was held at Liao Chou. During the three days' journey between Ping Ting and Liao Chou they were given the opportunity to test the merits of "first" and "second class" traveling in China—mule-litter and donkey-back, respectively—and while scaling some of the heights of the Ch'ai Ling Mountains some even condescended to try "third class" (walking).

The Boys' School and the Girls' School at Ping Ting opened in the early part of September with splendid enrollment in each. Although the new dormitories of the Girls' School are still unfinished, they are being put into use—a very necessary addition, since as many as seven girls have been crowded into one room in the past.

A newly-arrived missionary—Lowell Vernon Heisey—will make the Showyang Mission Station his future home. He receives a hearty welcome into the mission family.

The Annual Conference at Liao Chou was well attended, there being only a few of the missionaries unable to be present. A study of the book of Job was conducted by Bro. Oberholtzer, studies in Ephesians conducted by Bro. B. M. Flory, and in Galatians by Sister Anna Hutchison. With new recruits added each succeeding year these meetings grow in inspiration.

The Peking Language School opened on Wednesday, Oct. 1, and the new missionaries, with the exception of Sister Valley Miller, have begun the study of the language. Sister Miller will have charge of the school for the foreign children at Liao Chou this coming winter.

Pray that our mission may grow in spirituality as it grows in numbers, and that the coming years may find us better qualified to grapple with and to solve the many difficult problems that are facing us. Our responsibilities are heavy because our opportunities are great. May we meet them in the strength of our Master!

The Women's School at Ping Ting has opened with an enrollment of eighteen and with more than ordinary interest.

Good results in the evangelistic work of the hospital at Ping Ting are being obtained through the introduction of the National phonetic script.

Dr. Yuan, our native Christian doctor, who has been located at Ping Ting for some time, has taken up his work at Liao Chou, where he will remain during the time of Dr. Brubaker's furlough.

Miss Liu, a Chinese girl of more than ordinary ability, a noted temperance worker, at present teacher in the Girls' School at Tai Ku, gave a splendid lecture to a crowded house of women at Showyang during August. Much interest was shown and we feel that much has been done toward opening the hearts of these women to gospel teaching. Miss Liu is a product of the Congregational Mission School, and is a truly consecrated Christian girl.

In winning the hearts of the Chinese people the medical man or woman has a decided advantage. As soon as we leave the mission compound we see suffering and misery on every hand, and almost every day there are brought to us the "lame, the halt, and the blind." If we are able to help them we have won their hearts. The ills of the body draw them to us more quickly than the ills of the soul. If we are able to bind up a hand mangled by a shotgun, to alleviate the pain of a scalded foot, or to prescribe treatment for a body covered with boils, we have an avenue of approach to their souls which cannot be gained in any other way. But we are not all doctors and nurses, and are obliged many times to turn these sufferers away. At such times we look for one among us called "Luke," but we look in vain. We need a doctor at Showyang! Who will say, "Here am I, send me"?

Notes from Liao Chou

The month of September was an eventful one for Liao Chou, Shansi. The first of the month the teachers and Christian workers began to return from their few weeks' vacation, full of energy from the rest and eager for the opening of their work.

The Boys' School opened Sept. 8 with an enrollment of over seventy. The work is starting off nicely and we are hopeful for a successful year. We are planning to have some industrial work in the school before long, which will, we think, prove a drawing element. Mr. Wang, the Chinese principal, has no small ability, and is a valuable man in our mission. Six of our boys, graduates of our school last year, are this year in high school.

We are most glad for the return of Brother and Sister Bright and family, also Sister Anna Hutchison. Bro. Brights are moving to Ping Ting, where Bro. Bright will have charge of the building operations for next year. Sister Hutchison is taking hold of the women's work at this station with a will to accomplish great things.

On the evening of the 20th the foreigners gave a chorus for our Chinese friends at Liao. The children helped in the entertainment by rendering the story of "The Good Samaritan" in Chinese. It was an hour well spent, and we hope will be a means of helping us to get more closely into the hearts of these people. You would be surprised to see how they enjoyed the singing even though they could not understand the words.

Sisters Shock and Senger are moving to Ping Ting. Sister Shock will have charge of the women's work during Sister Horning's absence. We are hoping the change will restore Sister Senger to her health.

The past summer and fall were busy days about the school premises at Liao Chou. While the new building was in process of construction the old court was occupied by Sister Cripe, the teachers, and girls who remained over the summer.

The Sweitzer Memorial Girls' School building was dedicated Sept. 24. This was a great day in the history of the Girls' School at Liao Chou. Arrangements had been made for the seven government schools of the city to attend. Two of these are girls' schools. Special invitations had been sent to the villages and distributed among all the shops of the city and in prominent homes. Posters had been placed on the city gates. The people came en masse. Among the speakers on the program were the local city official and Bro. E. D. Vaniman of Ping Ting. We estimated the crowd at 800. It was inspiring, indeed, to see this group of school-children, boy scouts, men of the official and working classes, and not a few women, all coming together to attend the dedication of our

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Mrs. Pickett's Missionary Box

Benefits at a Cent Apiece

THAT there missionary box," said Mrs. Pickett, surveying it with her head on one side, as it stood in state on the best parlor mantel, "that there missionary box is worth its weight in gold two or three times over to me. You'd never believe it, Mis' Malcom, the things I've ben alearnin' of, ever sence Mary Pickett, she brought it home, or rather the mate to it, an' sot it out on the dinin' room shelf, an' told me she'd brought me a present from meetin'."

"Do tell me about it," said the new minister's wife, with girlish pleasure at the prospect of a story.

"I've half a notion to," replied her hostess. "You've got a real drawin' out way with you, Mis' Malcom. Some way you make me think of Mary Pickett herself, that was the beginnin' of it all; she that's missionary to Turkey now—my niece, you know. You've got jest her colored hair and you're light complected like her, and you laugh something like her, too. Mary Pickett always was a master hand for laughin'. I remember how she laughed that afternoon when she come in with them two boxes an' sot mine on the shelf out there. She knowed I warn't the missionary kind. I do'no but she done it jest for a joke. It was five years ago, you know, and I was scrapin' along with my boarders, an' rents was high an' livin' higher, an' I had hard enough times to make both ends meet, I can tell you, though it warn't half as hard times as I thought it was. I was that downhearted that everything looked criss-cross to me, and I'd got to have hard feelings against every one't looked's if they got along easier'n me,'n I'd most give up goin' to church at all, for all I was a professor, an' I won't say but what I had murmurin's against Providence—fact is I know I had—if you BE a minister's wife! An' so it was work, work, from one week's end to another, an' I never thought of nothin' else. Then Mary Pickett she come home from school, where she'd ben ever sence she was fifteen, for she took all the money her pa left her, to get an edication, so'st to teach; an' she got a place in the grammar school an' come to board with me, an' she'd heard about missions to that school till she was full of 'em, an' the very fust meetin' day after she came, she walked out into the kitchen, an' says she:

"'Aunty, ain't you comin' to missionary meetin', down to the church?' says she.

"An' if you believe me, Mis' Malcom, I was that riled that I could have shook her! I says:

"'Pretty doin's 'twould be for me to go traipsin' off to meetin's an' leave the i'nin' an' the cookin' an' set along side o' Lawyer Stapleton's wife hearin' about—the land knows what! Folks had better stay to home and see to their work,' says I. But law! She jest laughed an' said good-bye, an' I stayed an' puttered over the kitchen work till I was hot as fire inside an' out; an' 'long about five o'clock, back she came with them two boxes.

"'I've brought you a present, Aunt Mirandy,' says she, settin' of it down, an' when I see what it was, I jest stood an' stared. 'Twarn't that one there, 'twas one jest like it, an' it had a motto written on to one end. 'What shall I render unto the Lord for all his benefits to me?'

"'Well, you're smart!' says I, an' Mary she jest dropped into a chair an' laughed till I couldn't help laughin' too. 'Great benefits I have,' says I, standin' with my arms akimbo an' lookin' that box all over. 'Guess the heathens won't get much out o' me at that rate!'

"'I s'pose that depends on how much you render,' says Mary, says she, 'you

might try at a cent apiece awhile, jest for the fun of it. Nobody knows who's got this motto, you know, an' even a few cents would be some help,' says she.

"'Bout's many as grapes off bean vines, I'd get!' says I, for I was more than usual low spirited that night, an' I jest made up my mind I would keep count, jest to show myself how little I did have. 'Them few cents won't break me,' I thought, an' I really seemed to kinder enjoy thinkin' over the hard times I had, while I was settin' the table, with Mary helpin' an' I kep' sayin' little mean things, about how I s'posed she wanted me to put in a cent for the smoky stove, an' for the bread that warn't light, so't I knew all the boarders would be grumblin' at supper, an' plenty more in that line, that she never took no notice of. Mis' Stapleton said once that Mary was a girl of great tact, an' I guess I know it better'n any one else.

"Well, the box sot there all that week, an' I used to say it must be kinder lonesome with nothin' in it, for not a cent went in till next missionary meetin'day. I was settin' on the back steps gettin' a breath of fresh air when Mary come home, an' I called out to her to know what them geese talked about today. That was the livin' word I called 'em—'them geese'! Well, she come an' set down alongside o' me, and begun to tell me about the meetin' an' it was all about Injy an' the widders there, poor creeturs, an' they bein' abused an' starved an' not let to think for themselves —you know all about it better'n I do—an' before I thought I up an' said:

"'Well, if I BE a widder, I'm thankful I'm where I kin earn my own livin', an' no thanks to nobody an' no one to interfere!'

"Then Mary she laughed an' said there was my first benefit. Well, that sorter tickled me, for I thought a woman must be pretty hard up for benefits when she had to go clear off to Injy to find 'em, an' I dropped in one cent, an' it rattled around a few days without any company. I used to shake it every time I passed by the shelf, an' the thought of them poor things in Injy kep' a comin' up before me, an' I really was glad when I got a new boarder for my best room, an' felt as if I'd oughter put in another. An' next meetin,' Mary she told me about Japan, an' I thought about that till I put in another because I warn't a Jap. An' all the while I felt kinder proud of how little there was in that box. Then one day when I got a chance to turn a little penny selling eggs, which I warn't in the habit of, Mary brought the box in where I was countin' of my money, an' says:

"'A penny for your benefit, Aunt Mirandy,' an' I says:

"'This ain't the Lord's benefit'; an' she answered:

"'If't ain't his, whose is it?' an' she begun to hum over something out of one the poetry books that she was always a reading of:

"'God's grace is the only grace,
And all grace is the grace of God.'

"Well, I dropped in my penny an' them words kep' ringin' in my ears, till I couldn't help puttin' more to it, on account of some other things I never thought of calling the Lord's benefit before. An' by that time, what with Mary's tellin' me about them meetin's, an' me most always findin' something to put in a penny for, to be thankful that I warn't it, an' what with gettin' interested about it all, an' sorter searchin' round a little, now an' then, to think of somethin' or other to put in a cent for, there really come to be quite a few pennies in the box, and it didn't rattle near so much when I shook it. An' then one day, Mary she brought me a little purplish pamphlet, an' she says:

"'Aunty, here's a missionary magazine I've subscribed to for you, bein' you're so interested in missions.'

"Me interested in missions! But when I come to think it over, I didn't see but what I was, in a way, an' I said it over to myself, kinder curious, to see how it sounded. It was jest what they said about Mis' Stapleton, she't was the president of the missionary society. An' that night our new boarder he picked up the magazine, an' said:

"'Why, what's this?' An' I said, quite pleased, before I thought:

"'That's a magazine that my niece, Mary Pickett, she's subscribed to for me, bein' I'm so interested in missions.'

"'My mother used to take it,' says he. He was a young man, not much more'n a

boy, an' homesick, I guess. 'I'd like to look it over, if you don't mind,' he says. 'It looks like home.' So I was so pleased to hear him say that, for the boarders they don't most generally say much except to find fault, that when I went out in the dinin' room, I jest put another cent in for the magazine itself, part for what he'd said, an' part for what I'd been readin' out of it that afternoon; an' while I was droppin' of it in, Mary she come up behind me an' give me a big hug.

"'You dear old inconsistent thing!' she says, an' then I knew she'd heard what I'd said in the parlor.

"Well, it went on that way for quite awhile, an' it come to be a regular thing that a cent would get in there every time I heard about the meetin'. I thought Mary would 'a' died laughin' the time I put one in because I warn't born a cannibal—an' one day—I'll never forget that day, Mis' Malcom—she was a tellin' me about Turkey, an' she told how some missionaries heard a little girl sayin' how the smallest thing in all the world wa'n't any smaller than the joy of her father when she was born. Them words went right through me. I was standin' over the i'nin'-board, an' Mary was opposite to me, but all of a sudden, instead of her, I seemed to see my husband's face, that had been dead ten year, an' him a leanin' down over our little baby, that only lived two weeks, the only one I ever had. Seemed to me I couldn't get over it, when that baby died. An' I seemed to see my husband smiling down at it, an' it lyin' there, all soft an' white—she was a white little baby—such a pretty baby—an' before I knew it I was droppin' tears all over the startched clothes, an' I turned round an' went an' put another cent in that box, for the look on my husband's face when he held her that time. An' Mary, she see somethin' was the matter, I guess, for she walked off and never asked no questions. But all the rest of the day I kep' seein' that little face before me, and thinkin' how I'd had her for my own, an' how I knew she was in glory—I'd only felt it hard that I couldn't keep her before that—an' before I went to bed I went out in the dinin'-room, an' I put in a little bright five-cent piece for my baby, because I couldn't bear to count her just like everything else, and I found myself crying because I hadn't enough money jest then, to spare anything bigger. I suppose it was from thinking about her so much, that that night I dreamed about mother. I could see her as plain, and father with her, and we was back on the old farm, an' while I was kissin' of 'em both, I heard some one sayin', 'As one whom his mother comforteth.' An' I woke up an' I was sayin', 'O Lord, I am a wicked, ungrateful woman!'

"'Mis' Malcom, I don't suppose you could understand—you that's a minister's wife, an' thankful to the Lord in course—what I thought that night. I laid awake, thinkin' and cryin', an' yet not all sorry, for half the night. I kep' thinkin' of all the things the Lord had ever done for me, an' the more I thought of mother and the old home, the softer my heart seemed to grow, an' I jest prayed with all my might an' main, an' that there box jest weighed on my mind like lead. 'A cent apiece!' I kep' sayin'. 'A cent apiece for all his benefits!' Why, they come over me that night while I laid there prayin' till they was like crowds an' crowds of angels all round me. In the mornin' I went up to the box feelin' meaner than dirt, an' I put in a cent for mother, an' a cent for father, an' one for the old farm, an' the rosebush in front of my window, an' for my little pet lamb that made me so happy when I was a girl, an' for heaps of other things that I had been forgettin' in them hard times. An' when I couldn't spare no more, I went to work, an' do believe I was a different woman after that. For there was the verses in the Bible, that I used to get up early to read them mornin's, an' there was the love of God, that I'd never rightly understood, an' there was church, that I couldn't bear to miss now, an' there was the daily bread, that I'd never thought of bein' thankful for till after that night, when I found out how much I'd had in my life, and begun to look about me for what I had now. An' so it went on, till the box grew heavier an' heavier, an' before the day come for it to be opened, three months from the time I'd had it, it was all full, an' I stuck in one cent into the slit at the top, an' said,

"'That's for you, Mary Pickett, for if ever I had a benefit from the Lord, you're one!' an' Mary she cried when I said it.

"So, when the day come, I said I was goin, too, an' I left the i'nin, an' we went off together, an' there was singin' an' everythin' jest as there always is, only it was all new to me, an' everyone seemed as glad to see me as if I'd ben as rich as any of 'em, an' at last it came time to open our boxes. An' I brought mine, an' I says, 'Mis' Stapleton,' I says, 'if ever there was a mean feelin' woman come to missionary meetin', I'm the one; for I've ben a-keepin' count of my mercies, at a cent apiece,' I says. 'It's all cents in here, 'cept one five-cent piece, that means somethin' special to me. An' I wouldn't let myself put in more,' I says, beginnin' to cry, 'for when I begun to find out what I had to be thankful for, I says to myself, "Mean you'd oughter feel, an' mean you shall feel! You'll jest finish this here box the way you begun!" 'An' here 'tis,' I says, 'an' every cent is one of the Lord's mercies.' So I set down cryin' like a baby, an' Mis Stapleton she begun to count, with the tears a runnin' down her own cheeks, an' before she got through, we were all cryin' together, for there was three hundred and fifty blessed cents in that box, not countin' the little five-cent piece, that nobody knew what it meant.

"'An' now,' says I, 'for mercy's sake, give me another box, but don't let it have that motto on it, for I believe it'll break my heart!'

"So they gave me this one, with 'The love of Christ constraineth us,' on it, an' Mis' Barnes, that was the minister's wife then, she prayed for us all, about havin' thankful hearts, an' lovin' the Lord for what he's done for us, an' I went home with the new box, that's standin' there on the shelf, an' life's ben a different thing to me sence that day, Mis' Malcom, my dear, an' that's why that missionary box is worth its weight in gold."—Miss Eddy, in the Advance.

Since the art of printing became general nearly 700,000,000 volumes of the Sacred Word have been circulated.

THE GIFT OF GIFTS

Thou blessed Son of God, once lowly lying,
A little Babe in human form,
Gird us weak-hearted with thy strength undying,
With thy pure love our service warm.

May we to thee bring worship purer, sweeter
Than did the shepherds, Lord, of old;
Make haste afar, with gladder steps and fleeter,
Thy healing tidings to unfold.

Thou unto whom the magi brought their treasure—
The Child divine, our glorious King—
Grant us, in richer love, in fuller measure,
Our offerings to thy shrine to bring.

—Richard Arnold Greene.

CHRISTMAS HYMN

Calm on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains.

Glory to God! the sounding skies
Loud with their anthems ring;
Peace to the earth, good will to men,
From heaven's Eternal King.

Light on thy hills, Jerusalem!
The Savior now is born!
And bright on Bethlehem's joyous plains
Breaks the first Christmas morn.

—Sears.

"AS UNTO THE LEAST"

Ursula Miller

A hungry child is knocking at my door—
(For famine closely follows after war.)
The child I see is sick and faint and weak;
Too weary far to have its bread to seek,
Yet it comes begging for a bit of bread;
Then let the famished little ones be fed.
It seems that famine stalks abroad—
Follows closely fire and sword.

The pleading call comes from across the sea—
Comes from afar, for help, to you and me;
From North, and South, and East, and West we hear
Our suffering brothers, sisters, to us dear.
Our gracious Lord for them was crucified—
As well for them as us, our Savior died.
As we have, then, so let us give,
Share of our bread, and let them live.

The Lord foresaw that little ones would be
A-begging bread of those who have, so he
An heritage has left, more valued far
Than all the bread we've given to the poor.
"As unto the least ye do it unto me."
Canst hear these words and disregard the plea?
Feed, then, the hungry at your door—
You feed Christ when you feed the poor.

FINANCIAL REPORT

During the month of October the Board sent out 52,000 pages of tracts.

Correction. $6.40 credited to the Cedar Creek Congregation in the November Visitor for the World-Wide fund should have been credited to the Home Mission Fund.

The following contributions to the Board's regular funds were received during the month of October:

WORLD-WIDE

Pennsylvania—$166.02

Western District, Congregation
1st Altoona Cong., ... $ 24 00
Individuals
Cora Christner, $5; Lydia Friend, $1; James E. Murphy, $10; W. A. Baughman, $1; Thomas Harden and Son, $1; M. Clyde Horst (Mar. Not.), 50c; S. P. Early (Mar. Not.), 50c; A. J. Beachley (Mar. Not.), 50c, 19 50
Sunday-school
Brotherton Pike, ... 38 36
Middle District, Congregations
Leamersville, $20.44; 1st Altoona, $38.22, .. 58 66
Individuals
Anna H. Sell, $5; Esther H. Smith, $3, .. 8 00
Southern District, Individuals
W. B. Harlacher, $1; B. C. Whitmore (Mar. Not.), 50c, ... 1 50
Eastern District
Busy Men's Bible Class, ... 16 00

Indiana—$165.31

Northern District, Congregations
English Prairie, $25; Oak Grove, $6.75; Union Center, $98, ... 129 75
Individual
J. J. Coulter, ... 1 00
Middle District
Bachelor Run Aid, ... 10 00
Individuals
Jacob Rife, $5; Mrs. Lattie Hummel, $1; B. D. Hirt (Mar. Not.), 50c, ... 6 50
Southern District, Congregations
Muncie, $5; Pyrmont and Fairview, $29.86, 34 86
Individuals
Austine Hiner, $50; Harry A. Smetzer, $3.20, ... 53 20

Ohio—$187.27

Northeastern District, Congregation
Chippewa, ... 50 00
Individual
A Brother (Baltic Cong.), ... 3 00
Northwestern Ohio, Individual
Daniel Bock, ... 7 50
Southern District, Sunday-school
Bethel, ... 21 77
Individuals
A. E. S. and C. M. S., $100; Sara Bigler, $5, ... 105 00

Virginia—$63.63

Northern District, Sunday-schools
Bethany, $7.93; Cedar Grove, $6.15, ... 14 08
Individual
Flora P. Myers (Mar. Not.), ... 50
Southern District, Congregation
Fraternity, ... 25 20
Individual
C. O. Flora, ... 20 00
Second District, Congregation
White Hill, ... 2 79
Individual
Charles E. Weimer, ... 1 06

Iowa—$22.00

Northern District, Individuals
Mrs. Emma Rapp, $2.50; F. B. Culler, $1, 3 50
Middle District, Individuals
Mr. and Mrs. M. D. Helser, $5; J. B. Spurgeon (Mar. Not.), 50c, ... 5 50
Southern District, Sunday-school
Salem, ... 2 00
Individuals
Elizabeth Gable, $10; Mrs. Frank Davis, $1, ... 11 00

Illinois—$33.54

Northern District, Congregation
Cherry Grove, ... 17 04
Individuals
John W. Miller, $15; Burton Metzler, $1, 16 00
Southern District, Individual
J. W. Kitson (Mar. Not.), ... 50

Maryland—$76.05

Middle District, Congregation
Manor, ... 20 00
Western District, Congregations
Georges Creek, $4.42; Broadwater Chapel, Georges Creek Cong., $2; Bethseda, Maple Grove Cong., $9.63, ... 16 05
Individuals
Zenos Mellot, $1; P. H. Yost, $5; Donation for Visitor, $14, ... 20 00
Eastern District, Congregation
Washington City, ... 20 00

Wisconsin—$57.42

Congregations
Chippewa, $34.62; Maple Grove, $12.80,.... 47 42
Individual
Marie Taylor, ... 10 00

North Dakota—$30.54

Congregation
Brumbaugh, ... 25 54
Individuals
A Brother and Sister, ... 5 00

Kansas—$61.94

Northeastern District, Sunday-school
Navarre, ... 10 94
Individual
E. W. Funderbaugh, ... 50 00
Southwestern District, Individual
H. D. Michal (Mar. Not.), ... 50
Northern District, Individual
W. B. Devilbiss (Mar. Not.), ... 50

Minnesota—$18.35

Congregation
Monticello, ... 8 35
Individual
Mary R. Stieneke, ... 10 00

Missouri and Arkansas—$38.50

Southwestern Mo. and Northwestern Ark. District, ... 38 50

West Virginia—$33.55

First District, Congregation
New Creek, ... 1 00
Individuals
Jessie Richman and Family, ... 10 00
Second District, Congregation
Mount Zion, ... 22 55

Colorado—$44.00

Southeastern District, Congregation
Wiley, ... 36 00
Individual
Mary E. Haney, ... 8 00

Idaho—$7.00

Individuals
Brother and Sister Sheets, $5; A Sister in Winchester Dist., $1; L. H. Eby (Mar. Not.), 50c; J. H. Graybill (Mar. Not.), 50c, 7 00

South Dakota—$20.50

Individual
D. R. Baldwin, ... 20 00

Michigan—$22.00

Congregation
New Haven, ... 16 00
Sunday-school
Mt. Pleasant, ... 3 00
Individual
Amanda Wertenberger, ... 3 00

California—$1.50
Individuals
Mrs. Susan Schweer, $1; S. J. Miller (Mar. Not.), 50c, ... 1 50
Oklahoma—$17.00
Congregation
Washita, ... 17 00
North Carolina—$2.00
Individual
Annie Perrell, ... 2 00
Missouri—$19.00
Individual
E. M. Mohler, ... 19 00
Ohio—$6.00
Northeastern District, C. W. Hartville, ... 6 00

Total for the month, ...$ 1,163 12
Conference report for Oct., ... 801 00
Previously reported, ... 143,286 64

Total for the year so far, ...$145,250 76

INDIA MISSION

Pennsylvania—$48.25
Middle District, Sunday-school
Fairview, ... 9 35
Congregation
Williamsburg, ... 10 60
Northern District, Sunday-school
Clover Creek, ... 23 30
Southeastern District, Congregation
Harmonyville, ... 5 00
Ohio—$15.00
Southern District, Individual
K. R., ... 5 00
Northeastern District
Donor Unknown, ... 10 00
Minnesota—$7.00
Congregation
Minneapolis, ... 7 00
Illinois—$5.00
Individual
C. J. Sell, ... 5 00
Oregon—$5.00
Individuals
A. E. Troyer and wife, ... 5 00
Iowa—$5.00
Individual
Elizabeth Gable, ... 5 00
Canada—$9.15
Congregation
Red Cliff, ... 9 15

Total for the month, ...$ 94 40
Previously reported (Conference and regular fund), ... 1,086 60

Total to date, ...$ 1,181 00

CHINA MISSION

Pennsylvania—$28.50
Eastern District, Congregation
Elizabethtown College, ... 27 50
Western District, Individual
Libbie Hollopeter, ... 1 00
Florida—$0.59
Individual
I. S. Herron, ... 59
Illinois—$5.00
Northern District, Individual
C. J. Sell, ... 5 00
Iowa—$5.00
Southern District, Individual
Elizabeth Gable, ... 5 00
Ohio—$5.00
Southern District, Individual
K. R., ... 5 00

Total for the month, ...$ 44 09
Previously reported (Conference and regular fund), ... 703 28

Total to date, ...$ 747 37

INDIA BOARDING SCHOOL

Kansas—$49.16
Southwestern District, Sunday-schools
Conway Springs, $8.16; King's Daughters Class, $35; Primary Dept., East Salem Ch., $6, ... 49 16
Pennsylvania—$55.00
Eastern District, Individuals
Henry H. Reber and wife, ... 10 00
Middle District, Individual
M. S. Henry, ... 20 00
Western District
Oriental Bible Class, ... 25 00
Ohio—$21.25
Northwestern District, Sunday-school
Primary Dept., Green Springs, ... 6 25
Southwestern District, Individual
A Sister, ... 5 00
Northeastern District, Congregation
Chippewa, ... 10 00
Maryland—$17.50
Eastern District, Sunday-school
Primary and Junior Dept. of Blue Ridge, 5 00
Individual
Sister Beard, ... 12 50
Michigan—$8.00
Sunday-school
Sunfield, ... 8 00
Colorado—$500.00
Individual
Francis Patterson, ... 500 00
Missouri—$35.00
Individual
S. A. Honberger, ... 35 00
Indiana—$15.00
Middle District, Sunday-school
Live Wire Class, ... 15 00
North Dakota—$20.00
Christian Workers' Society
Egeland, ... 20 00

Total for the month, ...$ 780 91
Previously reported (Conference and regular, ... 3,286 38

Total to date, ...$ 4,067 29

INDIA NATIVE WORKER

Illinois—$45.00
Northern District, Congregation
Brethren Junior Congregation, Elgin, .. 15 00
Southern District, Sunday-school
Woodland, ... 30 00
Ohio—$21.00
Northwestern District, C. W. Blanchard, ... 21 00
Iowa—$30.00
Middle District, Individual
D. F. Walker, ... 30 00
Indiana—$20.00
Northern District, Sunday-school
Guardian Class of Warsaw, ... 20 00
Oregon—$20.00
Christian Workers
Myrtle Point, ... 20 00
Pennsylvania—$25.00
Western District
Class No. 2 Beachdale S. S., ... 25 00
California—$20.00
Southern District, Sunday-school
Gleaners Class, Los Angeles, ... 20 00
New Jersey—$15.00
Individual
C. C. Ellis, ... 15 00
South Dakota—$12.50
Sunday-school
Willow Creek, ... 12 50
Maryland—$5.00
Eastern District, Sunday-school
Edgewood, ... 5 00

Total for the month, ...$ 213 50

CHINA NATIVE WORKER

Kansas—$150.20
Northeastern District, Individuals
J. A. Waters, $7.60; F. E. Poister and wife, $7.60, ... 15 20
Sunday-school
Young Fathers and Mothers Class, Morrill, ... 60 00
Southeastern District, Sunday-school
Gleaners Class, Salem, ... 75 00
Indiana—$33.75
Northern District, Sunday-school
Elite Class, ... 15 00
Middle District, C. W.
Markle, ... 18 75
Iowa—$6.38
Northern District, Sunday-school
Greene, ... 6 38
Michigan—$41.34
Christian Workers
Woodland, ... 10 00
Sunday-school
Sugar Ridge, ... 31 34
Ohio—$15.00
Northwestern District, C. W.
Pleasant View, ... 15 00
Oklahoma—$15.00
Congregation
Washita, ... 15 00
Pennsylvania—$25.00
Western District, Sunday-school
Class No. 2, Beachdale, ... 25 00
Colorado—$70.00
Bible Class of Wiley Cong., ... 70 00

Total for the month, ...$ 356 67

LIAO CHOU MEMORIAL FUND

Illinois—$34.94
Northern District, Individuals
John C. Jacoby, $4.74; Asa Kreider, $1; Joseph M. Eby, $5; Albert Frank, $1; Mr. Clarence Doty, $10; Mrs. Charles Gillispie, $1; Joseph Doty, $1; Joseph Ritenour, 50c; Mrs. John Manning, $1; Mrs. Wm. Boothby, 70c; W. H. Leahman, $1; Lyden Bricknell, $1; R. Force, $2; John W. Miller, $5,.. 34 94
Wisconsin—$1.00
Individual
Manfred Cripe, ... 1 00
Ohio—$1.00
Individual
Sara Bigler, ... 1 00

Total for the month, ...$ 36 94
Previously reported, ... 1,133 99

Total to date, ...$ 1,170 93

HOME MISSIONS

Iowa—$50.04
Southern District, Congregation
Salem, ... 12 63
Northern District, Congregation
Franklin County, ... 37 41
Indiana—$85.28
Middle District, Congregation
Loon Creek, ... 67 50
Sunday-school
Loon Creek, ... 17 78
Louisiana—$26.15
Congregation
Roanoke, ... 26 15
West Virginia—$10.00
Sunday-school
Kelly Chapel, ... 10 00

Total for the month, ...$ 171 47
Previously reported, ... 137 06

Total to date, ...$ 308 53

CHINA GIRLS' SCHOOL

Iowa—$5.00
Individual
Elizabeth Gable, ... 5 00
Ohio—$5.00
Southern District, Individual
A Sister, ... 5 00

Total for the month, ...$ 10 00
Previously reported, ... 144 47

Total to date, ...$ 154 47

CHINA BOYS' SCHOOL

Indiana—$71.00
Northern District, Sunday-schools
Oak Grove, $30; Primary Dept. of Four Mile S. S., $11; Willing Workers' Class of Cedar Lake, $30, ... 71 00
Ohio—$5.00
Northwestern District, Sunday-school
Eagle Creek, ... 5 00

Total for the month, ...$ 76 00
Previously reported, ... 167 20

Total to date, ...$ 243 20

INDIA FAMINE RELIEF

Indiana—$1.00
Individual
Mrs. Lattie Hummel, ... 1 00
Iowa—$5.00
Southern District, Individual
Elizabeth Gable, ... 5 00
Wisconsin—$25.00
Individual
J. W. Fruit, ... 25 00

Total for the month, ...$ 31 00
Previously reported, ... 6,461 70

Total to date, ...$ 6,492 70

INDIA SHARE PLAN

Kansas—$25.00
Northeastern District, Individual
Emma Devilbiss, ... 12 50
Christian Workers
Ottawa Cong. C. W., ... 12 50
Indiana—$47.50
Northern District, Sunday-school
1st Church of Altoona, ... 35 00
Individual
O. L. Harley, ... 12 50
Pennsylvania—$12.50
Southeastern District, Individuals
Mr. and Mrs. Wm. Kein, ... 12 50
Ohio—$25.00
Northwestern District, Individuals
Jonas and Gertrude Groff, ... 25 00
California—$50.00
Northern District, Sunday-school
Loyal Workers' Class, ... 50 00

Total for the month, ...$ 160 00
Previously reported, ... 290 00

Total to date, ...$ 450 00

QUINTER MEMORIAL FUND

Pennsylvania—$5.00
Western District, Aid Society
Windber, ... 5 00
Missouri—$10.00
Northern District, Aid Society
Plattsburg, ... 10 00

Total for the month, ...$ 15 00
Previously reported, ... 571 25

Total for the year so far, ...$ 586 25

DAHANU HOSPITAL

Colorado—$500.00
Northeastern District, Individual
Francis Patterson, ... 500 00

Total for the month, ...$ 500 00
Previously reported, ... 2 00

Total for the year so far, ...$ 502 00

INDIA HOSPITAL

Iowa—$5.00
Southern District, Individual
Elizabeth Gable, ... 5 00

Total for the month, ...$ 5 00
Previously reported, ... 38 50

Total to date, ...$ 43 50

INDIA ORPHANAGE AND TRAINING DEPARTMENT

Pennsylvania—$41.00
Eastern District, C. W.
Indian Creek, ... 25 00
Southern District, Aid Society
Carlisle, ... 16 00

Ohio—$3.00
Northeastern District, Individual
A Brother, Baltic congregation, ... 3 00

Total for the month and year, ...$ 44 00

LIAO CHOU MEMORIAL HOSPITAL

Illinois—$5.00
Northern District, Sunday-school
Hickory Grove Banner Class, ... 5 00

Total for the month, ... 5 00
Previously reported, ... 108 50

Total to date, ...$ 113 50

CHINA HOSPITAL

Iowa—$5.00
Southern District, Individual
Elizabeth Gable, ... 5 00

Pennsylvania—$48.35
Southern District, Congregation
Waynesboro, ... 48 35

Total for the month, ...$ 53 35
Previously reported, ... 395 93

Total to date, ...$ 449 28

PING TING HOSPITAL

Virginia—$5.00
Northern District, Sunday-schools
Melrose, $2.50; Bethany, $2.50, ... 5 00

Maryland—$50.00
Eastern District, Congregation
Washington City, ... 50 00

Kansas—$35.98
Northeastern District, Christian Workers
Christian Workers' Society of Ottawa Cong., ... 35 98

Total for the month, ...$ 90 98
Previously reported, ... 341 17

Total to date, ...$ 432 15

PING TING HOSPITAL ADMINISTRATION BUILDING

Ohio—$12.15
Northeastern District, Aid Societies
Aid Societies of Northeastern District,.. 12 15

Total for the month and year, ...$ 12 15

ANKLESVAR GIRLS' SCHOOL BUILDING

Ohio—$12.15
Aid Societies of Northeastern District, ... 12 15

Total for the month and year, ...$ 12 15

CHINA ORPHANAGE

Illinois—$5.00
Southern District, Individual
Elizabeth Gable, ... 5 00

Total for the month, ...$ 5 00
Previously reported, ... 412 64

Total to date, ...$ 417 64

SWEDEN CHURCHHOUSE

Pennsylvania—$62.07
Eastern District, Aid Society
Willing Workers, ... 5 00
Congregation
Conestoga, ... 57 07

Maryland—$42.06
Eastern District, Congregation
Washington City, ... 42 06

Total for the month, ...$ 104 13
Previously reported, ... 1,405 37

Total for the year, ...$ 1,509 50

INDIA VILLAGE CHURCH FUND

Pennsylvania—$400.00
Southern District
Board of Trustees of Martha Martin Fund, ... 400 00

Total for the month and year, ...$ 400 00

VADA AUTO FUND

Pennsylvania—$3.00
Southern District, Sunday-school
Bear Creek, ... 3 00

Total for the month, ...$ 3 00
Previously reported, ... 27 66

Total to date, ...$ 30 66

SOUTH CHINA MISSION

Indiana—$14.12
Northern District, Sunday-school
Elkhart Chinese S. S., ... 14 12

Total for the month, ...$ 14 12
Previously reported, ... 20 00

Total to date, ...$ 34 12

CONFERENCE OFFERING FOR OCTOBER WORLD-WIDE

Pennsylvania—$190.00
Western District, Congregation
Scalp Level, ... 25 00
Individual
S. P. Early, ... 5 00
Middle District, Congregation
Clover Creek, ... 100 00
Southern District, Aid Society
Waynesboro, ... 10 00
Eastern District, Congregation
Conestoga, ... 50 00

Indiana—$160.00
Northern District, C. W.
Pleasant Valley, ... 50 00
Middle District, Congregation
Woodland, ... 50 00
Individual
E. L. Burger, ... 50 00
Southern District, Sunday-school
Class No. 3 of Union Grove, ... 10 00

Virginia—$10.00
Northern District, Individual
O. R. Bauserman, ... 10 00

Illinois—$71.60
Northern District, Congregation
Mt. Morris, ... 49 10
Christian Workers' Society
Hastings Street, Chicago, ... 2 50
Individuals
Mrs. Robert C. Clark, $10; A. L. Rainey, $5; Virgil C. Finnell, $5, ... 20 00

North Dakota—$120.00
Congregation
Zion, ... 100 00
Individual
Marvin Kensinger, ... 20 00

Michigan—$25.00
Individual
C. L. Wilkins, ... 25 00

California—$50.00
Northern District, Congregation
Lindsay, ... 50 00

Kansas—$50.00
Southwestern District, Congregation
Newton City, ... 50 00

Maryland—$150.00
Eastern District, Congregation
Pipe Creek, ... 150 00

Total for the month, ...$ 826 60

INDIA BOARDING SCHOOL

Pennsylvania—$30.00
Middle District, Individuals
A Brother and Family, ... 30 00

Total for the month, ...$ 30 00

ACCOUNTS, SPECIAL

Virginia—$75.00
Congregation
Mill Creek, for Valley Miller, ... 75 00

Total for the month, ...$ 75 00

RELIEF AND RECONSTRUCTION COMMITTEE'S REPORT FOR OCTOBER, 1919

CORRECTIONS

$5.00 credited in August Relief and Reconstruction Report to Elizabethtown Church should be credited to Spring Creek Church.

ARMENIAN AND SYRIAN RELIEF

California
La Verne, Cong., ...$ 73 28

Colorado
J. E. Sesser, Boone, ... 5 00

Illinois
Batavia S. S., $5; Cherry Grove S. S., $30; Dixon Church, $66; Elgin Church, $14.50; Coal Creek Church, $2.50, ... 118 00

Indiana
Young People's Class, Maple Grove S. S., $5; Markle Cong., 50c; Nettle Creek Cong., $121.10; Pleasant Valley Cong., $41.30; Upper Deer Creek Church, $5; Mexico Cong., $66; Plunge Creek Chapel, $10; Baugo Cong., $85; Blissville Cong., $15.13; Fort Wayne Ch., $4.50; S. J. Crabill, Rochester, $2.50; Naomi Crabill, Rochester, $2.50; Roy S. Mishler, Rochester, $2.50; Truth Seekers' Class, Lower Deer Creek S. S., $15, ... 376 03

Iowa
Grundy County Church, $371.50; Plus Ultra Class, Waterloo, $10; W. D. Grove, South English, $10; South Waterloo Church, $11, ... 402 50

Kansas
Verdigris Church, $5.50; Verdigris S. S., $10; Newton City Church, $60; Salem Ch., $65; Ottawa Church, $9; Richland Center S. S., $115, ... 264 50

Michigan
C. W. Society, Onekama, ... 60 00

Minnesota
C. W. Society, Worthington, ... 10 00

Missouri
H. M. Brubaker, Plattsburg, $10; Mr. and Mrs. Blair Hoover, Plattsburg. $17.50; Eld. M. S. Mohler, Leeton, $2, ... 29 50

Montana
Frank Roy, Galpin Union S. S., ... 10 00

Nebraska
Silver Lake Cong., ... 12 00

Ohio
Mr. and Mrs. A. C. Buchwalter, Weilersville, $5; Helpers, and Young Mens' Classes, Wooster S. S., $5; D. R. Hanawalt, Akron, $25; Receipt No. 4283, $5; Daniel Bock, $7.50; Painter Creek Cong., $75; L. H. Prowant and family, Hamler, $13.25; J. R. Halladay, Greenville, $16.50; New Philadelphia Church, $75; Jordan S. S., $5; Ludlow Church, $30, ... 262 25

Pennsylvania
Viewmont Church, $82.10; Huntingdon Church, $407.20; Lower Conewago Cong., $2.50; Seal Course Class of Pike S. S., $15; Sell St. Church, Johnstown, $69; Lewistown Church, $34.50; Windber Church, $57.50; Coventry Church, $100; Altoona Ch., $450; Huntsdale Church, Upper Cumberland Cong., $167; Germantown Church, $295; Royersford Church, $20; Brooklyn Church, $24.01; C. W. Martin, Scottdale, $15, ... 1,738 81

Virginia
Roanoke Church, $23.50; Valley Cong., $11.25, ... 34 75

West Virginia
Pleasant View S. S., Chestnut Grove Cong., ... 6 51

Wisconsin
J. M. Fruit, Viola, $25; Clement E. Bontrager, Niagara, $20, ... 45 00

Washington, D. C.
Washington City Church, Washington, D. C., ... 10 00

Total for month of October, ...$ 3,458 13

FRENCH ORPHANS' RELIEF FUND

Illinois
Upstreamers' Class, Elgin, ... 9 50

Total for month of October, ...$ 9 50

BELGIAN RELIEF FUND

Virginia
Junior Class, Sunny Side S. S., ... 7 85

Total for month of October, ...$ 7 85

INDIA MISSION SUPPORT SHARES

We are glad to announce that more than seventy shares at the Anklesvar station have been subscribed for and that now the Vyara station is to be put on the Share Plan Support basis. A few of the shares now subscribed for will be issued from Vyara, so it is still possible to secure a share at Anklesvar. When you send in your subscription for a share tell us from which station you want the share issued if you have a preference. We are now asking for the loyal supporters to come quickly and oversubscribe the seventy shares for the Vyara station.

Notes from Liao Chou

(Continued from Page 359)

new building. People were pleased with it and we hope impressions were made that will be lasting. School has again opened in new quarters and Sister Cripe is a busy woman. The school opened late this year, but we hope to make up the time lost. Harvest is now on, and while some of the girls are not yet back, we hope to have them all in school again soon. At the dedication services a nice little sum for a library was raised. We feel that there is a great day ahead for the Girls' School at Liao Chou.

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
J. J. YODER, McPherson, Kansas
CHARLES D. BONSACK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind
A. P. BLOUGH, Waterloo, Iowa

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.
J. H. B. Williams, Secretary-Treasurer
Editor, The Visitor.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Glasmire, W. E.
Glasmire, Leah S.

SWEDEN

Frösgatan No. 1, Malmö, Sweden
Buckingham, Ida
Graybill, J. F.
Graybill, Alice M.

CHINA

Ping Ting Hsien, Shansi, China
Bowman, Samuel B.
Bowman, Pearl S.
Bright, J. Homer
Bright, Minnie F.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Horning, Emma
Metzger, Minerva
Ruler, Bessie M.
Vaniman, Ernest D.
Vaniman, Susie C.

North China Language School, Peking, China
Miller, Valley
Myers, Minor M.
Myers, Elizabeth Z.
Sollenberger, O. C.
Sollenberger, Hazel Coppock
Stump, Levi A.
Stump, Alpha F.
Ullom, Lulu

Liao Chou, Shansi, China
Brubaker, Dr. O. G.
Brubaker, Cora M.
Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Hutchison, Anna
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Pollock, Myrtle
Seese, Norman R.
Seese, Anna
Senger, Nettie M.
Shock, Laura J.
Wampler, Ernest M.
Wampler, Vida M.

Shou Yang, Shansi, China
Clapper, V. Grace
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Schaeffer, Mary

On Furlough
Blough, Anna V., 266 Hammond Ave., Waterloo, Ia.
Wampler, Dr. Fred J., Edom, Va.
Wampler, Rebecca C., Edom, Va.

INDIA

Ahwa, Dangs Forest, via Bilimora, India
Eby, Adam
Eby, Alice K.

Anklesvar, Broach Dist., India
Hoffert, A. T.
Miller, Eliza B.
Mow, Arretta
Stover, W. B.
Stover, Mary E.
Ziegler, Kathryn

Bulsar, Surat Dist., India
Cottrell, Dr. A. R.
Cottrell, Dr. Laura M.
Eby, F. H.
Eby, Emma H.
Holsopple, O. A.
Holsopple, Kathren R.
Kintner, Elizabeth
Lichty, D. J.
Mohler, Jennie
Replogle, Sara G.
Ross, A. W.
Ross, Flora N.

Dahanu, Thana Dist., India
Alley, Howard L.
Alley, Hattie Z.
Ebbert, Ella
Nickey, Dr. Barbara M.
Pittenger, J. M.
Pittenger, Florence B.
Royer, B. Mary
Swartz, Goldie

Jalalpor, Surat Dist., India
Grisso, Lillian
Shumaker, Ida C.

Vada, Thana Dist., India.
Garner, H. P.
Garner, Kathryn B.
Powell, Josephine

Post: Umalla, via Ankl svar, India
Arnold, S. Ira
Arnold, Elizabeth
Himmelsbaugh, Ida

Vyara, via Surat, India
Long, I. S.
Long, Effie V.

On Furlough
Blough, J. M., Huntingdon, Pa.
Blough, Anna Z., Huntingdon, Pa.
Eby, Anna M., Trotwood, Ohio
Emmert, Jesse B., Huntingdon, Pa.
Emmert, Gertrude R., Huntingdon, Pa.
Kaylor, John I., La Verne, Calif.
Miller, Sadie J., Waterloo, Iowa
Widdowson, Olive, Huntingdon, Pa.

Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

BRIDGEWATER COLLEGE LIBRARY
BRIDGEWATER, VIRGINIA

INDIA MISSION SUPPORT SHARES

Seventy organizations and individuals wanted to assume the cost of 70 Shares of India Mission Support at Vyara. *See page 368.*

1 $50 TAKEN	2 $50 TAKEN	3 $50 TAKEN	4 $50 TAKEN	5 $50 TAKEN	6 $50 TAKEN
7 $50 TAKEN	8 $50 TAKEN	9 $50 TAKEN	10 $50 TAKEN	11 $50 TAKEN	12 $50 TAKEN
13 $50 TAKEN	14 $50 TAKEN	15 $50 TAKEN	16 $50 TAKEN	17 $50 TAKEN	18 $50
19 $50 TAKEN	20 $50 TAKEN	21 $50 TAKEN	22 $50 TAKEN	23 $50 TAKEN	24 $50 TAKEN
25 $50 TAKEN					26 $50 TAKEN
27 $50 TAKEN					28 $50 TAKEN
29 $50 TAKEN					30 $50 TAKEN
31 $50 TAKEN					32 $50 TAKEN
33 $50 TAKEN					34 $50 TAKEN
35 $50 TAKEN					36 $50 TAKEN
37 $50 TAKEN					38 $50 TAKEN
39 $50 TAKEN					40 $50 TAKEN
41 $50 TAKEN	42 $50 TAKEN	43 $50 TAKEN	44 $50 TAKEN	45 $50 TAKEN	46 $50 TAKEN
47 $50 TAKEN	48 $50 TAKEN	49 $50 TAKEN	50 $50 TAKEN	51 $50 TAKEN	52 $50 TAKEN
53 $50 TAKEN	54 $50 TAKEN	55 $50 TAKEN	56 $50 TAKEN	57 $50 TAKEN	58 $50 TAKEN
59 $50 TAKEN	60 $50 TAKEN	61 $50 TAKEN	62 $50 TAKEN	63 $50 TAKEN	64 $50 TAKEN
65 $50 TAKEN	66 $50 TAKEN	67 $50 TAKEN	68 $50 TAKEN	69 $50 TAKEN	70 $50 TAKEN

SHARE NO. _____ ISSUE NO. _____

Certificate of Support

GENERAL MISSION BOARD

Church of the Brethren

This certifies that _____

is a subscriber for ____ share of _____ in the support of the General Missionary Work of the _____ Station in our India Field.

In consideration of this contribution to the work, the holder of this certificate will receive through the General Mission Board an annual report of the condition and progress of the work of this station.

Upon the completion of each annual payment a seal, indicating the year for which such has been made, will be sent from the General Mission Board. These may be affixed over the circles indicated below. When the payments for five years have been completed this certificate will be declared entirely paid and if desired a new certificate will be issued.

In witness whereof the General Mission Board of the Church of the Brethren issues this Certificate this ____ day of _____ A. D. 19____

_____ Secretary of Board

SHARES $50.00 EACH